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THE

PREACHER'S MAGAZINE

FOR PREACHERS, TEACHERS, AND BIBLE STUDENTS

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MEN AND BOOKS : A MONTHLY SURVEY

The New Year's Duty and Opportunity

TO every preacher the beginning of a new year cannot but be a time of heart-searching and of earnest resolution. How fast time flies, how soon the daylight fades and the night cometh when no man can work, how swiftly the Master cometh to whom every man must give account of his work of what sort it is! "As we have opportunity let us do good." We must "buy up the opportunity" (Eph. v. 16, R.V. marg.) and "understand what the will of the Lord is." Not all religious zeal and enterprise serves the great ends of the Kingdom of God, and many a preacher beats the air even though he is thoroughly evangelical in doctrine and has a fair degree of homiletic skill. The apostolic preacher learns what to preach "not from man" but by the teaching of the Holy Spirit. Every man should have, in his measure, a "revelation of Jesus Christ," should not take his text and make his sermons on the suggestion of others, but should be able to say "the Lord gave the word."

This does not mean that we are to disregard the careful study of Holy Scripture, or to treat with contempt the helps which are offered us by books and teachers. Moses was all the better qualified to give laws to Israel because he was learned in Egyptian wisdom, and St. Paul himself did not find it necessary to forget all that he had learnt at the feet of Gamaliel. In our day especially, the preacher should magnify his office by making it honourable. He cannot afford to be ignorant of the arts by which a man wins and holds the attention of a congregation. He must seek to find out "acceptable words"—"words of delight" (R.V. marg.)—as well as "words of truth." Preaching is being weighed in the balances to-day as it has rarely been weighed before. In not a few Churches it is frankly admitted that preaching is not attractive, that the choir, the social gathering, the political or semi-political oration is more likely to bring people to Church than the preaching of the Gospel. A more important question is, Are they likely to bring men to Christ?

But we cannot too often or too earnestly impress upon ourselves and upon others that the real attraction, the eternal fascination of the Gospel, is the proclamation of Jesus Christ and Him crucified. Young preachers are, perhaps, specially in danger of distrusting their message and of attempting by subsidiary devices to make up for what they fear may be the dullness or undue solemnity of their theme. Remember that our Master said, "I, if I be lifted up, will draw all men unto Me." Remember too that coincidently with a wide-spread dislike of preaching and criticism of the Churches and their work, there has grown up an increasing reverence for Christ, a pathetic, well-grounded, though often confused conviction that if only Christ's teaching were sincerely accepted and carried out in every-day life the golden age would be here.

We begin the new year amidst the tumult and strife of a general election. On every side there will be dissensions and conflict, we ourselves shall doubtless be deeply moved, we shall be convinced that the success of our side will be to the advantage of the world and for the furtherance of the Kingdom of God. We must be careful, however, not to confound the interests of that kingdom with the success of any particular political party, or imagine that we do God service when we use the pulpit as a political platform. It is as profane to speak as though God belonged to one party in politics, as it is to regard Him as bound to the interests and methods of a particular section of the Church. Theologians have long been accustomed with unintentional irreverence—not to use so strong a word as profanity—to speak as though inability to pronounce their shibboleth was tantamount to denial of the faith. Let us beware of a like folly in politics. God fulfils Himself in many ways and no politician should dare to tack on to his declaration of belief the damnatory clauses of the Athanasian Creed.

What then is the preacher's duty in a political crisis? Surely he is not to be a dumb dog or a silent watchman. No, he must speak, but speak from the higher regions where the strife of tongues is hushed, where men receive

> The eternal laws of truth and right,

and he must be content to let each man's own conscience guide him as to the application of those laws to the particular questions of the day. Nor must he be angry if one man applies

the truth in one way and another in another. We Protestants must allow the right of private judgement though we must bend all our strength to secure its right exercise.

Once more the preacher should remember that a large portion of his congregation will not desire and indeed will not profit by the reiteration in the sanctuary of the party cries of the newspaper and the public-meeting. The Sabbath rest and worship should sweeten the bitterness of strife, should rest the weary and burdened, and should give men the reviving influence of the mountain air.

And when the tumult is over, "when the battle's lost and won," let us help our people to forget all that has made friction in a community, and to settle down to earnest work for the common good. The preacher who throws himself into the arena of politics may be a valuable asset to his party, but the preacher who seeks to comfort, guide, and strengthen all because he is the servant of all, is the man who will be approved of God and man.

Help for Young Preachers

It has always been our aim specially to cater for the young preacher, and though preachers and teachers of all sorts read our pages, the majority of our readers are no doubt young men who are studying "to shew themselves approved unto God, workmen that need not to be ashamed." The remarkable success of the U.B.H.S. shews how widely our aim has been recognised, and is a pleasant proof that we have not toiled in vain. During the present year we hope to publish a number of papers which will be helpful to beginners. The Rev. Robert J. Wardell commences this month a short series of papers on "The Art of Reading," and we have in hand another short series of papers by the Rev. John Edwards intended to serve as First Steps in Homiletics. Mr. Wardell and Mr. Edwards are well known to readers of the Preacher's Magazine, and need no introduction. But we have secured promises of help from several able writers, who have not hitherto been amongst our contributors. Among these we may mention the Rev. Henry Carter, who will write on "The Church of Christ in New Testament Times and To-Day"—a subject which is of peculiar importance.

Professor Peake and Sunday School Reform

Some time ago, in successive issues of *The Primitive Methodist Leader*, Professor Peake, of Manchester, pleaded for a reform, if not for a revolution, in our Sunday School methods. While acknowledging the excellent work done by the Sunday School in past years, he is of opinion that the time has arrived for a careful revision of our somewhat mechanical methods, in order to the production of more satisfactory and abiding results. He suggested that the outcome of the usual course of a scholar's career in the Sunday School should be: "(1) a clear and definite apprehension of what Christianity means; (2) ability to give a clear and definite reason for the Christian faith; (3) a clear conception of the way in which the wonderful literature that we call the Bible has come into existence."

Mr. Peake formulates a grave objection against the International Series of Sunday School Lessons; and emphasises the absurdity of cutting the text of the Bible up into such varied, and often unrelated, fragments; and of setting all the classes of a school to study the same lesson on any given day.

The way is thus pointed out to a wise and necessary reform; but whether the church will be able to secure such a consecration of sound and balanced judgement and trained culture as will enable the reform to be carried out, is, as yet, a doubtful point.

It is stated that these articles created quite a sensation amongst Sunday School workers; and we sincerely hope that the impetus thus given to the work of reform will lead to some speedy and effective action.

In this connection we may call the attention of our readers to an article published in this *Magazine*, in the issue for October, 1891; in which the writer pleads for reform on similar lines to those so ably urged by Prof. Peake. We quote a sentence or two:

> The Sunday School teacher of to-day must *know something of practical methods of teaching*. The late Edward Thring used to say that "knowing is a very different thing from being able to make others know"; while concerning his own pupils his maxim was, "*If these fellows don't learn, it's my fault.*"
>
> More care must also be given to the work of *lesson preparation*. The old excuse that business men have no time, must no longer be pleaded. It is often the busiest men who do the greatest amount of extra work, and by a careful use of leisure minutes, much may be accomplished in a week.
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> We think also that *better plans for "Series of Lessons"* are urgently needed. Instead of the fragmentary and scrappy lessons so often provided,

they should be so arranged as to give a definite, complete and thorough knowledge of the book or epoch of Scripture history under study. And some arrangement should be made for teaching the senior scholars the Biblical foundation of our faith, and the practical duties of the Christian life."

Such a wise and far-reaching change in our Sunday School curriculum would produce living and abiding results.

PRESENT DAY PREACHING

The Divineness of the Bible

BY THE REV. J. D. JONES, M.A., B.D. (BOURNEMOUTH)

But the word of the Lord endureth for ever. And this is the word of good tidings which was preached unto you.—1 PETER i. 25.

THE Bible we believe to be a holy and unique book, which, though written by men, is nevertheless, a divine book. We believe this book contains the Word of God which is able to make a man "wise unto salvation." It is the divinity, *the divineness of the Bible* that I wish to emphasize. Henry Rogers wrote a book called "The Superhuman Origin of the Bible." The consideration of a great book like that suggests that one can approach the discussion of the divineness of the Bible on many lines, which converge to prove it. It is possible in a brief address to consider two or three things, which to an open and unbiassed mind, go far to prove that the book is a divine book. I shall take two or three facts in the history of the Bible, and the results of its circulation, which will convince us that it is no human document but the word which liveth and abideth. The first fact is

Its Indestructibility

Have you ever thought that there was an argument for its divineness, in its very continuance? It has come to us through the centuries, being read by generation after generation. "Ah," say some, "if you are going to make age a proof of divineness, you must admit the divineness of other books beside the Bible, such as Homer, and some of the sacred books

of the East." But I put the stress of the argument not upon the age of the book but upon its indestructibility. Other books have come down to us because the greatest possible care has been taken to preserve them. But this old Book has come down to us in spite of the most persistent and determined efforts to destroy it. You remember Gamaliel's argument when he advised his colleagues in the Council to let Christianity alone. He said, if it were false there was not the slightest need to take up the work of persecution, for in time it would perish of its own intrinsic falsity. But if it happened to be true, any persecuting rage of their's, any attempt by imprisonment and slaughter to overthrow it, would be fighting against God. Now as a matter of fact every stratagem and every cunning device of cruelty have been employed to destroy this Book. At first the persecutions were directed against the Christians. But the men who directed the persecutions discovered that the Christians drew their strength from the Bible, and they made determined efforts to stamp the Bible out of existence. That was a peculiar characteristic of the great persecution under Diocletian. He ordered that all places of worship should be destroyed and all Bibles burnt. The Roman Emperor set no check on this attempt to extirpate the Bible, and so the search for Bibles began. Houses were ransacked in searching for the Christian writings. Christians were tortured in the hope of making them reveal where the writings were concealed. The Roman Emperor was confident that he had utterly stamped out the faith, that he had the glory of having extirpated the Christian superstition and of having destroyed the Christian name. It was a vain boast. Both he and Maximianus went down to the grave, and this Book, from the baptism of fire, arose unscathed, and has ever since been running, has had free course, and has been abundantly glorified!

Take the story of the English Bible. I often wish that our young people knew the story, the romance of the English Bible. It has been through the fire, but the fire was not able to kindle or burn it. When William Tyndale began to send into England from his place of exile in Holland, his editions of the English Bible, both Church and State, in an unholy alliance, watched every port in order to seize and destroy the

copies as they came in. The bonfires were kept burning at St. Paul's. Batch after batch sent by Tyndale was seized by the Bishops. And so rigorous was the search, and so pitiless the destruction, that out of the first six editions of the Bible, fifteen thousand copies, not half-a-dozen have survived. And yet when the Bishops took in hand the work of stamping out the Bible, they were addressing themselves to a task as utterly hopeless, as that of Canute when he attempted to stay the tide. Within three years of the time when Tyndale was put to death in Holland, when he offered the prayer, "O God, open the King of England's eyes," the English Bible was to be found in every Parish Church of the land, and crowds of people gathered around to hear or to read the Word of God in the English tongue.

Take an illustration from more modern times. In 1835 the great persecution broke out in Madagascar. It was directed, not so much against the Christian writings as against the Christian people. Anybody found praying or reading the Bible was doomed to slavery or death. There were only about a thousand nominal Christians in the Island, and only about two hundred church members. The English missionaries had been exiled twenty-five years. These few Christians were exposed to all the fury of the persecution, and they had only the Old Book to keep them alive. There is nothing more pathetic in the Bible House than those Scriptures from Madagascar, worn, rent, soiled by the earth, the smoke, and the thatch in which they were concealed. But the Bible lived there. Diocletian of Rome, Henry VIII. of England and Ranavalona of Madagascar were utterly unable to destroy the Bible. Kings and princes have failed to destroy the Bible, and critics and sceptics will succeed no better. The fact of the Bible's indestructability is proof of its divineness. If it had been a human composition it would have perished in the fierce rage of the Diocletian persecution, or of that of the fifteenth century. We are told that Frederick the Great asked his chaplain to give him in a word a proof of the existence of God. He replied, "Sire, the Jews." That this nation should continue to survive the many attacks simply because of its faith was to that Christian chaplain, sufficient proof of the existence of God. If you asked me for a proof of the existence of God,

I should say "The Bible." When you remember the fire, the sword, the imprisonment, and everything that has been done to destroy it, it is proof to me that God is in it. This is no human document. It is the Divine word which amid the decay and change of earthly things liveth and abideth for ever.

Now here is another fact I would press, to prove its divineness,

Its Universal Adaptability.

This Book is not the book of a nation, or the book of an age, or the book of a class. It is everybody's book. It is equally at home everywhere, that is the distinctively *Christian* portion of the Book. It was composed in Judæa, in the latter half of the first century. There is a great difference between Judæa and England; but this Book is as much for us as for the Jews. There is a vast and immeasurable distance between the men of the first century and the men of the twentieth century; but this Book is as much adapted to the needs of the men of to-day as to the needs of the men for whom it was primarily written. The Bible stands in this way absolutely by itself. There is no other book to compare with it. Human authors abound with allusions to their country and time, and to the thoughts and ideas current in their country. The very fact of the presence of English idiosyncrasy makes an English author almost impossible to a Frenchman or to a German. If the New Testament had been the work only of men of the first century, they would have reproduced the ideas of that century which would appear childish and absurd to us. Take the sacred books of the East, for example. They are wholly and absolutely alien to the English genius, and they do not move and affect us save often to ridicule. There is a whole world of difference between this Book and those books. Out of the whole mass of the world's literature, this is the only one which rises above conditions of time and place. It is a universal Book which meets the needs of all classes. Its stories are the delight of the child, and its words are the refreshment of a master genius like Gladstone. Said he, "On most occasions some word from Scripture came home to me as if borne on angels' wings." The Bible meets the needs of a cultured European, and the man just emerging out of savagery, "If you could see the eagerness of the people for the books," writes

one in Gambia, "they swarmed around us while the books lasted. And after they had gone they could not believe there were no more. Crowds flocked to buy the books. Could have sold thousands in a few hours." Listen to this from South Africa:—In a South African crowd, a perplexed native would say, "What things are these you are turning over and over? Is it food?" "No. It is the word of God." "Why do you talk to it?" "We don't talk to the Book, but it talks to us." "Does it speak?" "Yes, it speaks to the heart." Yes, brethren, it speaks to the heart of the old man and to the heart of the little child; to the heart of the man of the first century and to the heart of the man of the twentieth century; to the man in England and to the African in his hut.

What are you to make of this Book that as Coleridge says makes this universal appeal, and finds us no matter what may be our state or condition or nationality or tongue? What are you to make of this ageless, timeless book? I can account for it, because I believe this Book shares in the eternity of God. It is timeless and universal as God himself is timeless and universal. It is not a human document at all for human documents pass and change, but "the word of the Lord endureth for ever."

And here is a third fact

The Potency of the Bible.

Whenever the Bible is read, studied, and received, it produces the most marvellous transformations in character. Other books charm and delight. This Book does more, it comforts. There are within the covers of the Scriptures certain figures used, every one of them suggestive of the force, the energy and the power resident in this Book. In one place the word is a fire—cleansing, purging, purifying. It is a hammer breaking in pieces the rocky heart. It is a two-edged sword, piercing even to the dividing asunder of soul and spirit, of both joint and marrow. The Bible is all that these figures suggest. If you want an illustration of the potency of the Bible on a large scale, you have it in the history of Oliver Cromwell who was born, bred, and steeped in the Bible. He was what he was because of the Bible. And so in the case of Milton, Owen, and Howe: they were all of them Bible men. You have another illustration of it in Madagascar. In the time of the

Great Persecution you remember the poor Christians were left without European teachers in the very infancy of their church, and having nothing but the Bible. When the missionaries came back twenty-five years later, they found Christianity had grown to five times its former size. The people had been bred, fed and nourished on the words of the Old Book. Go to Uganda, and the missionaries will there tell you that the Bible has done the converting work. The missionaries asked them how the Bible found them, and man after man said, it was the word of God that first gave light. And they could point to particular verses which had appealed to them. These men, lately savages, are now soldiers of the Cross. One of these converted savages went to another tribe with open Bible. He said, "We once came with spear and shield; now we come with this Book which has made us free and happy; and it will make you the same."

Take one more illustration of the potency of the Bible on a large scale. In 1901 in a certain part of the mission field, there broke out a great revival of religion. It was due, not to the preaching of the missionaries, and to no other agency but the Bible; and yet hundreds of people were converted by the power of this Book and called themselves the disciples of Jesus. They lived new and regenerated lives, simply because the words and teaching in this Book entered into their being. Do you want illustrations in the case of individuals? They come crowding into my mind from the conversion of St. Augustine, who, on turning to the Bible, found the passage, "Awake thou that sleepest and arise from the dead." He arose from the dead. Yes, you have individual illustrations of its potency from St. Augustine to the Japanese gentleman who read his Bible as literature and was arrested by the 13th of 1st Corinthians, and thought he had never heard morality like that. He read also the third chapter of St. John, and was constrained to say like Thomas, "My Lord and my God."

Now I want to press this question upon you—What are you to say about the Book which is able to regenerate men and break the stony heart, and cleanse the foul, stained lives? You never heard of "Plato's Republic" or "Aristotle's Ethics," or "Shakespeare's Plays" (all masterpieces of literature) doing

anything of the kind. But this Book does it and has done it again and again and again, and is doing it to-day. What are you to say about it? When John sent to Jesus to ask, "Art Thou He who should come or do we look for another?" you remember Jesus did not argue but told the messengers to go back and tell John what they saw and heard. "The deaf hear, the dumb speak, the lame walk, and the poor have good tidings preached to them." He did not argue the case, but simply pointed out the works done. The proof of His Divinity was the doing of Divine works. The proof that He was the expected Redeemer was to be found in the fact that He was redeeming at that very moment.

And so exactly, the final proof of the Divineness of the Bible lies in the fact that it is to-day doing Divine work—"the blind see, the deaf hear, and the good tidings are preached to the poor." You ask me to prove the divineness of the Book and I point to what the Book is doing. As a proof of the Divinity that lies in the Book I point to the fact that it is working regenerating and saving miracles to-day. It is Divine because it is doing Divine work. Yes, this indestructible, universal, all potent Book, is no mere human composition, but it is the saving, redeeming, life-giving word of Almighty God. Wherever it goes it carries life and light and joy and makes men "wise unto salvation." Now, if it does all that, I ask you whether or not we ought to propagate it? If it lifts, redeems, and regenerates men, have we any right to rest until we have sent this Holy Book to the uttermost corners of the earth? If that is its effect, that wherever it goes it carries light, I want to know is it not a duty incumbent upon us to send the Book to every man under God's sun who does not yet possess it? I am reminded of the story found in the Bible about the lepers outside the gate of Samaria, who chanced to come into the camp of the Syrians and found that they had all gone and had left ample provision there for starving men. For the first few minutes they satisfied themselves. Then they bethought themselves of the starving town within call while they were in the midst of plenty. They thought of the gaunt, famine-stricken people. They said one to another, "We do not well. This is a day of good tidings. Let us go and tell what we have found." Brethren, we do not well in this Christian land

by keeping this word which has spirit and life to ourselves; for all around us, there is a famine-stricken, hungry, fainting world. This is a day of good tidings. Let us go and tell others. There is an irresistible argument in the old familiar verse:

Can we whose souls are lighted,
With wisdom from on high,
Can we to men benighted,
The lamp of life deny?
Salvation, O Salvation,
The joyful sound proclaim,
'Till each remotest nation,
Has learnt Messiah's Name.

[*Reported by a hearer at Newcastle-on-Tyne*].

CHRIST AND THE UNIVERSE

BY THE REV. ERNEST G. LOOSLEY, B.D.

Upholding all things by the word of His power—HEB. i. 3.

In Him all things consist (marg., i.e., *hold together*)—COL. i. 17.

IN these two passages of Scripture we have presented to us in a nutshell a philosophy of the relation of Jesus Christ to the world of material and visible phenomena. The expression "all things" (*τὰ πάντα*) is one commonly used by classical writers in the sense of "the universe," the totality of created things. Concerning this universe, Paul says that in Christ it "holds together" (*συνέστηκεν*—a word etymologically connected with our word "system"); while the writer of the Epistle to the Hebrews describes it as being upheld "by the word of His power," *i.e.*, the word which is the expression, the vehicle of His power. We may then paraphrase the passages in this way: "In Christ the whole universe of created things exists, not as chaotic fragments and unrelated phenomena, but as a system, orderly and knit together. That which sustains the universe and carries it onward in its course is the all-powerful will and energy of the Son of God."

Apart from the question of the Divine power that may account for it, let us first assure ourselves that this is a true view of the universe—the view that regards it as an orderly and

systematic unity. In our intercourse with the world we are in the habit of taking a great deal for granted. We learn by experience that certain effects uniformly follow certain conditions, and without any conscious philosophizing we expect that the same effects will follow whenever the same conditions are exactly repeated. For instance, we release anything that we hold in our hands, and *know* that it will fall to the earth. We place water in a vessel over a fire, and *know* that it will be heated, and that in due time it will be turned into steam. Yet in such common actions as these, we are unconsciously making the great assumption of the regularity and reliability of the laws by which the universe is governed. And this assumption underlies all our experience of contact with the things around us. Imagine a universe (if indeed it could be called a universe) from which this element of reliability was absent. We could not move a step forward, we could engage in no occupation, we could know nothing ; the whole of human activity and energy would be paralysed into hopeless doubt and nescience. These reflections may help us to realise something of the order and reliability of the universe in which we live.

But what lies behind it all ? What preserves our energies from paralysis and our minds from blank despair ? To give a full and adequate answer to this question would be to attempt a task that has occupied the attention of philosophers for thousands of years. Let it suffice here to say that to the sincere and reverent thinker, reliability, which is a *moral* characteristic, cannot exist apart from personal Mind and Will. At the heart of the universe there is One Supreme Being, everywhere expressing His power and will in natural law, order, adaptation and arrangement. Probably the reflection of the unaided human mind could take us little beyond this point. But revelation carries us further. In the passages of Scripture that we are studying this universal power is brought into direct connection with Him who was known on earth as Jesus of Nazareth. He whose life and teaching and suffering and death we read of in the New Testament is also He whose will finds expression in all the workings of the forces of nature.

Let us turn our attention to a few ways in which this remarkable discovery affects the outlook and conduct of the Christian.

1. If this conception of the relation of the Son of God to the universe be true, then every advance in our knowledge of nature, every stride of physical science, increases our knowledge of God. Every fresh discovery is a discovery of the way in which God works in some particular channel. A generation of Christians that is now passing away viewed with apprehension and suspicion the development of the evolution theory; but the man who has grasped the relation of Christ to the universe can hail with delight the ever-widening knowledge of the causes and conditions of phenomena. To him, "natural selection," "the survival of the fittest," and other theories, if proved to be true, do not usurp the place of God; they are simply expressions of God's will, modes in which He carries out His purposes concerning His creatures.

2. Again, the different place occupied by the miraculous in modern thought need not perplex the Christian thinker. Though the advance of science may continue to supply "natural" causes for events previously considered to be miraculous, God's working is not thereby shut out from those events; His province is not reduced to a smaller area. For God works not only, and not chiefly, by interference with the laws and processes of nature, but in their constant and reliable order and harmony and unity. Every regular procedure of nature becomes to him who can read it aright a witness to God. We no longer regard the thunder as supernatural, as it was believed to be in the childhood of the human race, and in our own childhood. Science has shown that its causes are purely natural, and that whenever certain conditions are present the thunder follows as a result of natural law. But the Psalmists were not wrong in speaking of it as "the voice of Jehovah." A modern poet has taught us that

> If He thunder by law, the thunder is yet His voice.

3. This conception must inevitably modify the distinction that has grown up between religious and secular knowledge, between Divinity and the Humanities. For Christ, who is the Source of the life of the individual Christian, and of the Christian Church, is also the Upholder of the forces of the universe. "That which hath been made was life in Him." It is comparatively easy in the study of some phenomena to recognise the Divine handiwork. It seems natural, for instance,

to exclaim while beholding the heavens that they "declare the glory of God," and are "the work of His fingers." But even in the study of astronomy the recognition of this fact will become more intelligent as we grasp the truth of the relation of Christ to the universe. And in other branches of study also —in the exact laws of chemistry, in the progressive evolution of vegetable and animal life, in the history of the development of the mind of man—we shall feel that we are brought into contact with truth that is not secular, but religious and divine.

4. It follows too from this conception that there is no hostility between man's religious development and the "natural" environment of his life. Apart from the omnipresent working and all-pervading influence of God in the world, we should be at the mercy of blind, unintelligent forces. These might at any moment resolve themselves into physical and moral chaos, bringing ruin to man and to all that he has accomplished in the earth. But if God is immanent in the world—if matter is, like our own bodies, subject to the control of spirit, then we know that the same Power is at work within us and without us, and that it cannot be divided against itself. Nay rather, our contact with our environment becomes a most valuable means of education. The inward spiritual life is developed by contemplation of the spiritual mysteries of the universe. The farmer, for instance, perplexed by a succession of "bad" seasons, may nevertheless recognise that the God whose laws the elements are obeying is the same God that has done so much for his salvation, and that therefore his trying experiences cannot be inconsistent with his highest spiritual welfare. "In Him all things *consist*," all apparently irreconcilable and inexplicable mysteries find their explanation.

5. The New Testament teaching which we have been considering connects the forces and phenomena of the universe not with Deity in the abstract, but with the eternal Son of God. Thus we are enabled to form an enlarged conception of His supreme majesty and authority, and consequently of the extent of His humiliation in His incarnation and death. "All things were made through Him, and without Him was not anything made." "And being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground." Who can measure that

height and that depth, and the love that made possible the bridging of that gulf? The higher the place that Christ occupies in our thoughts, the greater appears His love in the work of redeeming the world, and the more are our hearts drawn out towards Him in responsive love and gratitude and adoration. Thus is the work of redemption brought into connection with the work of creation and providence, and in the divine-human Christ we see the ideal life of man and the means of its attainment. In the case of man, the harmony of the divine purpose has been broken by sin, which is lawlessness. To restore the broken harmony, to accomplish the purpose which man had in part frustrated, the Son of God became incarnate and was crucified. He whose will is obeyed, whose thought is expressed, by every force of nature acting throughout the universe, has made it possible for us to take our place in this divinely-ordered whole. In union with Him, we can do consciously and willingly that which nature does unconsciously —we can fulfil the will of God.

JEREMIAH AND HIS MESSAGE

BY THE REV. PERCY L. WATCHURST, B.D.

Introductory

JEREMIAH was a prince of preachers, and the book which bears his name is a mine of wealth for preachers of all ages. He had all the characteristics of a great Hebrew prophet: a clear vision of God and of righteousness, an intense, burning hatred of idolatry and wickedness, a courage which was nothing less than sublime heroism, and a patriotism that counted the sacrifice of life itself but a little thing. He was also a great teacher of righteousness for all the days that were to come, for while his message is addressed to the princes, the priests, the prophets, the people of Israel six hundred years before Christ, there is in his preaching the eternal, the universal note which is for all peoples in all centuries. The modern preacher may find in Jeremiah not only topics and texts from which to preach, but an abundance of matter for illustration,

for Jeremiah had something of the genius of a poet as well as that of a prophet, and the chapters of his book abound in wonderful parables, clear-cut pictures of men and things, and epigrams that arrest the attention and captivate the mind. But his book does not yield up its treasures without search and study, indeed there are few books in the Old Testament that more fully repay careful work done upon the "Introduction." The strange and fascinating personality of the prophet himself, the character of the kings and people amongst whom he lived, the stirring times in which his lot was cast, the tragic events in which he took part, and the influence he exercised upon Israel after his death, these are only a few of the subjects, a knowledge of which lights up many a chapter, and gives a new meaning to many an obscure saying. It is the object of this paper to give within brief limits some sketch or outline of the man, his times, and his message, that may serve as a stepping-stone to further study.*

I. His Times

The opening verses of the first chapter tell us the three main divisions of the prophet's life; they are those of the three kings: Josiah, Jehoiakim, and Zedekiah. To these must be added the names of Jehoahaz who reigned three months after Josiah, and of Jehoiachin, or Coniah or Jeconiah, as this unhappy monarch was also called, who reigned for the short period of three months after Jehoiachin. The history of these monarchs is given in the last four chapters of the second Book of Kings. A few words will perhaps suffice to call to mind the main points in their characters. Josiah was one of the few kings of this period who "did that which was right in the eyes of the Lord." He did his best to repair the Lord's House, to re-establish the sanctity of the Law, and to abolish the worship of Baal and the Asherah. But his regeneration was a very partial one, the people at heart were unchanged, and as in England at the Restoration, when the restraints of the Puritans were removed, licentiousness broke out in greater violence than

* It may be of service to our readers to state that there are two most admirable little books which give a simple but scholarly introduction to Jeremiah. They are "Jeremiah the Prophet" by Rev. John Robson, D.D., and "The Exile and the Restoration" by Rev. W. B. Davidson, D.D. Both are published in the series of Bible Class Primers by T. & T. Clark (paper covers 6d., cloth 8d).

ever, so at Josiah's death all efforts at reformation ceased and idol worship and corrupt morals became again the fashion in Jerusalem. Of Jehoiachin, all that need be said here is to quote a sentence from the pen of Dr. W. B. Davidson :— "Frivolous and superficial in regard to the highest things of life, at a time when, if ever, serious thoughtfulness was required; despotic in temper, and brutal in the measures he used to rid himself of those who crossed his humours (Jer. xxvi. 20-24) he became the detestation and contempt of all serious-minded men." Such was the nature of the king who had to rule the nation in the hour when its destiny was trembling in the balance. Zedekiah appears in a more favourable light; had he lived in times of ease all might have been well, or had his princes and counsellors been men who listened to the wise words of Jeremiah he might yet have avoided bringing his people to disaster. As it was he proved weak and vacillating, in his heart wishing to do right, but not strong enough to stand alone, and so in his weakness he was led into the revolt which ended in the destruction of Jerusalem and the carrying away captive of the people.

The following chronological table gives the dates of these kings :—

Josiah	began to reign		640.
Jehoahaz	,,	,,	610.
Jehoiakim	,,	,,	609.
Jehoiachin	,,	,,	598.
Zedekiah	,,	,,	598.

The first captivity took place in 606, the exile in 588, after Zedekiah had been on the throne eleven years. The word of the Lord came to Jeremiah, he tells us, in the thirteenth year of Josiah. His ministry therefore lasted during more than half the reign of Josiah, and from then onwards to the end, a period of forty years.

If we turn from the kings to the people the picture is not less dark. The whole book must be read if we are to form a true conception of the social and religious life of the people, but one burning chapter may suffice to give us some idea of the iniquities which filled the prophet's soul with wrath and scorn. Chapter v. commences with the cry of the Lord for one man in Jerusalem who does justice and seeks after truth. One man

who is honest and truthful and clean, and the cry is in vain! And then the prophet delivers his message to the people. *Their religion is wrong.* Jehovah is forgotten. He is no longer remembered as the God of the harvest that giveth the rain in its season, He is left out of their life, they have denied the Lord, rebelled against Him, dealt treacherously with Him, they have served strange gods in the land, they are revolted and gone. *Their morals are wrong* ; two points are specially dwelt upon in this chapter, two signs of the nation's decay as they have been in other nations besides Israel. The purity of the home is destroyed. The stern, clean commandments of the Law are all put upon one side, the land is full of the harlots' houses, adultery is the fashion in the city. Then the poor are downtrodden and oppressed—another sure sign of a nation's fall, when the rich become richer and the poor poorer. So did Jeremiah see it in his day—" They are waxen fat, they shine ; yea, they overpass in deeds of wickedness : they plead not the cause, the cause of the fatherless that they should prosper ; and the right of the needy do they not judge." Wrong in their morals, did not the prophet feel that the wrath of God was resting upon them, and more than once in the chapter we hear the dread refrain, " Shall I not visit for these things ? saith the Lord : shall not My soul be avenged on a people such as this ? "

So in a single chapter the vivid picture is drawn, with relentless plainness of words the sins are described, with keen irony the folly is described, with the terrors of judgement the Lord's vengeance is foretold. The chapter closes with a sentence which might well ring in the ears of all that heard it : " A wonderful and horrible thing is come to pass in the land ; the prophets prophesy falsely, and the priests bear rule by their means ; and My people love to have it so : and what will ye do in the end thereof ? "

Such were Jeremiah's words about the priests, the prophets, the people, in the days when good king Josiah was on the throne, and when to some extent idolatry and sin were restrained. When he saw sinful kings on the throne of the sinful nations the picture grows darker still, and the prophet's message begins to take the form of definite statements as to the character of the doom which Jehovah had devised for His people.

THE ART OF READING

BY THE REV. R. J. WARDELL

I. Bad Tendencies to be Resisted

COMPETENT judges of the drift of things have stated frequently during recent years that in this age of popular education when books are being multiplied at a rate which defies all computation, there is serious danger of reading becoming a disease. For example; a leading article in a recent number of the *Spectator* contained passages like the following:—

> Reading which with a serious English make-believe we profess to be instruction, light for the mind, the spirit's pabulum, good for all ages, sexes and conditions, is likely to become as deep a narcotic as opium, hemlock, or the divine smoke wreath itself. Not every kind of reading. . . But watch the faces of those that read their magazines, newspapers, novels, etc. . . . The narcotic influence is plainly to be seen in their eyes and lips. . . . . The multitudes drowse and stupify themselves by a whirling dance of images, good or bad, clean or unwholesome, ludicrous, trivial, and sometimes criminal, that come and go, race and run, strike the fancy as they fleet by, and though forgotten have done their work of narcotizing the nobler parts. To weaken the judgement, to stunt the finer instincts . . . to throw into circulation a vast number of doubtful ideas, that is the effect of reading for reading's sake, as a mere pastime . . . . Who could undergo an examination in last year's paragraphs and escape being ploughed? Not one. Then it does not matter. The result is negative. Not so. A new mental climate is created. Moral sense goes dead asleep. . . . The millions will not read the noblest books and pass no clear judgement on the ignoble.

Leaving aside this worst of all tendencies in modern reading, viz., the narcotizing influence of reading for mere pastime, there are at least three sorts of tendencies which are destructive to proper habits of reading.

1. The tendency to *liberalism*. The term "liberalism" is generally used in reference to party politics. It has nothing to do with *party* politics in this regard, but it is not without advantage that the word has a *political* connotation inasmuch as the tendency to liberalism in reading may be traced to its root in the democratic principle on which liberalism in politics is supposed to be based. To say that our age is democratic is to utter a truism; and the root idea of democracy is that "One man is as good as another." Not that all men are of equal worth, but that every man has equal rights to make his voice

heard and vote tell in the affairs of state, unless he has forfeited those rights by some offence against the community. Kept within proper limits that idea is useful and well grounded in fact. But it is liable to go to seed. It *has* gone to seed in the colloquial proverb that "one man's opinion is as good as another's" especially when the word "opinion" is used to denote both observations and reflections. It has been pointed out many a time that in matters of practical "common-sense" it may be true that "one man's opinion is as good as another's" but that it is obviously false in all matters of "science." Science is another name for research into facts and laws relating either to matter or mind or spirit, and in each of these spheres the observations and reflections of the untrained man are generally sure to be false and misleading. Hence *the necessity for reading the select books of elect men*, the great chiefs of science in all its departments who in these days are glad to put down their observations and reflections in language that he who runs may read, and in books available in one way or another for the poorest and the humblest.

2. The tendency to *superficiality*. The age we live in is deluged with enclycopædias, magazines and newspapers, both weekly and daily, which give a column or so to some scientific or philosophic or theological subject, and the reader who spends much time with such literature obtains a store of snippets of information which filter into his talking and writing and make him "magazineish" if not priggish. Brevity is not the essence of wisdom and shallowness is not the condition of clearness. The deepest books are always the clearest and the best books are always thorough. Hence the necessity for choosing *books which are substantial and authoritative*, reading which is like "wrestling with an angel in the dark."

3. The tendency to *miscellaneousness*. This tendency arises from the existence of such a plethora of good books and of easily available opportunities for reading them. There are many people who are quite alive to the value of good books and quite serious and industrious enough to read them, but in the daily increasing literary output they are in a state of mental bewilderment. "They resemble a traveller in a trackless forest impressed and overpowered by the magnificence of the scene, but anxiously looking out for a beaten track." For

the benefit of such people exalted authorities draw up lists of a hundred books or more, and universal libraries are issued by the publishers at a cheap rate. This is so much to the good, but it is only a starting point and does little more than find material for the average man to begin his reading with, and often leaves him as bewildered and miscellaneous as ever. There are two reasons why I have referred to these three bad tendencies:—

1. Because in getting free and keeping free from something unwholesome, mistaken or wrong to which we are in bondage, we take a big step forward towards the highest freedom. The Rev. S. A. Tipple illustrates this fact in one of his sermons by telling of a gardener he knew who said to him one day concerning a cluster of fine fruit trees robed in blossoms, "I gave them those blossoms," and when asked to explain the gardener went on to tell how for a series of years the trees had borne scarcely anything, and how, not content with pruning them above he set about pruning them below, digging deep round them and cutting in twain the long tap-root of each that struck down into coarse sour soil and drew from thence evil for the trees. "That," said he, "is how I gave them these beautiful blossoms—by setting them free from the coarse sour soil to which the tap-roots had bound them." So if we can be set free from these bad tendencies to which we may be bound by the tap-root of custom and habit we shall be free for sharing all the gifts which reading can give us.

2. Because I wish to lead up to the statement that to form proper habits of reading three other conditions are necessary: (1) A proper ideal of what reading aims at; (2) some practical method for discriminating between the beaten tracks in the forest of books; (3) some practical methods for discovering the treasures in these beaten tracks. I propose to say something about these conditions in successive papers.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

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* "A Happy New Year to You"

He that keepeth the law happy is he—Prov. xxix. 18

In ancient days, long before our present calendar was arranged, the beginning of a new year was a time of rejoicing. Celt and Teuton and Gaul gave themselves up to merry-making and the forgetting of quarrels and the giving of presents just as a new year dawned. In certain Christian countries and our own in particular this rejoicing has become associated with the birth of Christ, because in the fifth century Anno Domini, the chiefs of the western Church ordered that the birth of Jesus should be celebrated on the old feast day of the birth of Sol. But in this land, as well as in every other Christian country, it is customary for friends to give themselves to hand-shaking and good wishes just as a new year dawns. All that is right and proper. To be happy and to wish others to be happy is not heathenish, but in accordance with the Spirit of Christ. There have been times when Christianity has been associated with gloom, but there have always been temporary reasons for this. In certain ages and countries Christianity has been looked upon as the religion of sorrow and therefore the religion for the sorrowful. There have been times and lands when happiness was looked upon as a sin. But the causes were to be discovered in the circumstances in which these people lived, not in the teaching of Him whose constant word was "blessed," which means just "happiness raised to the highest degree." But we have grown out of all that. Our circumstances are better, and we have come to realize that it is our duty to be happy, for God means us to be so, and therefore at this time when we are all wishing one another "A Happy New Year" it would be well to consider a few plain things about the conditions of happiness. The wise man of old, who penned down the Proverbs, than which there is no better book for the practical guidance of conduct, said "He that keepeth the law, happy is he."

That term law is inclusive. It enfolds many laws. For example:

1. There is the law of *physical health.* It has been said that the New Theology of the twentieth century will contain some new and rather startling definitions. Amongst them will be a new conception of sin. That the failure to provide the body with the conditions of health will be regarded with as much horror as the early saints were accustomed to regard spiritual

failures (see "The Coming Creed," etc. by "J.B.") No man "keeps the law" unless as far as lies in his power he takes into his lungs the pure air heaven gives for all. Then there is the matters of eating and drinking. Doctors are reported to be of opinion that a fair half of the miseries of life are caused by ill regulated eating. Equal importance attaches to drinking. But my sermon is not meant for a medical lecture. All I wish to point out is that no man will be happy unless he keeps the law of health, and he will not do that unless, as St. Paul instructs, he "eats and drinks to the glory of God." Of equal importance is *mental healthiness*. This depends largely on *what we read, etc.*

2. The law of *righteousness*. We are taught much about a judgement day and a judgement seat to be faced by men in the future, but it is well to remember in addition that there is an automatic judgement seat in every man, and every day is a judgement day. Conscience sits on that judgement seat. Self is the prisoner. Memory offers the evidence. Reason interprets law. Conscience gives decision and pronounces the penalty. And it is only saying over again what has been said thousands of times that conscience has a terrible power to "stuff a man's pillow with thorns," to rob every pleasure of its joy, to bite and gnaw till life is one long torture, and if a man would be happy he must keep the law of right.

3. The law of *service*. A large part of the misery in the world is on the part of people who have nothing to do. For it does not belong to riches, nor to honour, nor to titles, to give happiness, but to industry. "Every man's task is his life preserver" (Emerson). But if a man only works *for himself* he will be unhappy (see Ruskin "Crown of Wild Olives"). The selfish man cannot be happy. How well Dickens put that in "The Christmas Carol." It is a law of life that self-absorption means ultimate misery. The biographer of the late Henry Drummond says that his life was so radiantly happy that so complete a life happens in this sad world but once in a generation. So happy was he that people seeing his enjoyment of life judged that it was easy for him to be happy. That it was born in his blood. The biographer admits that he did inherit a virtuous disposition, but says that we must look for the secret of his happiness in his constant freedom from self and in his absorbed interest in others. Jesus said "he that willeth to loose his life shall save it."

These three laws, the law of *healthiness*, of *righteousnesc*, and of *service* are the conditions of happiness, and in union they form one great law, the law of God, and whoever keepeth that law happy is he.

Let us lay it to heart that God intended us to be happy. That it is our duty to be so. That circumstances can only

modify our happiness, never destroy it unless we will it so. The kingdom of God is within. And if we *pray*, and *will* to put ourselves and to keep ourselves in conformity with God's law, so far as it is permitted to mortals who live in a world so full of sadness we shall have a Happy New Year.

ROBERT J. WARDELL.

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* GOD OR MAN?

We have no king, but Cæsar—ST. JOHN xix. 15

When Pilate sought to release Jesus, he saith unto the Jews, "Behold your King," and they cried out, "*Away with Him.*" And Pilate saith unto them, "Shall I crucify your King?" and they cried out, "We have no king but Cæsar."

1. *It is a lie and these men know it.* The anticipated King inspired the most illustrious heroes and prophets of the nation.

2. *It is an unconditional surrender of David's House to Cæsar.* They are traitors to the nation, and false to the traditions and history of the race for centuries. They publicly renounce the persistent claims of the people to national independence. There was abundant evidence of Cæsar's authority in Jerusalem, but the Hebrews yielded only to the superior military force of the conqueror.

3. *It is a hypocritical, treacherous act.* They hate Cæsar, only less than Jesus. Their professed loyalty is envenomed hatred. No declaration could be more satisfactory to Pilate, and that is why it was made; but these men were the supposed custodians of the oracles of God, and professed to prepare the nation week by week for the coming of the King who should reign in righteousness. Notwithstanding their professions, the supposed patriots are in alliance with the enemy.

I. THE HISTORY OF THE NATION CONTRADICTS THIS STATEMENT. Memory and hope are two secret springs which enrich the life of nations. This is peculiarly true in the history of the Hebrews. No nation possessed a more glorious history. Cradled in miracle, the centuries are weighted with signs and wonders which characterised their national life. But the people lived in the future. Hope is essentially characteristic of the Hebrews. They tune their harps to the victories of the future. The poets of other nations may sing the glories of the past, but the Hebrews anticipate the more glorious future. Their failures and misfortunes do not destroy their hopefulness. If they are compelled to hang their harps upon the willows, they are near at hand when the time comes to strike the note of victory. The achievements of the past have only prepared them for a more triumphant future. They send their messengers to the hills, to watch the dawn breaking through the clouds of night. How do we account for this persistent hopefulness?

1. *The Messiah King is predominant in Hebrew literature.* All the prophecies centre in the Anointed One. When the bloom of youth was upon the monarchy they sing the praises of a greater King. The prophecies which cluster around David and Solomon can only be fulfilled in the coming King whose "throne shall be established for ever." "His seed shall be established for ever, and His throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Psalmists and prophets dwell upon this with unmistakeable emphasis—Psalms ii. and lxxii. With great enthusiasm did the people anticipate the advent of "The Lord of Righteousness," and the days when "A King shall reign and prosper and shall execute judgement and justice in the earth" (Jer. xxxiii. 5, 6). Notwithstanding this the Chief Priests of the nation declared that Cæsar was their king. Further:

2. *The prevailing, contemporary idea was "Messiah-King."* The people believed the prophecies. "The Coming One" was the topic of conversation in every Hebrew home. When Gabriel announced the birth of Jesus, he said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32, 33).

When the wise men came from the east to Jerusalem, they enquired "Where is He that is born King of the Jews" (Matt. ii. 2). Their words embodied a national sentiment. When Nathanael said "Thou art the King of Israel" (John i. 49) he anticipated the realisation of the hope of the nation in Him. When the people's enthusiasm was aroused by the marvellous words and works of Christ, they would make Him king. And Jesus is accused before Pilate of saying "that He Himself is an anointed King." The Roman soldiers "plaited a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews" (John xix. 2, 3). This mock coronation is an indication of the attitude of the age which anticipated the coming of the King. And Pilate wrote a title, and put it on the Cross, which expressed the same idea, "Jesus of Nazareth, the King of the Jews" (John xix. 19). "Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; Himself He cannot save. Let Christ, the King of Israel, descend now from the Cross, that we may see and believe" (Mark xv. 31, 32).

It is thus clearly evident that the history of the Jews revolved around the coming King. The nation groaned under the Roman yoke, and yearned to welcome the long-expected Emancipator. In the presence of all this, the chief priests declare "We have no king but Cæsar," and their action

involves the ruin of the nation. They appeal to Cæsar, to Cæsar let them go. If they do not go to him, Cæsar will come to them, and in fifty years Jerusalem was in ruins. It would be difficult to describe the horrors of that siege, when probably more than one million perished, and the remnant was scattered abroad, without a home, and without a king.

That is the history of the nation which rejected Christ as its King, and it is prophetic of the final destiny of all nations, which choose Cæsar to reign over them. The circumstances of the text suggest to us:

II. The Crisis in the History of Nations which Decides their Destiny. Jesus and Cæsar are before the world to-day. Nations are on their trial before the King. The future of the British Empire will be determined by its choice. It is impossible to exaggerate the importance of the crisis through which we are passing, but it is encouraging to know that the nation recognises its importance. The country is aroused, and its attitude to-day is one of interrogation. The laws which govern a nation's life are immutable. Righteousness exalteth a nation as it does the individual. There are periods in the history of nations which decide their future. The repudiation of the King at that time means destruction. They sign the death warrant of the nation which chooses Cæsar to be their king.

Christ stands before the nation to-day. Will you claim Him as your King? The principles of the Religion of Christ must enter into the constitution of the nation if He is our King. Then shall righteousness flourish, peace prevail, and love abound. Make Cæsar your king and iniquity shall abound. The sword is the final court of appeal under Cæsar. It is positively unchristian, and immoral. But it still remains in the constitution of Europe. It is an unreasonable remedy, and must be abandoned by the enlightened followers of Jesus. There may be greater evils than war, but that does not change its character. It originated with the devil. Every enlightened Christian believes that wars must cease when the kingdom of Christ is established in the hearts of nations, but it is difficult to create a national conscience on war even in England. There is a sentiment in favour of peace, no Englishman desires war. That is equally true of all civilized nations. It is regarded by many as a necessary evil. During critical periods men appeal to the soldiers rather than to the Lord of Hosts.

When Jesus is crowned King of all, nations will appeal to reason rather than the sword. The Christian doctrine of universal brotherhood will take possession of the heart of nations. All difficulties must be solved by arbitration which is of the essence of Christianity. The interests of the nation cannot possibly be inconsistent with the highest good of

another. Then it will be seen that patriotism is quite consistent with the love of humanity, that imperialism and brotherhood are not contradictory, and that expansion increases responsibility. When the English nation lays hold of these basal principles, it will lead the nations of the earth into the paths of peace.

G. Talalun Newton.

Faith in God

Have faith in God—St. Mark xi. 22

It has been said that the mind of Jesus was ever fixed on *faith*. The word was ever on his lips. It was the recurring decimal of his thinking. It was the keynote of his teaching. When He rebuked His disciples it was because they had so little faith. His first and last demand upon men was that they should have faith. "Understand," says Dr. John Watson, "what Jesus meant by faith and you understand what He meant by religion." But just there is the difficulty. The word has many shades of meaning. The word "faith" is like a diamond with a hundred facets of different shapes and the tint of light it reflects depends on the angle from which you view it.

Let us look at the shade of meaning presented to us in the Saviour's admonition to His disciples after that strange action of His—the blighting of the barren fig-tree. Two days before Jesus and the disciples had entered Jerusalem with the plaudits of the multitude ringing in their ears. The disciples thought that surely now He whom they had looked upon so long as a Monarch in disguise would be carried with acclamation to the throne. But during these two days the attitude of the multitude had become more and more hostile. A huge conspiracy of men who sought His death was closing around Him. Jesus foresaw that in a few hours a terrible conflict would begin and that instead of sitting upon a throne He would be hanging on a Cross; and that in consequence His followers would loose confidence in Him, and loose faith in God as He gave them a striking lesson in the form of an acted parable which they were sure to remember in the dark days to come. *He did something they could not understand*, something that seemed strange and inconsistent, and when they asked Him why? He said, "To teach you to have faith in God." And surely we do but unfold the significance of His word when we say that He meant "*put the highest and best construction on God's doings, and trust Him.*"

Is not that a word men need to hear and lay to heart in all times? Our problems and difficulties are not the same *in form* as those of the disciples, but they are the same *in substance*. The riddle of life shifts its incidence, but the riddle itself is

perennial. As the incidence shifts the Christian solution of the riddle shifts with it and the solution is perennial.

Let us try to apply this word of the Saviour's to the conditions and necessities of the lives we are bound to live to-day. In this connection the meaning of the Saviour's word may be divided into two elements:—

A. It is a call to PUT THE BEST CONSTRUCTION ON THE WAYS OF GOD IN THE WORLD. We live in a world where it is possible to put many constructions on the same facts. Sometimes we put a bright or a gloomy construction on the same facts according to the mood we happen to be in. There are many facts in God's providence and moral government of which it is possible to take either a low view or a high view, either a gloomy or a bright one. Here are samples:—1. Certain facts in nature—(*a*) pain; (*b*) waste; (*c*) failures. 2. Certain facts in human life—(*a*) misery; (*b*) sin; (*c*) slow progress of Christianity, etc. By an impulse as irresistible as hunger or thirst the question is started within us, "How can these things be, and God be good?" Attempts without number have been made by some of the best and wisest of mankind to answer the question, but the best answer ever discovered is only partial and any man who is not self-deceived is bound to say in reference to such facts, "*I cannot understand.*"

But a man may say "I cannot understand" in one of two ways. He may say it in a way which means "I cannot understand *and therefore I will doubt*," or he may say it in a way which means "I cannot understand, *and therefore I will trust.*" He may assume a fretful, petulant attitude towards the things he cannot understand, or an attitude which is hopeful and trustful. He may put a high construction on them or he may put a low one. In face of such facts he may make up his mind that God is not, or is not good, or he may trust God in spite of all. If you ask for reasons why God should be thus trusted there is an argument more powerful than any process of reasoning. It is the universal experience of men which assures us that of all the curses that can poison life and paralyse the highest activities there is none so deep and dire as that of a lost trust in God, and that trust in God has filled men with buoyancy and hope, gives them the note of triumph where else would have been the wail of despair, and armed and equipped them for labour, for service, for great and noble living as nothing else in all the world has ever done.

B. It is a call TO ASSUME A CERTAIN ATTITUDE TOWARDS GOD IN THE MIDST OF PAINFUL PERSONAL EXPERIENCES, such as sorrow and loss, bereavement and misfortune. What that attitude is, can, perhaps, best be made clear by first illustrating what it is not. Imagine a mother standing by the cot of her dying child, sobbing as if her heart will break

because she is so helpless to save it. "Oh, but I will trust God to save my child" she cries in her agony. What she really means, and no man dare blame her for so meaning, but all the same she does mean, she will trust God *to restore her* child to life and health. Or suppose a man is threatened with a great loss, or some calamity to his fortune or health, and he says he will trust God. And he means he will trust God to spare him the loss and avert the calamity. Sometimes in such cases the child is spared, and the calamity is averted and such people consider their trust to be justified. But often it happens the other way. In spite of the mother's trust the child dies, and in spite of the man's faith calamity comes. And then follow wrong conclusions, bitterness of heart, and rebelliousness of spirit, and sometimes God is thought of as if He were guilty of a breach of trust, as if He had not done something He was trusted to do. But the fact is such people did not really trust God. To have faith in Him is to be able to say, "I am so sure that God is my Father and my Friend, that though He take away my wealth and health and my friends, though sorrow be my lot and pain my heritage, though He slay me, yet will I trust Him." Faith in Him is a sure confidence not that He will deliver us from misfortunes, but that whatever comes He is our Friend and will help us through whatever falls to our lot. That is what it means to "have faith in God." And if you ask for reasons why you should so trust God, I can only refer you once more to the lives of innumerable men and women in the history behind us, whose lives bear witness how grand a thing life may become when it is inspired by such faith. Men and women who have passed through sorrow and misfortune and grief such as few of us are little likely to have to bear, and have passed through them with calm faces and clear eyes and gentle voices and hands helpful towards all who have needed their help.

If we cultivate such faith in God it will throw around us an all-protecting shield from the shafts of doubt and care. It will protect us from far travelling apprehension and obtrusive fears. It will deliver us from the world with its ceaseless din and its low ideals, from the flesh with its blinding passion and base motives, and from the devil with his softly whispered imaginations that God is not good and trouble is the goal of life.

ROBERT J. WARDELL.

THE TRUE IMPERIALISM—JUSTICE AND TRUTH

AN ADDRESS FOR A MEN'S MEETING

The word "Imperialism" is much used. We are bidden to "think imperially." There is a true and a false imperialism. One unselfish, noble, Christian; the other selfish and base. If we think Christianly we shall think imperially.

CHRIST WAS THE TRUE IMPERIALIST. He taught the imperialism of justice, mercy, and truth, of righteousness and the brotherhood of man. All other imperialism is but "beggar my neighbour," vapid and false because unreal. If God be our Father, every man is our neighbour. The true imperialism is that which by thinking and acting fosters not only national welfare but the welfare of all men. No nation or man can prosper at the cost of another's ruin. As God loves all men and as nature links us to "all nations" our brotherliness should not be confined to those parts marked red in the map. Why love a man because he lives on this side of the river and hate another man because he lives on the opposite bank? The imperialism which bids us think of our own and rob and oppress other peoples is unprincipled and base.

Truth has no frontier, justice no boundary, love and righteousness without respect of persons. So our principles and sympathies should be wide as humanity and free to all. The golden rule is capable of universal application and the Sermon on the Mount must operate in our commercial and political life.

This is the true imperialism—THE IMPERIALISM OF THE TRUTH. Let there be in our trade and commerce with all men, confidence not suspicion: goodwill not hatred. To live and let live. These are the ethics of Christianity. Hatred, suspicion, mistrust, and ill-will are immoral, no nation can prosper by these self-destructive elements; that which is morally wrong ought not to be legally right. Christ's doctrines are the doctrines of humanity. They are love and brotherhood, confidence and sympathy. No nation has a right to use its superior strength, wealth, or energy, or position to rob and crush another nation. Never forget that nations—their laws and government, etc.—exist for men, not men for nations. The national sentiment and pride should feed the brotherhood and faith of men. The nation is but the accident, whatever its boundary, or customs, or trade. Man is the essential; and governments and treaties, etc., that conflict with man's interests are doomed to perish. All are for man. 1. The gifts of nature. 2. The enthusiasms and service of humanity. 3. The kingdom of God.

The true imperialism is after all the imperialism of the truth. Righteousness and truth know no frontier. They are as wide as humanity and may be as deep as the needs of man. When that is recognised

> Fraud and wrong shall then have ending,
> Truth, immortal truth, shall reign.

JOSEPH JOHNS.

The Significance of the Sacred Symbols

Jesus took bread . . He took a cup—St. Matt. xxvi. 26, 27

I. Value of Symbols. Symbols are outward signs to lead minds to realities beyond. Example: Wedding ring, no great *intrinsic* value, but as a symbol priceless. Country's flag, so many yards of cotton or silk, but as a symbol, died for. But symbols are only of value when we remember their meaning. So study

II. The Meaning of these Symbols.

1. *Symbols of death : His death.* "As oft as ye do eat of this bread . . . shew forth the Lord's death." Broken bread, symbol of his broken body. Poured wine, symbol of his spilled blood. Connection with Passover. That feast like this a commemoration of a sacrificial death. By use of these symbols we call to mind Christ's sacrifice. By faith we appropriate that sacrifice.

2. *Symbols of life : Our life.* Bread and wine, symbols of the life-giving Christ. "I am the Bread of life." "Feed upon Him in your hearts by faith." Again like Passover: Bodies strengthened by flesh for midnight journey. Souls strengthened by deliverance to national life. So with bread and wine—sustenance to body, but by faith draw life from Christ for the soul.

III. Whole Service Symbolic, too. "Communion Service"—union together with. With whom?

1. *With Christ.* 1 Cor. x. 16. Presence at heathen sacrificial feasts—attachment to idol. Presence at this feast denotes attachment to Christ. Is the great and chief outward sign of discipleship.

2. *With each other.* 1 Cor. x. 17. Sign of united Christian profession. Eating at same table is a sign of friendship. As the Passover was a mark of national oneness, so the Sacraments are marks of Christian oneness.

T. Shirley Herrick.

Come with Us

We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good—Num. x. 29-32.

Israel, on their pilgrimage through the desert to the promised land furnished a fair representation of the Church of God on their journey heavenward. It is clear that Moses had a strong assurance as to Israel's ultimate blessedness, and he invites his kinsman to come and take a share in it, at the same time intimating that his experience in desert life would be helpful to himself. In all this we may see, as in a picture, the duty and

privilege of inviting our kinsfolk and friends to come and share with us in the privileges of Christian fellowship on the way, and in the glory which awaits us at the end of our pilgrimage.

I. The Pilgrims. "We are journeying."

We are not at home yet. And we cannot be so long as we dwell in this frail earthly tabernacle, in a world in which "change and decay in all around I see," the land of the dying in which our fondest ties are ruthlessly severed, making life the sadder as its end draws nigh.

And the more we realize our position as citizens of heaven the less can we feel at home in the wilderness where no tree of life grows and no springs of living water are found; where heaven alone furnishes our table with manna and a miracle of mercy provides the never failing stream from the smitten rock.

But we have a home above. We are not as the Hindoo dreaming of transmigration, nor the infidel who walks by sight as long as he can see and finishes with a leap in the dark; neither are we like those who in a Christian land leave all to chance and take it for granted that all will be well. We know whither we are bound, and we know the way. Life and immortality are brought to light in the gospel, and we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. The promised land is before us, a land of abundance where the tree of life grows by the side of the river of the water of life, a land specially chosen and beautified by the Lord Himself for the abode of His people, a land of comfort after all the tribulations of life and of rest after all its weariness.

And many of our friends have gone before us to that better land. Heaven is no longer to us merely a goodly land or a city of vast wealth and glory, it is not simply the home of the Old Testament saints where we hope presently to sit down with Abraham and Isaac and Jacob in the kingdom of God, it is rather the land

> Where my best friends and kindred dwell,
> Where Jesus ever reigns.

The longer we live below the more is earth saddened to us with its graves and the more is heaven brightened to us by its new arrivals of loved ones gone before; till in our old age it is as a country to which almost all our family and our former friends have already emigrated, and the thought of rejoining them makes us look upon death as merely going home.

And now we are on our journey. Every moment is as a step homeward. We do not hate this world, but like a traveller, making the best of the accommodation by the way and enjoying the beauties of the scenery through which we pass, we keep our hearts before us.

Our labour this, our only aim,
To find the new Jerusalem.

We are journeying under Divine direction and protection, and keeping within the camp. And the journey abounds in blissful experiences, for we are in good company and have a good prospect, and though the way is sometimes narrow and toilsome we have strength sufficient, and though long it is rare that any of us think it too long. And so, the ransomed of the Lord, we are now returning and coming to Zion with songs and everlasting joy upon our heads; we shall obtain joy and gladness and sorrow and sighing shall flee away.

II. The Invitation. "Come thou with us, and we will do thee good."

We are fully aware that many other invitations are being given. The men of this world are saying "Come with us" and every variety of self-indulgence gives the same invitation, while even Satan putting on his most alluring guise reiterates the words. But none of these can add truly the promise "We will do thee good."

But while all within the church may freely and heartily give this invitation to all without, it is specially incumbent upon us to follow the example of Moses in urging those with whom we have influence and relationship to join us as fellow-pilgrims to the promised land. Permit me, on behalf of this church, to give the invitation to those now presont who have not formally united with us. If you are not already united with any congregation come with us; make this place your spiritual home. As a member of the congregation you shall be welcome to the privileges we enjoy.

Come with us into the enjoyment of fellowship with Christ. It is because our fellowship is with the Father and with His Son Jesus Christ that we invite you into fellowship with us in order that your joy may be full. Come and join us in actually confessing Christ by church membership and uniting with us in meeting around the table of our Lord to shew His death until He come. Come with us, for we need your help just as Moses needed the knowledge of the desert which Hobab possessed to assist him in his great task. Come with us, for you need our help, and if you will only accept the invitation you shall be welcome to share with us alike on the journey, and at the journey's end in whatever good thing the Lord shall do unto us.

C. O. Eldridge, B.A.

Christian Joy

Rejoice evermore—1 Thess. v 16

The Christian religion is conspicuous for the absence of certain traits and elements found in the human heart. There

is no evil, no fear, no uncertainty. It banishes sin and all its train—sadness, superstition, bondage, and death. "Hope is its most characteristic note" (Drummond). Joy its spirit. "Love, joy, peace." It speaks to the heart with no uncertain sound and is "the power of God unto salvation to every one that believeth."

CHRISTIANITY SOLVES THE DEEPEST PROBLEMS OF HUMANITY, 1. *Sin.* "How can a man be just with God?" (Job). It shows *how*, in Christ Jesus. 2. *Death and the hereafter.* "If a man die shall he live again?" (Job). Christ is "the Resurrection and the Life." This brings an infinite gain to man. Life claims its pre-eminence. All its longings are sanctioned and met. Not sorrow but joy is our right in Christ. We may claim the "joy of the Lord as our strength," and "rejoice evermore."

There is no sadness in the New Testament. Sorrow is not sadness. Sorrow is the daughter of love—the deepest joy. Sadness is the daughter of despair and knows no hope. Christ rebuked sadness in His disciples. "Ye should rejoice." "Weep not for Me." "Nothing can separate us from the love of God," etc. (Rom. viii. 39).

Though waves and storms go o'er my head, etc.

"The whole expectation and confidence of Christians for themselves, and for the Church, and for the world, are centred and summed up in the Person of Jesus Christ. Our optimism depends on a succour and a sacrifice outside humanity. Our hope is hid with Christ in God. It is of the Lord's tender mercy that all little children are born optimists" *(British Weekly)*. No sadness in the Christian life. Hope sees into the unseen and lives on to-morrow. "We are saved by hope," etc. (Rom. viii. 24). No decay in the Christian life. "Hid with Christ in God." Ours is the accent of certitude. We "know whom we have believed" (1 Tim.) So 2 Cor. v. 1. The Christian builds on a sure foundation—Christ Jesus. He has solid property. "Treasures in the heavens."

1. No sadness on account of sin. Christianity recognises sin, shews it to be "exceeding sinful," deals with it, conquers, and destroys it. Sin did its worst to Christ. He "led captivity captive." We may rejoice o'er "hell subdued and peace with heaven. In God our Father and Heaven our home."

In Christ the tribes of Adam boast
More blessings than their father lost.

2. No sadness on account of sorrow. The promise is "Your heart shall rejoice." Christ deals with our temptations, losses, difficulties, changes, and uncertainties of life. "Blessed are they that mourn, for they shall be comforted." "In all things we are more than conquerors."

3. No sadness on account of death. "Death is yours." Christ rejoiced in spirit and sang a hymn when the shadow of the Cross was on Him. What a graceful and joyous life was His. There is no king of terrors. Christ has changed the world's sad farewell and "good-bye" into "a good night." "To die is gain." We have food for our joy and thanksgiving. God is our eternal portion. All else may change. "Thou remainest." There is no sorrow in God. The most afflicted lives are often the brightest. They draw from God.

A little bird I am
Shut from the field and air;
And here I sit and sing
To Him who placed me there:
Well pleased a prisoner to be,
Because my God it pleaseth Thee.

—*Madame Guyon.*

"Light is sown for the righteous and truth for the upright in heart."

God the same abiding
His praise shall tune my voice,
For while in Him confiding
I cannot but rejoice.

JOSEPH JOHNS.

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* THE LAST TIMES

This know also, that in the last days perilous times shall come— 2 TIMOTHY iii. 1

INTRODUCTION: The great apostle to the Gentiles here warns with no uncertain sound and with characteristic demonstration, the various characters which would figure in "the last days," *i.e.*, the gospel days or times. We notice in our text three things:—

I. A POSITIVE ASSERTION, "know this also," etc. Beware, learn, and consider the things that may come to pass.

II. CHARACTERISTICS OF THE LAST DAYS. Distinguished by those who love pleasure more than God; disobedient to parents, and those in authority; proud boasters, etc.

III. THE DECLARATION OF SCRIPTURE. The Scriptures tell us that evil men will wax worse and worse. God's people will be safe, and preserved, as Noah and others of God's saints. "Be thou faithful unto the end, and I will give thee a crown of life." "He is faithful that hath promised." Remember, the Christian need not fear, knowing that these things must prevail. But our trust in the Lord, who is our Refuge, will keep us safe and enable us at last to obtain an imperishable crown. Remember the words of Christ. "What I say unto you I say unto all, Watch." We have need of much prayer, patience, and endurance in this probationary state. But the Lord will direct our path. THOMAS HEATH.

Brief Sermon Notes

Spiritual Spoliation

And when thou are spoiled, what wilt thou do?—Jer. iv. 30, 31

I. The Goods, or Good, of which we may be Spoiled: 1. Character. 2. Peace of conscience. 3. Capacity for usefulness.

II. The Spoilers: 1. Unbelief—infidelity to God. 2. Indolence—surrender to sense. 3. The evil spirit of the world. 4. Fear—remorse.

III. Vain Refuges from the Spoilers. 1. The vain refuge of wealth (ver. 30). 2. The vain refuge of splendour (ver. 30). 3. The vain refuge of "society" (ver. 30).

IV. The Anguish of the Spoiled. 1. Old lovers join the spoilers: "they despise thee: they seek thy life" (ver. 30). 2. The spoiled awake to the cowardice and treachery of evil. 3. Unutterable sorrow. "Woe is me now! for my soul fainteth before my murderers" (ver. 31). R. C. Cowell.

The Secret of Rest

My presence shall go with thee, and I will give thee rest—Exodus xxxiii. 14.

I. My Presence shall Go with Thee. 1. As Guide. 2. As Companion. 3. As Saviour.

II. And I will Give thee Rest. 1. From wandering. 2. From the broodings of solitude; from morbid spiritual introspection. 3. From sin.

Rest throughout the pilgrimage, and rest at the end of it—perfect rest. R. C. Cowell.

"The Lord is the Strength of My Life"—*Psa.* xxvii. 1

I. The Stem on which it Grows: The source of its progress—of its endurance—of its gladness.

II. The Rock on which it Builds: The basis of its steadfastness.

III. The Fortress in which it finds Protection and Safety. He is the strength of (1) my physical life—power; (2) my intellectual life—light; (3) my spiritual life—love; (4) my life of service—devotion. R. C. Cowell.

Notes and Illustrations

The New Year.—A tribe of Indians on the Mississippi, on the first day of the year, assemble and plunge into the river, and rise to begin a new life. This ceremony is called the Bushkiton. No quarrel is allowed to survive that act. Should any one, after that, attempt to rake up a former feud, he is at once reminded that the water of the Bushkiton has quenched the last spark of animosty. Should any one allude to any unworthy act of any member of the tribe which occurred before the ceremony took place, he is silenced at once by the memento, "He has passed the Bushkiton."—Gregory's *Handbook of Church Principles.*

We have no King but Cæsar.—This is a display of shocking madness, that the priests, who ought to have been well acquainted with the Law, reject Christ, in whom the salvation of the people was wholly contained, on whom all the promises depended, and on whom the whole of their religion was founded, and, indeed, by rejecting Christ, they deprived themselves of the grace of God and of every blessing. We see, then, what insanity had seized them. Let us suppose that Jesus Christ was not the Christ; still they have no excuse for acknowledging *no other king but Cæsar.* For, first, they revolt from the spiritual kingdom of God; and, secondly, they prefer the tyranny of the Roman Empire, which they greatly abhorred, to a just government, such as God had promised to them. Thus wicked men, in order to fly from Christ, not only deprive themselves of eternal life, but draw down on their heads every kind of miseries. On the other hand, the sole happiness of the godly is, to be subject to the royal authority of Christ, whether, according to the flesh, they are placed under a just and lawful government, or under the oppression of tyrants. —*Calvin.*

Not of Works.—An enquiry-room worker asked a man, who gave evidence of concern, if he was a Christian. "No," he said, "but I'm going to be, though not yet, for I am not just ready yet." "But now is the accepted time," she replied, "and the very first thing you are asked to do is to *receive* Christ." "Don't tell me," he said, "that I can be saved without doing something." As he was talking on in this style, another worker, who had been looking out a suitable passage, touched the lady, and, holding the Bible open, said, "Please read that to him." It was Romans iv. 5: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.' The man listened most attentively, and after a while exclaimed, "It is a fact! God says it! 'To him that worketh not.'" The word entered his soul with saving power.—*Rev. A. Tucker.*

Reading.—You have found, I doubt not, by experience already, that much less is gained by *mere reading* of large extent, than by *stern study* of a moderate portion of any subject. Let me recommend a careful written analysis of everything you may read, not made from the book at the time, but produced out of your own mind afterward; and an exact comparison, by a subsequent review, of the different opinions of your authors on subjects that present a variance. This seems to me the true discipline of forming

a vigorous intellect, though the time it takes necessarily limits the quantity of reading that can be achieved. But in modern study a vast deal of lazy reading might well be exchanged for a little active reflection and true mental labour.—*Dr. Martineau.*

Even if in our own persons we had no deep religious wants and instincts, still we could not fail to be struck by the fact that all the noblest men in history, the men who have endeared themselves to human reverence by moral greatness and self-sacrifice, have been possessed by intense religious faith.—*Dr. Martineau.*

Come, my People, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. There is never a flood for the wicked without an ark for the righteous. Never shall a storm sweep over the earth till God hath prepared a great rock wherein His people may be hidden. The Lord has a very peculiar care for His own people. He is their Shepherd, and He feeds them like a flock. He is their Father, and He guards them as His own dear children. Whenever times of great trouble come, He thinks specially of them. He drowned the antediluvian world, but not till Noah was safely in the ark. He burned Sodom and Gomorrah, but not till Lot had escaped to the little city called Zoar. In all His judgments He remembers His mercy towards His believing people, He does not suffer them to be destroyed even in the day of the destruction of the ungodly Child of God, your Father's eye is lovingly fixed upon you; His heart cares for you every moment. Is not that a sweet call from God, "*Come, My people. Come, My people?*" As the hen gives her peculiar "cluck" when the hawk is in the air, to bid her chicks come and hide under her wings, so does God here give a gentle loving note of alarm, and a gracious call of invitation, as He says, "*Come, My people.*"—*C. H. Spurgeon.*

The Last Days.—It must be remembered that to Paul the last days were not of a distant future: the time was at hand: the judge was at the gate, and "not far off he seemed to hear the thunder of his chariot wheels." Like John (1 John ii. 18) he felt that he was living in the last times, and in recollection, perhaps, of the Lord's own apocalyptical utterances, he saw in the corruption and heresy of believers a sign of the last times. "When the Son of Man cometh, shall He find faith in the earth?" So far, then, from treating this and the other passage in 1 Tim. iv. 1 as independent prophecies, it is a juster view to regard Paul as recalling the prophecies, and what the Spirit saith, to confirm faith by shewing that what has come to pass was foretold. It is not necessary to suppose that all the features in verses 1—8 were already realized, but from what he actually saw he filled in the details of what was yet to be. All apocalyptic is of this character. "*The last days*," taken from Isa. ii. 2: *cf.* Acts ii. 17; Jas. v. 3, points to a more remote period than the "later times" of 1 Tim. iv. 1. That Paul felt these hard times already present (1 Cor. vii. 26; Gal. i. 4; Eph. v. 16) only confirms what has just been said about the close connection of the last days with the present. We are reminded of 2 Peter iii. 3 and Jude 18, —*Dr. Horton* in *The Century Bible.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY: Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

I. HOMILETICS: FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (5*s*.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

WORK FOR JANUARY: Write Outline of Sermon for an Evangelistic Service; giving special attention to the *Application*.

II. HOMILETICS: SECOND YEAR

WORK FOR JANUARY: Write Outline of Sermon for an Evangelistic Service; giving special attention to the *Application*.

III. HOMILETICS: ADVANCED

WORK FOR JANUARY: 1. Read the whole of Chapters ii. and iii. 2. Write a character sketch of the kind of man who is the man to make a preacher of. 3. Work out any two of the exercises on p. 21 in the Manual.

IV. THEOLOGY: FIRST YEAR

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

WORK FOR JANUARY: pp. 86-114. Questions 62, 67, 68, 72, 73, 79. Bring out doctrinal teaching of Rom. v. 6-10

V. THEOLOGY : Second Year

Work for January: pp. 225-244. Questions 158, 159, 162, 163, 164, 167, 168, 169, 170.

VI. THEOLOGY : Advanced

Work for January: pp. 139-161. 1. Give a short account of Augustine's life, and name three of his best-known books. 2. What does Augustine teach about the sin of Adam? 3. Briefly summarize Augustine's teaching on Predestination and Election.

VII. THEOLOGY : Special Class for Candidates for the Ministry

Work for January; Gregory, pp. 184-224. Questions 130, 133, 136, 140, 145, 154, 158, 159.

VIII. BIBLE STUDY: Special Class for Candidates for the Ministry

Work for January: Read Companion 65-85 (The Poetical and Prophetic Books). 1. Indicate the structure and general outline of the Book of Job. 2. Which English versions of the Scriptures divide the Psalms into five books? Discuss the phrase "A Psalm of David." Write brief notes concerning the authorship, structure or meaning (as the case may demand) of Psalms xxii., xlv., li., lxxii., xc., cxix. 3. Briefly analyse the Book of Proverbs. Quote passages which deal with (1) the talkative, (2) the slothful, (3) the drunken, (4) the upstart tyrant, (5) the contentious, (6) the backbiter. 4. Isaiah has been called "The Evangelical Eagle." Justify the title. Explain the phrases:—"Servant of the Lord," "Ariel," "Bel," "Tophet." 5. What is known of Baruch the son of Ninah? 6. Against what places did Ezekiel denounce judgements, and what comparisons does he use to describe them? 7. Interpret the two principal prophecies of Daniel. What is the lesson of the earlier part of the book? 8. Justify the statement that Micah vi. 6-8 sums up Amos, Hosea, and Isaiah in three words. 9. Give in a sentence the subject dealt with by Obadiah, Haggai, and Malachi.

IX. CHRISTIAN EVIDENCES

Work for January: pp. 135-163. 1. Describe any three great changes which Christianity has wrought in the world. 2. How does the growth of humanity and charity supply an argument for Christianity? 3. Give Hume's objection to miracles and reply to it. 4. Give your own views on miracles as evidences for Christianity.

X. CHURCH HISTORY

Work for January: Read pp. 71-139 (Carr). Questions: 1. Briefly reproduce the picture of Church life described in these pages. 2. Give an account of the Invasion of the Goths and the fall of Paganism. 3. Write notes on Gregory, Valens, Jerome, Augustine, and Chrysostom.

XI. ETHICS

Work for January: Section VI. The Scripture Doctrine of Conscience. Questions: 1. Analysis. 2. Sketch the Old Testament teaching on Conscience. 3. Expound, in their mutual bearing, John i. 9, and Rom. ii. 14, 15.

XII. ENGLISH GRAMMAR

Work for January: Read Sections 113-116 with Wetherell pp. 60-76. Questions: Wetherell: Ex. 90: 3-7; Ex. 95: 18, 19, 30. 31; Ex. 19: 13-17. Analyse: Ex. 99: 10, 13, 16, 19. Parse: Ex. 99: 19.

XIII. ENGLISH COMPOSITION

Work for January: Lesson: Read Part II., Chapter i., pp. 27-33. Questions: 1. Correct the following sentences:—"Swift was willing to have

hazarded all the horrors of a civil war." "Such an argument has not, and never will convince an unprejudiced mind." 2. Distinguished between the use of the relatives "that" and "which." 3. Write a brief essay on "The Japanese War."

XIV. COMPARATIVE RELIGION

WORK FOR JANUARY: Read pp. 165-202 of Geden, and pp. 12-25 of Grant. 1. Indicate points of difference between Muhammadanism and the religions of Egypt and Babylon. 2. Who were the Ghassanids, Lakhmids, Himyarites, Quarish, Muhâjiruún, Ansâr. 3. Sketch briefly Muhammad's connection with Mecca. 4. Outline the personal history of Muhammad. 5. Indicate the probable source of Muhammad's doctrine and the methods of his propaganda.

XV. LOGIC

WORK FOR JANUARY: 1. Write a brief essay on the history of Induction. Give two instances of scientific discoveries to illustrate the stages of the inductive process. 2. What is meant by *Hypothesis*, *Experimentum Crucis*, *Cause?* 3. How does experiment differ from observation? Read pp. 95-112. Read carefully what is said of agreement and of variation. Reasoning from *analogy* and its relation to induction are most important.

XVI. PSYCHOLOGY

WORK FOR JANUARY: Questions: 1. Enumerate the various classes of sensation known to you, with such explanation as may appear necessary. 2. Write notes on the following:—Colour-blindness; complementary colours; blind spot; *malaise*. Read Chapter v. A short lesson, but one which must be thoroughly done. Note that our perception of position is largely due to experience. The nature of *local signs* should be thoroughly understood, and also the way in which we learn to interpret them. [N.B.—If the student has any time to spare he may go on with Chapter vi., as next month's lesson is rather long].

XVII. ENGLISH LITERATURE

WORK FOR JANUARY: Read Chapters vi. and vii. Note specially (*a*) from the beginning of the chapter down to "noontide" on p. 105, (*b*) pp. 110-113, (*c*) the section on prose, p. 114. Questions: 1. Define the terms "classic" and "romantic" as applied to English poetry. 2. Write from memory Dryden's description of Zimri. Who was Zimri? 3. Who wrote the better prose, Dryden or Milton? Give reasons for your answer. 4. Excepting Christian, which character in the "Pilgrim's Progress" is most to be admired, and why? Name Bunyan's other works. [Note specially pp. 119-124 and 132 on the Comparison of Pope's with Dryden's satire, pp. 140-144]. 5. How does the literature of this age reflect the character of the age? 6. What grounds had Johnson for saying that to write the best prose one must give his days and nights to Addison? 7. Estimate Swift. 8. Write a life of Daniel Defoe, naming his chief works. [N.B.—Students will find great help in Stopford Brookes's *Primer* (Macmillan 1s.) and in Stead's *Penny Poets*, for all the lessons].

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6*d*. Special Fee (in languages) for the Tutor, 2s. 6*d*. Minimum subscription for the Union not to be forgotten, 6*d*.

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), 5s. Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book : Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor : Rev. A. T. Burbridge B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Work for January : Study closely Sermons xliv. and xiii. Read xli-xlvii. Wesley's Notes on Galatians, Hebrews, and James. Second Catechism, Chaps. vii. Questions : 1. What is the condition of man naturally ? Contrast the heathen and Christian views of sin. 2. Can sin remain in a believer ? What is the answer of the Anglican Church ? What was Count Zinzendorf's ? Quote Scripture support for your view. 3. Give an outline of Wesley's Sermon on the New Birth. 4. How does Wesley explain "It is possible to renew them to repentance," "Faith is the substance of things hoped for," "Confess your faults." 5. What would you say in an oral examination if asked, What is the Atonement ? What does the Gospel promise beyond pardon ? Who were the Methodists ? (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION : Elementary

Work for January : Read Chapter vi. (in part), pp. 128-155. 2. Write answers to the following :—(*a*) Describe village life in the east, to illustrate Isa. i. 3, "The ox knoweth his owner, and the ass his master's crib." (*b*) Compare ancient and modern ideas of medicine and sickness. (*c*) Mention the special characteristics of eastern education. (*d*) "Who is my neighbour"? Write a note on this.

XXIII. CONNEXIONAL L.P. EXAMINATION : Elementary

Work for January : Lessons xxvii-xxix. (Matk xiv. 12-72). Questions : 1. Give a brief account of the "passover." 2. What is the meaning of the Lord's Supper ? Why is its observance obligatory ? 3. Briefly describe our Lord's trial as narrated by St. Mark.

XXIV. CONNEXIONAL L.P. EXAMINATION : Advanced

Work for January : pp. 129-163. Questions : 1. Prove from Scripture the similarity of the significance of the two Sacraments to each other. 2. Why is it important to have a theory of Christ's Death as well as to believe in the fact ? What is St. Paul's theory ? 3. (*a*) What is the meaning of "reconcile" in St. Paul's Epistles ? (*b*) Distinguish this from the usual meaning of the word in modern English. (*c*) Who is the Reconciler ? who the Reconciled ? Give texts in proof. 4. What do you understand by the words "Him that knew no sin He made to be sin on our behalf" ? 5. Explain briefly what is meant by saying that all Christianity is contained in the Cross. 6. Indicate two senses in which Christ was "under the law." 7. "It is written, Cursed is everyone that hangeth on a tree." (*a*) Where is it written ? (*b*) How does the Old Testament text differ from the form in which St. Paul quotes it ? (*c*) What reasons can you suggest for the alteration ?

XXV. CONNEXIONAL L.P. EXAMINATION : Advanced

Work for January : Chapters xi. 1—xii. 13 (pp. 160-178. Questions : 1. What do you think was the author's special object in writing Chapter xi. ? 2. Comment on Chapter xi. 1, 3, 21, 40 ; xii. 4, 13. 3. Explain : "The righteousness which is by faith" ; "A city which hath foundations" ; "The sin which doth so easily beset us" ; "The Father of Spirits" ; "So great a cloud of witnesses."

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (Special Class for Leaders of Society Classes)

Work for January: Read pp. 241-303. Questions: 1. What are the temptations to which ardent and impulsive natures are exposed, and what are those to which imaginative and speculative men are most liable? 2. What is the difference between Regeneration and Sanctification as set forth by our Lord's teaching in St. John xiii. 1-17. Comment on any changes made in the Revised Version. 3. What are the reasons for rejoicing given in St. John xvi. 19. 4. When and why was the word "Ichabod" first used? 5. What counsels for the conflict of life does our Lord give His disciples in St. Matt. xxvi. 40, 41. 6. What is necessary to sustain enthusiasm? 7. To what does our Lord refer when He says, "I have given you an example"?

XXVIII. ART AND PRINCIPLES OF TEACHING (Special Class for Sunday School Teachers)

Work for January: Read Chapter vi. (pp. 62-80). Questions; 1. It is better to use the Inductive than the Deductive Method. Outline a lesson inductively on any subject you like. 2. What methods do you employ to get the *children* to work? Why should not the teacher do all? 3. Outline the method of preparation you follow. 4. What two rules can you give in the presentation of new ideas? Discuss them. 5. What do you mean by Association of Ideas, Generalisation, Application. [N.B.—Do not use the words of the Text-book].

XXIX. BIBLE STUDY (for General Students): Old Testament

Work for January: Read pp. 96-117. Psalms xviii-xxi. Questions: 1. Discuss the authorship of Psa. xvii. 2. Give in your own words the leading thoughts of Psa. xix. 3. Explain Psa. xviii. 10, 26, 35; xx. 1; xxi. 3.

XXX. BIBLE STUDY (for General Students): New Testament

Work for January; Read pp. 178-213. 1. Write notes upon: (*a*) "Life from the dead" (xi. 15); (*b*) "Mystery" (xi. 26); (*c*) "So all Israel shall be saved" (xi. 26); (*d*) "Be not conformed . . . but be ye transformed" (xii. 2); (*e*) "Thou shalt heap coals of fire on his head" (xii. 20). 2. Point out the quotations from Old Testament in Chapter x. Write a brief note upon St. Paul's use of the Old Testament. 3. What are the main points in the simile of "the olive tree" (xi. 17-24), and what are the lesson which St. Paul draws from it?

XXXI. BIBLE ENGLISH

Work for January: Read pp. 86-106. 1. Point out, explain the source of, and remove the obscurity in the following passages:—Rom. xv. 13; John vii. 17; Deut. xxii. 2; Titus ii. 14; Judges xviii. 7; Acts i. 19. Annotate John i. 43; Matt. viii. 26; 1 Cor. vii. 7.

XXXII. TEMPERANCE

Work for January: Read pp. 145-180. Questions: 1. Is there any condemnation in the Bible of the use of strong drink? 2. Comment on Christ's miracle of turning water into wine. 3. Discuss the terms for wine and strong drink used in the Bible. 4. State the case for Total Abstinence on moral grounds.

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's) 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., The Crescent, Hipperholme, Halifax. The Tutor will communicate privately with each Student.

NOTES ON WORK: 1. The purpose of the class is to test not so much knowledge, as ability to express knowledge. 2. Only English Subjects and Mathematics will be taken. There are other classes for Languages. 3. Any good standard Text-books will serve for preparation. 4. Answers to Questions may be prepared with books open. After such preparation the books must be closed, and, with an interval of at least a day, the answers written from memory. Marks will be given on this understanding. 5. The questions for the ensuing month will be forwarded when each paper is returned.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

January 7—THE GREAT SURPRISE—*St. Luke ii. 11*

What a night of surprise for these shepherds! They are quietly watching their flocks in the stillness when suddeniy there is a bright light about them, and then a wondrous and kingly stranger stands by them. You can understand how frightened they would be; but their fear is soon calmed when the angel speaks to them and tells them the most wonderful message they could have heard. Good tidings of great joy indeed they were, for the Saviour had come. How surprised they must have been that the angel came to them for they were lonely men. God sends His messages to the true-hearted, whether rich or poor, high or low. But their greatest surprise must have been at the message itself. It told

1. Of a Saviour. One who rescues, helps, keeps. (Like the firemen saves from fire or the life-boat man from the sea). A Saviour from sin. One who would bring God to the shepherds and bring the shepherds to God. The one for whom they had waited and hoped; about whom they read in their holy books.

2. A lowly Saviour. "Born in the city of David." He comes as a little child in all the simplicity and lowly guise of our nature to show how near God is to us. Not as a great monarch in such splendour that poor men like shepherds would fear to come near to Him.

3. A Kingly Saviour. "Who is Christ the Lord." Though so lowly He is all the Saviour needs to be. He is the One promised through all the ages, and He is the Lord God Himself.

What a glorious message to give to these shepherds! Now they will be able to love God with all their hearts, and escape from sin. He is your Saviour.

January 14—OUR BEST GIFT—*Prov. xxiii. 26*

Have you noticed how directly Jesus was born people of different degrees brought their gifts to Him? The shepherds from the fields

brought offerings of the heart and the wise men from the East presented their rare gifts. The worth of the wise men's gifts lay not in themselves but in what they represented. The shepherd brought no gold but he gave what was better, the love and adoration of his heart. What is the best gift we can bring to God? Our heart is that part of us whereby we think and will and love. So in giving our hearts we give three things.

1. Thought. Think about God. How good, how great, how holy He is. How much He gives to us, how much He does for us.

2. Our will. I will, I won't, are little words with very great meanings. God says, "Do this," and you answer, "I will," or He says "Thou shalt not," and again you reply. "I won't." That is giving Him our heart.

3. Our love. Why do you love your mother? Because she is kind and good and does so many things for you. That is because she loves you. God loves us more than mother can. All Jesus was and did on earth was because He loves us, and we must love Him too.

Our heart the crown of all our gifts to God. If you gave mother all your toys and books and pence but did not give her your love what would she think?

January 21—Growing Up—*St. Luke ii. 52*

There is scarcely any matter of greater concern to boys and girls than that which concerns their growing up. What are we becoming? Many boys start life fair and full of promise but something comes in the way as they grow up. Lots of bad men have been good when little. The Boy Jesus is a lesson for us. After the story of His cradle we have only two peeps into his boyhood. One in the temple, and the other in our golden text. How expressive the word "advanced" is. No backward steps, no lost ground to make up! That is the first thing to learn, let us try to go forward every day. Take care of the down hill. It is so easy to become careless and lazy. Now look at the three lines on which He advanced.

1. Wisdom. He went to School as you do. At five years of age He would learn His Aleph, Beth, Gimel, and then to read the sacred books. After five years He would begin to read other books of wisdom. Jesus made the best of all the learning that came in His way. He worked hard as a school boy. He loved the flowers and birds and all nature, and learned from them. If He had hated to go to school, or had neglected His home work, or disliked His books. He treasured up and followed the wisdom He learnt.

2. Stature. In bone and body He advanced too. His simple home was a healthy home. He took care of His health in many ways as boys did of His time. You may be sure the village boys found Him a happy, kindly playmate. If He lived with us to-day I am sure He would not smoke.

3. Favour. With mind and body advancing character went forward too. Truth. gentleness, kindness, and all those virtues that make a noble life were His, so that God and men love Him. Don't you think that we should try to make ourselves a joy to others? All round is the word that tells how Jesus grew up.

January 28—BE REAL—*1 Sam. vii. 3*

How easy it is to make promises without keeping them, and to say what we will be and do while we forget all about it. The people in Samuel's time were much troubled by their old enemies the Philistines who had conquered them. They took away the Ark but restored it. The holy services were not held. Samuel went about teaching his people and calling them to repentance, assuring them that if they would return to God prosperity would come to their land. Twenty years went by and the people lamented before the Lord. Now the old Teacher says to them that if they really repent, if they really mean to be better and to do right they must "prepare their hearts . . . only."

1. He wants the people to be real. To mean what they say and do what they promise. "I am sorry," "I love you," "I will do better," do you mean these things?

2. To be thorough. Two words that teach this, "heart" and "only." "Prepare your heart unto the Lord." If we are to be real we must go deep down. The heart is like the main spring of the watch; get that right and you may get good time. Our best preparation is to give our heart to God that He may make it new.

3. Serve Him only. You remember what Jesus said about "two masters." There is a nasty, unruly little master whom we all serve too well—self is his name. And we put God alongside and try to serve both! The way of joy and gladness is to serve God only. Out-and-out is the name for it. If only we will be real and thorough nothing can hinder our goodness and happiness. "With thy might" is the motto.

REVIEWS

The Century Bible. Isaiah i-xxxix. Edited by the Rev. Owen C. Whitehouse, M.A., D.D. Edinburgh: T. C. & E. C. Jack. 2s. 6d. net.—It goes almost without saying that a volume of the *Century Bible* presents the results of more or less moderate criticisms clearly and intelligibly, with good taste and with as little irreverence as possible. Dr. Whitehouse's *Isaiah* is equal to the host of its predecessors in these respects, and it excels most of them in compression. His solution of the chronological difficulties is the most effective that we have seen, though it is quite incompatible with Dr. S. Knowles' treatment of the same subject on *1 and 2 Kings*. With regard to the accounts of Sennacherib's defeat, Dr. Whitehouse falls into the usual mistake of manufacturing contradictions. Did he ever read Wellington's two accounts of the battle of Salavera? The present volume does not *discuss* the problems of authorship of *Isaiah*, but states results declared to be assured. Common-sense can only smile at the easy "cocksureness" with which chapters and verses are split up amongst a variety of writers. Nevertheless this instalment of *Isaiah* contains a great deal of matter helpful to the ordinary English student of the Bible.

Jesus: A Book for Little Children. By H.K. London: Charles H. Kelly. 1s. net.—A beautiful little book for the young children, containing an account of the early life of Jesus, with selections from His parables and miracles. The language is of rare simplicity, the lessons are drawn in few and striking words, the tone is reverent and tender. The coloured illustrations are effective and suitable, though they are of rather unequal worth. It is rather a pity that H.K. was "christened" instead of "baptized." But the book is just the thing to give to children beginning to read easily. The stories are told interestingly and attractively, and there is more real exposition in them than at first sight appears.

Sermon-Making. By Evan E. Newell. Oxford: Allen & Co., Ltd. 6d. net.—"Hints to Lay Preachers by a Lay Preacher" should be worth considering by those for whom they are prepared. This pamphlet contains some useful hints. It is intended principally for men who read their sermons or preach from very copious notes. Its warnings against slovenliness in preparation have value for preachers of all sorts.

Ida Llymond and Her Hour of Vision. By Hope Crauford. London: Sheffington & Son. 6s.—In this book the authoress seeks to pierce the veil of the unseen world, and to comfort the perplexed and timorous by suggestions that are at once bold and reverent. The story is slight, but skillfully conceived, so as to avoid many of the pit-falls which await those who speculate on such high themes. Many a theological treatise is probably further from the truth of things eternal than are these "visions." The book will answer its aim and whilst it cannot and does not attempt to solve all the mysteries it touches, it does suggest relief to many perplexities.

Frank Penfold, His Life Story. Mr. Penfold, 118, Campbell Buildings, Westminster Bridge Road. 1s. net.—A very interesting story of conversion and of evangelistic effort. The gracious influence of a godly lady led the wild and ignorant youth to seek his Saviour, and the record adds another to many illustrations to the value of earnest and intelligent Bible teaching. Mr. Penfold was for years a very successful officer in the Salvation Army.

The Sword and Trowel, John Ploughman's Almanack. Metropolitan Tabernacle Pulpit, No. 2,964. London: Passmore and Alabaster.—All these excellent publications need only to be named. John Ploughman is as wise and as witty as ever.

MEN AND BOOKS : A MONTHLY SURVEY

IT is refreshing now-a-days to meet with a Christian thinker who looks matters fairly in the face, and who deals squarely with oppositions of science, whether falsely or rightly so-called. Too often Christian apologists (in the best sense of the word) do apologize (in the worst sense), withdraw, and explain that the Bible "didn't mean anything." Dr. Orr is of another mettle. He sees that "the modern view" of God and man is not merely divergent from but utterly irreconcilable with the Scriptures, is not afraid to say so, to give his reasons for preferring the Scriptures, and to challenge the modern view on its own ground. In the Preface to his latest book * he writes :—

> The modern view of the world—which is in reality not one view, but a congeries of conflicting and often mutually irreconcilable views—must, it is assumed, be accepted in the first place; the view we take of Christianity must adapt itself to this, and the doctrines of Christianity must take their chance, if they come into collision with its findings. But there is another standpoint possible. It seems to me to be truer to say that, in a multitude of respects, the Christian view of the world is *not* the so-called modern view; in principle, in fact, is irreconcilable with it; and we ought to have the courage to avow this, and take the consequences.

The book is, in some sort, a sequel to *The Christian View of God and the World*. Excellent as the former work was *on the whole*, this volume is stronger, and does not need the qualifying phrase.† It discusses the nature and origin of man, the reality of the Fall, and the significance of sin. It therefore touches the very centre of the whole controversy.

Dr. Orr refuses to treat the Biblical narratives of the Creation and the Fall as myths or legends. They are too deeply

* *God's Image in Man and its Defacement in the Light of Modern Denials. Hodder & Stoughton.*

† On three (minor) points only do we differ from Dr. Orr—(1) His Biblical psychology is unsatisfactory. He makes the soul the seat of personality, the *fons et origo* of spirit. But in the Bible "soul" is ascribed to brutes as well as to men. Spirit lies deeper than soul, insufficient stress is laid upon the Pauline usage. (2) On p. 75f, Dr. Orr misunderstands the materialistic or monistic position. It is quite fair to argue from the action of brain in disease to the connection between mind and brain. (3) Here and there a strain of Scotch Calvinism affects the tone of the thought, though it hardly colours the expression.

ingrained with the substance of the Bible for that. They are taken up into Christianity. He will not even discuss the critical question ; yet he makes an acute remark or two. Of Genesis i-iii. and the notion that it has been adopted from Babylonian sources, he says :—

There is, to my mind, a supreme improbability in the idea that any writer, living, say, in the Exile, should borrow such an account from his heathen neighbours, and, after purging it from its polytheistic accretions, should place it in the forefront of his Scriptures. The earlier character of the narrative seems indicated by the references made to it in the Decalogue and in such Psalms as the 8th and 104th.

That makes a bull's eye on a shifting target. Can any one imagine Ezra or any scribe of his day calmly revising a Babylonian record so as to teach monotheism, and then declaring its inspiration from Jehovah ? This would be something more than a psychological impossibility.

First, Dr. Orr deals with the monistic explanation of the cosmos, inclusive of man. He shews easily that even in its least materialistic shape,* it is opposed diametrically to the Scriptures. The wonder is that anybody can ever have fancied otherwise. He then tears to pieces its "crude metaphysics." If Monism is not practically Materialism, the moral ideas of both are nearly the same. It is untenable on very similar grounds to Materialism. He passes on to consider the doctrine of evolution. With the hypothesis itself he has no quarrel, though he plainly draws for it strict and comparatively narrow limits. He questions only its application to man. He gives good reason for doubting the evolution of man's body, but he will have none of it as to man's maturer part. With great skill he examines "the newer evolution" which now dominates the scientific world, and concludes that the Biblical narratives of creation furnish much the same "complement and correction" to the older theory that physical science has now found necessary for itself. It does this in three ways :

1. By the recognition of the element of true *creation* in nature, or the production of something perfectly new by the direct act of God (expressed by the term *bara*). Even Sabatier speaks of the hidden force, the immeasurable "potential energy," the ever-open, never-exhausted fount of apparitions in nature, which at each step "surpasses itself by a mysterious creation that resembles a true miracle."

* There is a form of Monism that approximates to Idealism. This does not come directly into the question.

2. In laying stress on the production and propagation of "kinds"—of specific forms. For it is a false conception of evolution which represents organic life as in constant process of flux, and ignores the fixity and persistence of stable types as the goal of the process.

3. Specially, in affirming the existence of distinct stages or kingdoms in nature, each of which needs a creative act of God for its introduction.

These conceptions science does not contradict, but in a remarkable way confirms. It, too, is compelled to fall back on the idea of evolution regulated from within, and has dispensed with the idea of small and insensible changes as the instrument of advance. It, too, is compelled to recognise origins, and the appearance, fixation, and persistence of new types. Above all it is compelled to recognize the rise, not only of new kinds, but of new orders of existence—of new *kingdoms* of nature—of "gulfs," as in the transition from the inorganic to the organic, from the insentient to the conscious, which no theory of evolution enables it to pass.

Nowhere within anything like the same compass can we find an equally full and clear exposition of "the new evolution," and of its steady approach to the Biblical position.* Evolutionists still cling to "the modern view" of God, man, and nature. They seem quite unaware that, while they have been lightening their ship, the vessel has been carried within a short distance of the Christian port.

Dr. Orr gives interesting observations on various incidental matters, *e.g.*. the antiquity of man, the deluge, the longevity of the patriarchs. On these three matters he quotes the judgement of foremost men of science, uttered without reference to the Bible. As we read we rub our eyes to make sure we have not before us the deliverance of some old-fashioned preacher published ere science had disturbed the traditional interpretation of Genesis. The vast antiquity claimed for man dwindles to seven or eight thousand years; geology demands a deluge, practically universal; anthropology pronouces the Biblical age of the patriarchs by no means impossible. Very cleverly is the argument from ancient civilizations turned into defence. These civilizations could not have been attained so early had man been evolved helpless and semi-bestial. Our space is gone; we cannot even glance at Dr. Orr's weighty treatment of sin or his earnest demonstration that the Biblical account of man's origin and formal condition is bound up inseparably with the fundamental doctrines of the Incarnation, the Atonement, the

* Father Gerard's *Evolution* states objections to the doctrine with more scientific detail, argues the philosophical question most ably. Dr. Orr does not seem to know this remarkable book.

Resurrection and Eternal Life. We content ourselves with one brief quotation :—

> If man, by the make of his being, has an affinity to God which gives him the capacity for sonship, does not this constitute a deeper line of demarcation between him and the animals than any we have yet considered? On the other hand, on the theory of insensible gradations, where does the potency for sonship come in? Is God the God of the man, or is He of the ape also? The difficulty is even greater . . with respect to immortality. It is a loose way of thinking which conceives the immortality which is man's prerogative as only the natural life indefinitely prolonged. A being made for immortality, destined for it, and having the potency of it within him by creation, is on a plane of things as much above the animal as heaven is above the earth. The Gospel brings life and incorruption to light ; but the basis in man's nature on which that great hope is built is laid in the first utterance about man in the Bible. I claim, then, that the Biblical view of man, in his nature and original condition, is the only view entirely coherent with itself, and in agreement with its own presuppositions in the character of God. Nor has it been shown to be contradicted by any real truth or discovery of science.

J.R.G.

"The Scientific Temper in Religion" *

Mr. Waggett's admirable little volume on "Religion and Science" has been speedily followed by another on somewhat similar lines. Those of our readers who were interested in the earlier volume should by no means miss its successor. In both they will find that clearness of thought, lucidity of style, and mental alertness which mark the writer who is master of his subject. The addresses of which the book is composed were (with one exception) delivered from the pulpit of St. Mark's Church, Marylebone; and discuss the need of the scientific temper in religion, and the bearing of the doctrine of evolution on Christian belief. The preacher calls attention to the changes which have recently taken place in the relations between religion and science; and shows that this change is not due to a settlement of all the problems which have arisen between the opposing camps; but is rather due to the fact that "there have been certain re-adjustments of thought on the part of orthodoxy"; and that both science and religion are more deeply concerned each with its own great problems. For the present a truce is called; but another battle is imminent. And

* *"The Scientific Temper in Religion," by Rev. P. N. Waggett, M.A. Longmans.*

our author urges that we must seriously set ourselves to prepare to meet the new attack by paying "a more serious regard to the study of physical facts and of our own position in the scale of physical being"; and on the other hand must "plant our faith upon its own proper foundation."

> The security of that faith must not rest upon our ability to come to terms with this or the other assertion with regard to the outward frame of things. Such a method will always lead us into alternations of unjustified confidence and causeless fear. Knowing in ourselves that religious certainty cannot be obtained by looking simply on the world without, we must be diligent in making our way clear to the real sources of conviction, to those things which can alone bring verification to the hypothesis of faith, which can alone justify the enterprise, the experiment, which faith is —namely, the experiences of grace. It is these alone which can ever bring to a conclusion the argument of faith.

If we ask what the "scientific temper in religion" really is, our author replies :—

> Religion must take account of facts acquired by these new studies * as of all other facts. But it must not make of them its peculiar foundation and warrant. None of these three things, therefore, either—
>
> (1) The general respect which we ought to have for other men's knowledge; or
>
> (2) The effort to find a detailed conciliatiou between the statements of religion and the statements of science, like that, for instance, which Mr. Wallace has lately put before us; or
>
> (3) The attempt to make a department of scientific facts which shall be by themselves the foundation of religious faith;—
>
> will satisfy the definition of a scientific spirit in religion. What we need is not to make of our religion a department of natural history, but to follow in it that which is good in the spirit of science; to have what science has at its best, a wide outlook upon all the facts; to have what science has, a generous willingness to adventure into regions yet unknown; to have what science has, a contented spirit under the scorn which comes both upon science and upon religion from the region of merely critical thought; to cultivate, that is to say, what is fine in science—the positive temper.

We must not attempt to follow our author in his discussion of "The General Effect of Evolutionary Doctrine"; or in the special applications of his theme. The best-trained mind will appreciate most his careful statements on such topics as "Agnosticism and Determinism"; "The Bible and Evolution"; "Biology and our View of Human Nature"; "The Aids which Science gives to the Religious Mind"; etc. We will content

* Physical research, etc., etc.

ourselves by quoting one of the few exegetical notes which the volume contains:—

The witness is this, that God gave unto us eternal life, and this life is in His Son—1 John v. 2 (R.V.).

The witness or evidence consists in the fact that we have received from God the present gift of eternal life; and in the accompanying fact that this life belongs to Christ and is in Christ. The man who knows that he has passed from death unto life, knows also, and with corresponding certainty, that he possesses the new life not by himself or for himself, but in so far as Christ is in him and he in Christ. It is not the reinforcement of his own old life but the translation of his being into the life of another, "I live, yet not I, but Christ." This two-fold experience is the witness or evidence, or, in earlier and still legal English, "the record." By this we know that we have not followed cunningly devised fables.

Bishop Ellicott's Sermons *

The passing of the late Bishop of Gloucester will remind several generations of ministerial students how much they owe to those critical and exegetical Commentaries on St. Paul's Epistles, which helped to teach them how to handle aright the Word of Life. It is a far cry from those fifty-year-old Commentaries to this recently-issued volume of Festival Sermons; and the lessons of this book are different from the lessons we learned in those by-gone days. The sermons are grouped about two topics—the story of the Birth and of the Resurrection of our Lord Jesus Christ; and will serve to call attention to the need there is for using the great Festivals of the Church as occasions for preaching on the cardinal truths of the Gospel.

Grave complaint is sometimes made as to the non-use of these great Festivals in the Nonconformist Churches (and even in some Methodist pulpits), for the purpose of enforcing and illuminating the great doctrines of our holy faith. Preachers who are guilty of such omissions frequently cause loss and disappointment to their congregations; and have a hard task to justify their practice in this respect. While all are important, the body of doctrine connected with the Easter Festival stands out conspicuous by its special value and power. The Resurrection of Jesus Christ is one of the most weighty and important themes with which the preacher has to deal;

* *Sermons at Gloucester. Jas. Nisbet & Co.*

and is one of the most prominent topics of Apostolic preaching as that preaching is recorded in the New Testament. No Christian pulpit should be silent on such a theme at the annual commemorating Festival.

The plea that it is difficult to find anything fresh and helpful to say on these frequently treated subjects, need not be urged by those who are willing to study the wealth of available literature at their command. The preacher who requires it, may easily find stimulus and inspiration for his task. To mention a few volumes—Dr. S. Cox's "The Resurrection"; Bishop Westcott's "Gospel of the Resurrection"; Prof. Latham's "The Risen Master"; and this volume by Bishop Ellicott; may all be consulted with advantage and profit.

Of the sixteen sermons gathered together in this book twelve deal with various aspects of the evidence for, and results of, the Resurrection of Jesus Christ; and while containing nothing that can be called novel or original in the treatment of this great theme, they serve to call attention to the comfort and strength which may be gained by meditation on it. The reader may judge the volume from the following quotations:—

> A true and unhesitating belief in the Gospel teaching of the Lord's Resurrection is of the most vital moment; . . . the thought either that this doctrine has no practical bearing on Christian life and conversation, or, worse still, that it can be held loosely as an inexplicable mystery, is verily to approach, if not afterwards to join, the sad company of those who of all men are most pitiable—men who have some fleeting hope in Christ, but have lost all belief in the circumstances of His resurrection.

LIFE AFTER DEATH

> On such a subject then, it may not be unprofitable to meditate, more especially as within the last few years several works, some of real importance, have been written on the subject of life after death and the questions connected with it. Most of them appear to deal with the subject independently of Holy Scripture, and to review the arguments—some of them reaching back to remote antiquity—for the continuance of a personal existence after its earthly termination. These arguments no reasonable man can regard with indifference. Some of them are of real use in confronting the inferences of Materialism drawn from the ultimate return of the body to the elements of which it was originally formed; "Dust thou art, and unto dust shalt thou return." Others appeal, often very successfully, to inner convictions of a continuance of a personal existence which seem to be a very part of our sentient selves. Further, it may be added, that Science itself, which has so often been regarded as in antagonism to Faith, has contributed some considerations in favour of our survival after death, which have been found to exercise an influence over

minds to which no other form of argument has seemed, even transiently, to appeal. It is impossible, then, to regard with indifference these non-Scriptural arguments for continuity of existence; but, at the same time, it seems perfectly clear that none of them, nor all of them combined, can do more than make survival after death a reasonable probability. It is Scripture, and Scripture only, that can convert that probability into certainty.

While not ranking among the masterpieces of modern pulpit literature, the volume is interesting because of its subject matter, and as showing something of the pulpit methods of one who was always a careful expositor of the text of the New Testament.

J.E.

JEREMIAH AND HIS MESSAGE

BY THE REV. PERCY L. WATCHURST, B.D.

II. His Life and Character

THE prophet tells us in the opening chapters of his book of the way in which he heard the call of the Lord to his life-work. Surely no call from God was ever heard more distinctly in the soul of man. "The word of the Lord came unto me" (i.4)—this is his simple, majestic way of putting it; was it a voice that he heard with his ears, was it a vision that came to him in the night watches, was it a deep impression upon his spirit in some quiet hour of meditation? That he does not tell us, nor does he need, for his words show how certain he was that this word was indeed that of the Lord his God. It told him that before his birth his destiny had been appointed for him, that before his mother saw her child the Lord had known him. And what a destiny it was! "I have appointed thee a prophet unto the nations." He was then probably about twenty-three years of age, and well might he shrink from such a tremendous task. "Ah, Lord God! I cannot speak: for I am a child." It was not the hesitation and doubt of a coward, it was the trembling humility of a strong soul before he went into the conflict to do battle for his Lord. His mission was sealed in that hour with precious promises which he called to mind in the long, dark days that were to come. The Lord Himself put His own words into his mouth and promised that in his work of destroying and setting up nations He would ever

be with His servant to deliver him. "They shall fight against thee, but they shall not prevail against thee; for I am with thee saith the Lord to deliver thee" (i. 19).

His first words to the people as they are recorded in the next chapter reveal the man in his tenderness and in his strength, in his intense love for his people and in his loyalty to his God, in his consuming hatred of iniquity, and in his unalterable conviction that the judgement of the Lord was hanging over the rebellious nation. The word of warning given to him at the outset of his career was fulfilled indeed. They "fought against him." Few men have lived such a life of opposition, few men have ever been called to stand alone so long; for forty long years this man of God lived his life, did his work, preached his message, in the midst of hatred, contempt, and persecution. He did his work to the bitter end, and when he died it would seem as though he had laboured all in vain, except that his predictions of doom had been fulfilled to the very letter. Sometimes the people simply laughed him to scorn and said "let us not give heed to any of his words"; sometimes they tried to take his life, the prophets, the priests, the people "laid hold on him saying, thou shalt surely die." More than once he was cast into prison, and left to die of hunger in the dungeon and in the cells, or to sink into the mire of the pit. And still he held on to his post, fearing neither pain nor death, dismayed by neither kings nor people. Once indeed he did for a moment give way to despair, and intensely touching is the account he gives us of that dark hour when even his heroic will faltered. He remembers the promises made to him at the beginning, and it seems to him as though God has broken His word and failed to fulfil His promise (xx. 7ff). God has deceived him, and he curses the day in which he was born, and curses the man who brought the tidings of his birth. But even then in that time of human weakness the prophet is still true to himself at heart. "If I say I will not make mention of Him, nor speak any more in His name, then there is in mine heart as it were a burning fire shut up in my bones and I am weary with forbearing, and I cannot contain."

It is touching to find that at the close of his life, when his beloved city is in the hands of its foes that they recognised the

greatness of the man of God who had lived in her so long, and that they showed him the kindness and honour that had been withheld by his own people (ch. xxxix. 12—xl. 6). And here the greatness of Jeremiah stands out as fully as in anything he ever did. He was offered by the conquerors a place of peace and plenty in Babylon. Was he not entitled to a few years of rest before he died, was it not enough that he had preached for a long life-time and all in vain? Few would have thought otherwise, but not so Jeremiah. This is his answer to this offer of peace—"Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land" (xl. 6). With his own people he had lived, to them he had been sent by the Lord, and with them he would die, even though only the poorest of the people were left in the land.

It has been well said that Jeremiah was the most human of the prophets, and this is shown most fully in his intense love for Jerusalem and for her people. In modern times the nearest parallel to him is perhaps the poet Dante with his burning zeal for his beloved Florence, his hatred of her sins, his fruitless protest against them, his long and lonely exile. Our last glimpse of the prophet is among those who were carried into Egypt after the desolation of the holy city, amongst whom he still continued to preach the word of the Lord, we may presume until his death, of which event we know nothing, although there is a tradition that he was stoned by the Jews.

THE FORMER DAYS: WERE THEY BETTER?

BY THE REV. S. T. BOSWARD, B.A.

Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.—ECCLES. vii. 10.

IT is interesting to find that this inquiry is a very old one. Some thousands of years ago people were asking, just as they do now, What is the cause that the former days were better than these? It is a very ancient superstition which glorifies the past at the expense of the present. Go back as far

as we may, we find men looking still farther back, talking of a golden age when all was pure and noble, when righteousness and truth were universal, when all men dwelt in peace and amity. They *assume* that there was such a period and then they eagerly enquire what it is which has brought about so disastrous a change in human affairs, why men have so sadly deteriorated, why the world has sunk into so ruinous a condition as that which we now behold; what is the cause that the former days were better than these?

The question would be a very proper one if the facts were as these people suppose. It is a good and profitable employment to enquire into the causes of things. It is natural for us to desire to know the why and wherefore of everything. It is this inquiring spirit which has led to innumerable discoveries of the greatest importance. The one thing which distinguishes man from other creatures is the faculty of asking, Why? and of pursuing the question until a satisfactory answer has been reached. And above all, it is right and beneficial that we should enquire about the moral condition of mankind and the causes which have brought about that condition. But in the first place we ought to be sure that there is a case for enquiry. We ought to verify our facts before we spend our time and strength in searching for the reason of them. Otherwise we may lose both in a vain and fruitless enterprise. It is against this that the text warns us. "What is the cause that the former days were better than these?" The answer is that the former days were *not* better than these, and so the question is pointless and purposeless. All through the centuries there has been ceaseless progress; the glorious purpose of the Creator has ever been marching on to its fulfilment; we are nearer to the golden age than our fathers were. Afar off still, yet coming ever nearer, is that perfect day of which poets and prophets have sung and spoken. Something of its glory we already see. There is a roseate hue already in the sky which tells that the long and dreary night is passing. Therefore say not, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

No doubt the reproof was necessary at the time it was written. It has been necessary ever since and is especially necessary to-day. People are still under the strange delusion

that the former days were better than these. They see the present clearly, and its evil features stand forth boldly and even ostentatiously, whilst the past is seen through a pleasing haze which more than half conceals its defects and gives to its better traits a sort of poetic or romantic beauty. There are many virtues which the Christian men of this generation are apt to attribute to the former days: there are many signs of present degeneracy which they bitterly lament. We will look at a few of these. And we may single out as special causes of sorrow to many sincere and godly people these three—the loss of faith, the lack of unity, the dearth of conversions.

1. *The loss of faith.* It is often said that the ages of faith are gone. It would be interesting to know when those ages of faith were. Different periods would be named by different people. There was a period when the preaching of Peter the Hermit was enough to stir the whole of Europe and to gather armies from all quarters for the deliverance of the Holy Sepulchre. In that enterprise thousands of lives were sacrificed and innumerable crimes committed. There was a period when the Holy Inquisition was set up in Spain and in other countries, and the most devilish deceit and cruelty were practised in the name of religion. Countless victims were tortured and slain, and each of these crimes was described by its perpetrators as an act of faith. There was a period in the history of our country when persecution was carried on with amazing zeal by kings and bishops and other defenders of the faith. There are doubtless those who look back to all these periods with fond regret and think that those days were better than these. There was a time when Christians believed because they were bidden to believe. No matter how monstrous the dogma or how impossible the creed, the authority of the priest was sufficient to enforce it upon the intellect and conscience of mankind. That would be called by some people an age of faith, but it would be far more correct to call it the age of ignorance and intolerance. I cannot conceive a greater calamity than the return of such an age as that.

The fact is that the present age is more truly an age of faith than any that has preceded it. There are more believers in Christ to-day than ever. The faith of our time is purer than

of old, freer from the admixture of fancy and of fable. It is more intelligent, better instructed, more firmly grounded. It has been truly said that in our days there has been a return to Jesus Christ. Men used to give their faith to Luther or Calvin or Augustine, or some other great human authority. Now it is recognised that there is no authority like that of Jesus. The life and words of Jesus have never been studied so diligently and lovingly as now. And the more we know of Him the fuller and stronger becomes our faith in Him. There are signs that we are coming unto the unity of the faith and of the knowledge of the Son of God. If this is so, then certainly the ages of faith are not *gone*, but rather they are *approaching*, laden with unexampled blessings for mankind. In this respect the former days were not better than these.

2. It is a common complaint that the Church has lost her unity and is broken up into many fragments. Men sigh for the days when the Church was one body. They say that the former days were better than these, because then there was but one Church, the original Catholic and Apostolic Church, and now there are many communities claiming to be churches. They think that we have departed from our Lord's ideal and they are praying and working for the restoration of unity.

It is worth while to consider how far these people are right. To begin with there can be no doubt that unity is a most desirable thing, that there should be no schism in the body of Christ. We cannot ignore the Saviour's prayer, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that the world may believe that Thou hast sent Me." We must also admit that many of the divisions of the Church are unnecessary and deplorable. Some of them might have been prevented by a little charity and "sweet reasonableness." They are monuments of wilfulness and causes of weakness. But it is fair to ask, What did our Lord mean by unity? Did He mean the unity of the Spirit, or did He mean external conformity? Did He mean the unity which springs from mutual love, or did He mean a merely mechanical combination? Doubtless He meant the unity of the Spirit, and certainly there is more of this the true unity now than at any former period. It is true that we read in the Acts of the Apostles that the multitude of the believers were of one heart

and one soul. But the words refer only to the infant Church at Jerusalem, and we know that this beautiful condition of things lasted only a very short time. Almost immediately afterwards there arose a murmuring of the Hellenists against the Hebrews. And we cannot read St. Paul's Epistles without seeing that in those days there was need for constant watchfulness against the spirit of jealousy and strife and debate. And as we travel down the stream of the Church's history we find it constantly troubled and sometimes lashed into wild commotion by the same evil cause. The unity of the Church is a dream, a happy dream which is nearer its fulfilment now than in any previous age.

In proof of this only two or three facts need be mentioned. Look at Methodism. When was it more thoroughly united? Never. Not even in the days of John Wesley. Think of the many critical questions which have arisen during the last twenty-five years, questions deeply affecting the constitution of our church. These same questions fifty years ago would have split and rent Methodism into fragments. But we have discussed them calmly and judicially and have never been in any danger of disruption. Look at the other Free Churches. Never were they so near together as now. And there are not wanting in the Established Church signs of increasing charity and appreciation for the character and work of Nonconformity. The attitude of the clergy towards Dissent has vastly improved since the days of Wesley. There is still much to be learned by all the Churches in this matter, but there are hopeful signs everywhere.

And those who still complain about the divisions of Christendom would do well to consider whether there may not be unity in diversity, whether the Church may not be essentially one though distributed into many parts. It may be that distribution is even necessary to any real and worthy unity. In the division of labour and office there is generally greater efficiency secured. Without such division the world's work could hardly be carried on—and it is doubtful whether the Church's work could be. It may be that each branch of the Church has its own particular mission, its own deposit of sacred truth, its own peculiar task to accomplish. Each will contribute its part to the general result which St. Paul has

described as the perfecting of the saints, the work of ministering, the building up of the body of Christ. I believe that this magnificent result is being advanced more certainly by the peaceful co-operation and the friendly rivalry of the Churches than it could be by the uniformity which some people pine for, and which they wrongly supposed to have once existed. And so in this the former days were not better than these.

3. *The dearth of conversions.* We have heard a great deal about this of late. Two or three years ago an article on the subject appeared in one of our religious newspapers which created quite a sensation. The writer stated that in these days conversions are very rare and occasional events. He said that preachers no longer preach to the unconverted and very seldom even pray for them. Altogether it was a very painful and depressing article and might very well have served for an additional chapter to the Book of Lamentations. In consequence of its dismal character it quickly caught the public attention and *favour*. The subject became popular because it was pessimistic. With that strange love of the tragic which belongs to most of us, many people took up the cry, and from all sides we heard the same sad report, that conversions seldom take place, and many ingenious minds employed themselves in seeking or constructing reasons for this painful phenomenon. We need not dwell upon the suggestions that were offered. As might be expected, the chief blame was assigned to ministers. They were charged with lack of zeal. They were said to have committed innumerable errors in style and method, in theology and everything else. And the result of all this was the dearth of conversions.

Now, if the complaint be true, I suppose we shall all agree that it is about the saddest truth we can possibly conceive. If conversions are few and far between, then we must confess that Christianity is in a large measure a failure. If Churches fail to convert sinners, then those churches have ceased to have any mission in the world. Their occupation is gone, and they ought not any longer to exist.

But before we arrive at this conclusion we ought surely to ask whether the gloomy complaint is true. Before we try to account for the fact or draw conclusions from it, we ought

to make sure that it is a fact. The question is not to be settled by an article in a newspaper. However omniscient an editor may be, I suppose that even after he has spoken the subject may still be considered an open one, and the humblest of us may be permitted to have an opinion about it.

1. The complaint about the dearth of conversions is not a new one. I remember that in the early days of my ministry the very same thing was being said. In one of the first Synods I ever attended I heard an aged minister deliver an address on the dearth of conversions. He said how much he pitied the preachers of that day, and how much more difficult it was then to get people converted than it had been in *his* early days, some fifty years before. He accounted for the sad change in a very curious way. I need not repeat his theory. It was just as fanciful and improbable as many of the theories which have been advanced in recent years. I dare say that when that old man was young he often heard similar complaints from the old men of those days. Advocates of a backward movement are always to be found. To-day there are many finger-posts set up, pointing us back fifty or a hundred years. If we could go back such a distance we should find other finger-posts pointing still farther into "the dark backward and abysm of Time," and so it would be at every stage of our retrograde journey until, I suppose, we should arrive somewhere about the period of the Druids. I would rather not take that direction at all. I would rather belong to the forward movement. And the fact that people have always been exalting the past at the expense of the present, and that they have generally been wrong in so doing, makes me think that probably they are wrong now.

2. The people who make this complaint assume too much. Their assumption amounts almost to a claim to omniscience and infallibility. It would be a good thing if they could be convinced that they do not know everything. The fact is that they do not know all that they might know if they would take ordinary pains to find out what is being done, and yet they claim to know that which cannot possibly be known by mortals. I have met with those who would go so far as to say that in certain churches no conversions have taken place for so many years. How can they possibly know that? These people assume to know the whole process and *modus operandi* of

conversion, as if it were some mechanical business or chemical operation, to be carried out according to some fixed formula. They seem to think that there is only one way in which the Spirit of God can work. They could not make a greater mistake. The ways of the Spirit are infinitely various; and for us to pretend that we have known all the mind of the Spirit and searched out all His ways of working is the wildest enthusiasm that man can be guilty of.

The fact is it would do these people good, and it would do us all good, to sit down with the New Testament in hand and consider over again what conversion means. We assume too readily that we know all about it. We belittle it by our ready definition and cheap dogmatism. It is evidently a great transaction between the human spirit and the Divine. It is the deepest experience through which man can pass. It is effected in the profoundest depths of our spiritual consciousness. Is it so certain that this mysterious process will be obvious and open to all the world? No, the kingdom of God cometh not with outward show. No man knoweth the things of a man but the spirit of man that is in him. The work of conversion is perfectly known only to the Divine Author of it. It is imperfectly known to the man who is the subject of it. It is not easily discerned or discovered even by the spiritual enquirer, still less by a superficial critic or by a journalist in search of sensational "copy." Such a man may more easily know what is going on in the centre of the moon than what is transacting in the awful deep of the human spirit.

3. Of course we must make one admission. It is quite true that certain scenes and manifestations which were common in our services a generation ago are less common now. I remember when the Sunday evening prayer meeting was generally attended by a great deal of emotion and excitement. People in great alarm and distress would come forward to the Communion rail or the penitent-form to seek mercy. Similar scenes are still witnessed in some places, but not often, I think, certainly not so often as they used to be. I believe it would not be difficult to account for the change. But without attempting to account for it or expressing any opinion about it, I say it does not follow that conversions are less frequent. For my part, I believe that they are *more* frequent than ever,

less *demonstrative* but quite as *real*, quite as *fruitful*, and more *abiding* than of old.

I believe that there are little children who come to our churches and listen to the story of Jesus and learn to love Him even before they know it. There are young men who by the highest and divinest form of hero-worship are led almost unconsciously to range themselves amongst the soldiers of Jesus Christ. There are sorrowful spirits to whom the message comes with gentle healing and uplifting power. There are those who, while the word is spoken, receive it with joy into honest and good hearts, not waiting for "after-meetings" and the aid of "enquiry rooms." The seed is often sown secretly and the effect is only seen after many days. In some the *process* of conversion is gradual. In some the *consciousness* of conversion comes by slow degrees, commencing as a blessed hope, and developing at last into full assurance. And these processes may take place without anything of outward show. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how."

But we are not without evidence that this secret, silent work is going on. We have the best possible evidence. We have that practical evidence of which St. John speaks—"If ye know that He is righteous, ye know that everyone that doeth righteousness is begotten of Him." This is the test of conversion given by the greatest Master of the spiritual life, and judged by this test there are more converted people in our churches and out of our churches than there ever were.

THE PARABLE OF THE UNFAITHFUL STEWARD

Homiletic Studies

BY THE REV. JOHN J. INGRAM

I. Prevision and Provision

And his lord commended the unrighteous steward, because he had done wisely: for the sons of this world are for their own generation wiser than the sons of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles. —St. Luke xvi. 8, 9.

1. A PICTURE of a bad man, but of one with sufficient good to suggest lessons for saints.

One admirable thing: he *lives in to-morrow* rather than in to-day; so teaching us *the value of prevision.* Most men live only in the present: their mental outlook bounded by what they see. They "take no thought for the morrow" not through religious faith but through pure animalism. A *man* should be above that; should live anticipating the future from some other motive. The unrighteous steward was more than an animal in that his view did embrace the morrow: but not much better than an animal, for the only things he stocked his morrow with were a dwelling and a meal: "that they may receive me into their houses." He was a man, though of a low-type; his outlook was a longer one than most people's, yet only a look *along the level.* Moral: better to have a contracted outlook than none at all; better to aim at something ignoble than to have no mark; better to be a half-man than a beast, eating and sleeping, with an eye set downward along the path of life.

2. *The desperate expedients worldly men adopt to reach the meanest ends.* Wrong-doing for an inferior good; self-indulgent wastefulness; secret purloining; the discovery; the plan of fraud; the vain pride which prompts it.

Another picture: *noble ends with visionless and heartless quest:* "true riches" and "everlasting tabernacles"—the present treasures of the Christian soul and the saints' future portion in the heavens; for these there is little calculation and effort. "The children of light" are less wise, less alert, less strenuous, for these boons than are "the sons of this world" for their ends.

The worldling and the Christian contrasted: the one ever scheming and striving, the other unaroused; the one running any risk, the other shunning the smallest danger; the one making any sacrifice, the other declining to submit to any inconvenience; the one laying skilful plans for the next day's creature gains, the other unwilling to move his hand to "lay hold on eternal life." The strange anomaly. The saddening fact. Where is the remedy? What is the proper attitude?

Not in the avoidance of the lower realities of life, but in their employment to the highest ends.

All-round renunciation of the world's things in order to the attainment of Heaven's things neither realisable nor desirable. Christ only *seemed* to enjoin it. He put forth an extreme to correct an extreme. Men take too much thought for the morrow; better no thought at all than that. Thus the balance is adjusted, the true point of view attained, and the world put into its right place.

What is the right place for our temporalities? "Make to yourselves friends by means," etc. Use the things of the world to serve the interests of the soul: make earth the tributary and servant of heaven: make its gold the purchasing power of "true riches" and lasting "friends"; let your life in earth's frail tenements and your labour among its needy souls be such as prepare you for eternal habitations and welcoming friends. Concerning these superior things the Gospel has no counsels of improvidence, no tolerance of apathy. We cannot be too provident over spiritual things.

But our calling is to *action, not to theoretic adjustments merely.* "Make friends by means of the mammon of unrighteousness"; do not use things unrighteously, but righteously use unrighteous things; do not be friendly towards unrighteous people and favourable towards unrighteous things, but use your inevitable intercourse and contact with them that they may yield you lasting profit. Use the things of this world to help you in spiritual living, and turn them into an assurance against the morrow's uncertainties and risks. Let the objects of your eye and hand refer your thoughts to things above and urge you to their acquisition. When you watch the plot and strain of commercial and industrial life, learn to be as sagacious and as strenuous in the working out of your salvation.

Still more practically employ the "unrighteous mammon" as the means to true immortal riches. Use gold to cultivate the mind, to conserve and fortify health, to multiply resources, to exercise gifts, to improve circumstances—not for personal gratification and enrichment, but for moral profiting and power of broader usefulness. So earth's money acquires new meaning and enhanced work. It is ennobled by its uses; redeemed from its evil reputation; raised in the scale of life's utilities; not now "a root of all evil"—but of all good. The good thus purchased, unlike most temporal gains, is satisfying and enduring. The soul's wealth is like the soul imperishable.

A still better employment of earth's mammon: when *used in the service of Christ in His needy members.* Pass the unhallowed coin through your hand for others' benefit and thus hallow it. Purchase your neighbours' gratitude by your benefactions, not for the establishment of your merit but for the edifying exercise of his thankfulness. Make men better by being good to them. Teach them spiritual things by letting them enjoy your secular things. Let your property serve your fellow as well as yourself.

There is *no investment so safe and remunerative* as this. Wealth consumed on self is largely lost; spent wisely on our fellow it has double increase. Gold given in charity to the deserving poor, in healing of the sick, in Christian philanthropy, in the Bible's diffusion, in missionary agency, in the erection of houses of prayer, in religious training of the young —this is not lost; in safe-keeping in the Master's hands, in surer keeping than if in ours. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." One can afford to forfeit present gain for such reversion. What does it matter that we lose if only others gain?

But self does not go rewardless by such provision, even here. This is no insurance payable at death. We reap the profit now. The use of earthly means for heavenly ends uplifts the man; expands his soul; outspreads his vision; refines his sympathies; wakens in him joys superior to those of selfish sense. There is recompense also in the brightened faces and blessing voices of those we benefit. "Make to yourselves *friends*"; they are *our best possessions;* better than gold or lands or houses.

"That they may receive you into eternal tabernacles": a suggestion of the welcome of heaven and of the homeliness of our final habitation. We think of our home-going as a lonely experience. We do our work and make our preparations with little recognition and cheering sympathy: the outlay of sacrifice and labour yields but scant return; in disappointment and heaviness we inquire, Where are the many we have helped to comfort and bless? They are not lost, but only gone before. The parable pictures them as *the waiting, welcoming escort of the glorified.* The "eternal habitations" await us, and the eternal "friends" "receive" us into their rest and joy. They will recount the story of our ministries of love, and the Lord of all will Himself declare "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me."

II. Graduation

If, therefore, ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?—St. Luke xvi. 11, 12.

1. God's providence puts inferior things in our way as test of our fitness for intrustment with superior ones. 2. We are bound up with the secular in order to the discovery of our readiness or otherwise for the spiritual. 3. We have a varied stewardship of other men's possessions as a training in our own developing and enrichment.

Men busy with the common round often reckon only of its relation to the *Divine* requirement—whether in this service they please or displease Him. We have, however, relations with others than the Lord, and other things to deal with than our own direct intrustments; and according to our conduct will be settled, not merely our acceptance or rejection by the Heavenly Judge, but also the measure of our own inheritance of moral good.

Things evil in themselves are not necessarily evil as instruments of discipline. Things inferior are not inconsiderable. Mammon is not unimportant because "unrighteous." This is not a Christian's end, but one of his means: not a thing to be lived for, but lived by; to be kept at a distance from our hearts, not from our hands.

How do we deal with mammon? With things unrighteous; things often the occasion or means of misery and sin—with money, pleasure, politics, business, public usages? Many persons are far from "faithful" here. To them such matters afford no field for Christian stewardship: mammon has no relation to religion: they hold aloof from the secular: despise, neglect or misuse temporalities; leave secularities to the secularly-minded; shirk responsibility, or timidly fear complicity when in contact with common affairs of life.

How do we deal with the things of "other men"? Too often differently from "our own." No distinction so quickly learned and practised as between *meum* and *tuum*. We have keenest appetite to get and hold what is for "No. 1"; the next number a long way down. What concerns ourselves is done most diligently and pursued untiringly; what we do for others often marked by apathy and indolence. Often a different standard of duty and accountability admitted; a differing code of ethics: a different devotion because of a different sphere.

A better way: the principle of fidelity applied impartially—to secular things and "other" persons—knowing no unequal standards, being no respecter of persons, honouring all men, doing as under the Divine inspection meanest tasks, taking full shares of life's burden and struggle, handling even filthy lucre as Heaven's loan and instrument of testing.

In such ways men shew "fidelity," or its lack. But they shew much more—their fitness or unfitness for higher trust, their aptitude or want of aptitude for the handling of things superior, things spiritual, things more truly "their own" than any temporal property they could acquire.

What is "our own?" What we are rather than what we have. We often identify man with his pocket, house, family, calling. Such things are no part of the man—or strictly speaking of his property. These are the accidental, not the essential; the separable, not the abiding. "Our own" is what is part of our inner constitution, very soul, and real life.

Christ speaks of this as *riches?* What are they? What we can enjoy and use, independently of our life's conditions: what cannot be taken from us: what lies beyond the thief, the moth, the robbing power of time. Our virtues, moral habits, guiding principles, inward light or inward peace, stores of knowledge,

educated sympathies, cultured tastes, powers of communion with invisible and eternal realities; these are the man and constitute his treasure. They are called *true* riches. They are not hollow, uncertain, ephemeral: can be relied on; wear well; bear the strain of life's adversity; what can be used at once and always to the best and most profitable ends; what comes readily to our hands in time of need.

We often look away for our inheritance—sometimes in world-love and world-homage; sometimes in mere ignorance and blindness to what we have. Rich without and poor within; poor without and rich within; which would we prefer? The "unfaithful" often rich outwardly, and the faithful man repines. He forgets his own inheritance within. He is richer than the rich man.

God's testing in these ways is not merely tentative and probationary: it is educational as well. It is in inferior situations and indirect ministries that we are schooled in self-development and soul enrichment, and brought into possession of our better selves. The soul's perfecting is a growth, not a donation. "True riches" accumulate as temporal treasure does. "Our own" is a gradual inheriting. There is not at first either abundance of store or sureness of tenure; only germinal abilities, nascent virtues, incipient powers. The Master discerns the promise, the slowly emerging aptitude, and nurtures it. Natures of promise are precious to Him. There are distinguished services for them to render; distinguished honours to wear. Such souls are needed as adornments and illustrations of the Gospel; as repositories of divine grace for exhibition to a self-bound world.

It is largely *by* their faithfulness that such natures are matured and perfected. The practice of goodness is its production. There is inward benefit in all outward virtue, and faithfulness in "little" is often followed by great self-enrichment. Virtue hinges on trivial deeds. Character is formed by humble plodding. Daily righteousness, stubborn rectitude, loyal service *of* even unworthy men *with* unworthy instruments, in spite of lowering public standards—such inconspicuous unsensational ways are prime factors in our education and in the increase of our heart possessions.

The connection between lowly service and resultant gain often

overlooked. We imagine the gain of meek fidelity goes to others; we seem to gather "mammon" for "another": really we are gathering "true riches" for ourselves; whilst seemingly engrossed with the secular we are building up the spiritual. The man who is busy gathering for himself often lets go the winning of the higher gain. He does not always grasp the outward; the inner certainly declines. And his disqualification for higher things is soon revealed. God finds the unfaithful man unfit for any large intrustment; not good enough to be custodian of heavenly wealth: too weak to hold "his own" even if he got it; the soil of his nature is too poor to grow the fruits of grace; privilege would be wasted on him; only fit to be intrusted with "mammon": his mental capacity unable to calculate beyond "No. 1." Such men are set aside by God, whilst His tried, true servants are exalted, enriched, crowned with honour.

God's rejection largely endorsed by man. The negligent untrustworthy person as little to be relied on in the spiritual world as in the secular. If they cannot be scrupulous over the world's mammon they may not be so with the Church's gold; if indifferent to "others'" things in the realm of temporalities they may not be particular with others' interests in higher positions of trust. Time generally justifies the fear.

"To him that hath shall be GIVEN and he shall have abundance." *Inward treasure is a natural consequence of* Divine discipline: but also *a distinct Divine reward.* The home-come nobleman said, "Have thou authority over ten (or five) cities": a weighty intrustment verily; but also a signal recompence. It is public recognition; conspicuous promotion; admission to ampler wealth and surer property than could come by any ordinary channel; almost royal elevation.

Our Master lets us keep our accumulation. It is not only "our own" now; it shall continue ours. The servants in the parable handed back their master's loans. Of our inheritance there is neither forfeiture nor demise. The "true riches" which we gather are ours for ever.

But here is more than security of spiritual possessions: it is *exaltation to widened influence and sway.* "Have thou authority over cities." These are not celestial cities only. "The saints shall judge the world." Lordship amongst men is much more

with the true and inly rich and strong than is often thought. We think it is the money-bags alone which rule society, the mammon mongers only who are to the front. It is sometimes so for a time. But in the long run character comes into ascendency and virtue dominates the earth. The faithful come into the enjoyment of "their own," and into the opportunity of recommending it to "others." The glitter of the hidden "riches" strikes at last the dull eyes of the mammon worshippers and calls away their longings from the sordid gains of earth. The men who have been "faithful in little things" have now scope for faithfulness "in much." Their lordship is wide, as their promotion is high. To him that hath is given *more*. What that "more" will be—what that last endowment and that endless rulership, we cannot tell. But the saint can well wait to know, since the reversion is so sure.

THE ART OF READING

BY THE REV. R. J. WARDELL

II. The Aim of Reading

IN Lockhart's *Life of Sir Walter Scott*, Sir Walter is reported to have said on one occasion that in his youth he waded into the stream of books for reading like a blind man wading into a ford, without the power of searching his way; that his appetite for books was as ample and undiscriminating as it was indefatigable and he would have saved many seasons of repentance if he had in his early days formed an accurate ideal of the true purpose of reading. If that were so with a genius like Sir Walter Scott in his day it must be much more so with the average mind in these days which are witnessing an "irruption of literature." *The object of this paper is to try to form as accurate an ideal as possible of the purpose of reading.*

It has been said that the end of all reading should be "to gain a knowledge of man and his dwelling-place, to learn the laws of nature and life, and to develope the faculties and capacities in something like harmony."* Matthew Arnold

* Hector Macpherson, "Books and How to Read Them," p. 4.

suggested that the true aim of reading is to render an intelligent being more intelligent, to improve our capacities to the utmost and to make reason and the kingdom of God prevail.*

It would be possible to multiply indefinitely references like these which are more or less elaborate, but put in the briefest form possible the aim of reading should be *the proper development of the mind;* and it is difficult to overestimate the facilities for the formation of a vigorous and well-proportioned mind supplied by the cheap books which are issued in such multitudes by the modern press. †

A very little study of the first principles of psychology tells us that the mind is developed by four courses of operation, viz.: (*a*) The assimilation of knowledge; (*b*) the practice of representation; (*c*) the stimulation of ideals; and (*d*) the process of resting or recreation.

Corresponding to these processes there are (*a*) books which convey information; (*b*) books in which the style is more important than the matter; (*c*) books which awaken the conscience, exercise the judgement, and inspire the will; (*d*) books which provide means for pastime.

To class (*a*) belong all text-books of whatever kind. They are the books which describe the actual facts and laws of the life we live and the universe we live in. Books of this kind are "the foundation stones of culture," and the thoroughly developed mind will always rest securely on such "foundation stones."

To class (*b*) belong all those books which are famous for "style." "In the case of some books the value of the contribution consists mainly, though not exclusively, in the actual facts they contain; in the case of others, the actual facts are of secondary importance and their chief value consists in the manner these facts are brought before our minds. In Gibbon's 'Decline and Fall,' for example, the facts are of first importance, but in the novels of George Eliot and 'Diana of the Crossways,' etc., the presentation of the facts is of more importance than the facts themselves." ‡ All improvement of the mind *begins* with the constant effort to recall and relate

* Compare "Culture and Religion," by J. C. Shairp, p. 51.

† For this reason any books recommended in these papers are comparatively inexpensive.

‡ See Worsfold, "Judgement in Literature," p. 16.

in clear and forceful words the actual facts that have been assimilated from books of facts and from experience,* and there is no better method for cultivating the faculty of relating or expressing than the reading of books celebrated for "style." One of the most effective preachers in modern times says he never wrote or preached a sermon without first reading over one of the essays of Addison for the purpose of training his powers of expression.

To class (*c*) belong all those books which are the "life blood of master-spirits, embalmed and treasured up in order to a life beyond life." They are the books of which you cannot perceive all the meaning at once,—which involve you again and again in perplexity, which must be read slowly and repeatedly ere they are properly understood, which require you to think with all your might. Chief amongst these by common consent of those who know is the library of books we call "The Bible."

To class (*d*) belong all those books which give pleasure, that is "pleasure which arises neither from an expectation of material profit, nor from a consciousness of right conduct, but which consists in a sense of enjoyment that is purely self-sufficing and disinterested." "Such books are *some* books of fiction, *some* books of poetry, *some* books of travel, and *some* books of biography," etc.

Of course no hard and fast lines can be drawn between these four classes. All qualities are mingled in varying proportions in all good books, but the differences may be broadly indicated, and the point to be insisted on is that the *proper development of the mind, which is the true aim of reading, cannot be attained without a proper combination of all four classes.* The man who reads nothing but the books which deal with facts, and the books which tend to cultivate his powers of expression, may have a mind as crammed with facts as a modern encyclopedia, and be able to express them as well, but his mind will be fettered. "The student who confines his reading to phenomena, who deliberately averts his gaze from the mysterious side of existence, who refuses to soar into the region of the infinite, may become a learned man, but his mind will assuredly be a prisoner among the prosaic details of secular

* See James "Principles of Psychology," Vol. I., pp 665ff.

activity." * "'Not by bread only, but by every word that proceeded out of the mouth of God doth man live.' What then must be the moral starvation of the man who from an excess of caution turns away from everything of the kind (books which deal with principles) until from want of habit he can no longer see such things and forgets their very existence." †

And, further, the man who restricts his reading to the three classes (*a*) (*b*) and (*c*), and neglects the vast multitude of books written for the purpose of giving pleasure and possessing the capacity to please, not only misses one of "the pleasures of life" but is devoid of that lightness and sweetness which is an indispensable characteristic of the properly developed mind. A little time spent with those books over whose pages you can skip with ease, which excite the imagination without calling for the exercise of thought, which minister to your pleasure without presenting problems to your understanding, or with some

> Lays from the grand old masters,
> Lays from the bards sublime,
> Whose distant footsteps echo
> Down the corridors of time.
>
> Lays, too, from some humbler poet,
> Whose songs gushed from his heart,
> As showers from the clouds of summer
> Or tears from the eyelids start,

fit us for the strenuous mental life.

My next aim will be to try and indicate the way in which we may set about reaching this true end of all reading.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Maturity and Immaturity

Till we all attain . . unto a full-grown man . . that we be no longer children, tossed to and fro.—Ephes. iv. 13, 14.

IT has been well said that "the purpose of this Epistle is to emphasize the moral and spiritual fulness of the Christian life, and the closeness of the union which binds Christians to

* Hector Macpherson. † Professor Seeley.

Christ and to each other" (Lock in Hastings' *Bible Dictionary*). In union with Christ her head the Church is one, and in Him she is perfect. But the Church is not some mysterious entity with an existence apart from her members: the Church is the unity of which they are the necessary individual parts. Hence the perfection of the Church is only realized in the perfection of her members; each one must seek the completion in himself of the purpose of God. He must pass from immaturity to maturity, from the child stage of the spiritual life to that of the full grown man.

I. Immaturity in Christian Life.

Pictured in the condition and life of childhood. In passing from the Gospels to the Pauline Epistles, one cannot help noticing how the Apostle regards childhood from a point of view altogether different from that of our Lord. Our Lord directed attention to what is attractive, beautiful, lovable in the children: and hence He not only called the children to Him and blessed them (Mark x. 13-16), but also gave us such teaching as Matt. xviii. 1-4. But with the Apostle it is the limitations and deficiencies of childhood which engage his thought, and, hence, in many a passage he earnestly deprecates the possibility of these becoming the standard of Christian experience and living. There is no contradiction between the teaching of the Apostle and that of his Lord; the two phases are complementary. For there are some qualities in child life which must needs be exhibited in Christian men, but one ought not to be content to abide in the undeveloped condition which childhood represents.

1. *Childhood is marked by deficiency in knowledge.* St. Paul says, "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things" (1 Cor. xiii. 11). The artless ignorance of children is often very attractive; it is one of the charms of home life. But perpetuated into manhood ignorance becomes insufferable and blameworthy. Every wise parent recognises the responsibility of educating his children out of their natural ignorance.

How many Christians there are, who after many years connection with the Church of Christ and experience of its ministries of grace, are children yet in their lamentably deficient knowledge of Christ, of the inspired word, of the richer possibilities of the spiritual life!

2. *Childhood is marked by susceptibility to influence.* In this fact lies the foundation of all education. Children are changeable in their moods; Longfellow says truly, "A boy's will is the wind's will." We all need to safeguard our children in this respect, lest they be led astray by influences the nature of which they are not of themselves able to discern.

Many Christian people are singularly like children in this respect. There are some who are very easily influenced in favour of any novelty in religious thought or practice; they are "tossed to and fro and carried about with every wind of doctrine." Some indeed, who are specially unstable in mind and knowledge, pass from Church to Church, until their history covers connection with almost every form of Christian belief. Others who are thus susceptible to influence are "carried away with the error of the wicked" (2 Peter iii. 17); lacking in power of resistance they fall an easy prey to "the sleight of men." All these are children yet, when they ought to be full-grown men, wise and strong, and so capable of withstanding every evil influence.

3. *Childhood is marked by incapacity for service.* We cannot put any serious burdens upon our children; it would be cruel to do so. It is one of the tragedies of our social life that there are so many children in our streets who are prematurely burdened with responsibility, called to labour when they should only be engaged with school and play. Small wonder is it that such children are old in their childhood; care and sorrow sit upon their countenances at a period when nought but mirth and hope should find expression there.

There are many who have been in our Churches for years that are children yet in their unfitness for any high spiritual service. How few there are in the membership of our churches who can point penitent souls to the crucified Saviour, who can instruct the ignorant in the deeper truths of Scripture and the work of the Holy Spirit, who can effectually comfort the mourning and cheer the dying in their reliance upon the eternal God who is their Refuge! In this unhappy fact the weakness of our Churches is made manifest; immaturity hinders the progress of the cause of Christ to an immeasurable degree.

Thoughts like these may well enforce the Apostle's call "that we may be no longer children." It is a sorrowful sight to see childishness present when childhood has long gone by. The second childhood of old age, when the powers of the body and mind have failed, always awakens our keen sympathy and regret. But childhood perpetuated through neglect and folly into manhood is an altogether contemptible thing, and deserves the keenest reprobation.

Let us ever remember the rebuke of Heb. v. 12, and see to it that as adult Christians we do not need to go back to the diet of infants; and let us also give earnest heed to the exhortation of 1 Cor. xiv. 20. After years of Christian experience may it not have to be said of us that we are children yet in lack of knowledge, resisting power, and fitness for Christian service!

II. Maturity in Christian Life. Pictured in the full growth of manhood. How does maturity in Christian life manifest itself?

1. *In growing unity of mind:* "till we all attain," etc. (ver. 13). Dean Armitage Robinson, in his valuable commentary on this Epistle, says, "Unity has been spoken of [ver. 3], first of all, as a gift to be kept; it is now regarded as a goal to be attained. Unity, as it exists already and is to be eagerly guarded, is a spiritual rather than an intellectual oneness; the vital unity of the one Spirit in the one body. Unity, as it is ultimately to be reached by all the saints together, will be a consciously realised oneness, produced by faith in and knowledge of the Son of God. We are one now: in the end we all shall know ourselves to be one."

The spirit which recognises the people of God, goes out after them in fellowship, love, and service, and so makes for unity, is the spirit of maturity. The spirit which dwells upon minute differences and sees the people of God only in a narrow circle is that of immaturity. A child's mind is occupied with details, an adult mind engages itself with general laws and principles. A narrow denominationalism, the spirit that factiously divides the body of Christ, does not belong to the spiritually full grown.

2. *In developed powers.* The full-grown man is capable of receiving highest truth (1 Cor. ii. 6); is concentrated in purpose (Phil. iii. 15); is experienced in practical knowledge (Heb. v. 14); and is strong for conflict and endurance (1 Cor. xvi. 23).

3. *Maturity has its goal in Christ:* "the measure of the stature of the fulness of Christ" (ver. 13); "may grow up in all things into Him, which is the head, *even* Christ" (ver. 15). "The fulness that belongs to Christ, the sum of the qualities which make Him what He is. These are to be imaged in the Church (*cf.* i. 23), and when these are in us we shall have reached our maturity and attained to the goal set before us" (Salmond).

Christian maturity is related also to a greater end than our personal perfecting, viz., to the completion of the body of Christ. It is the eternal purpose of God that in the end of the ages the perfected Church—the body of Christ—shall be indissolubly united with her perfect Head and Lord. In that glorious consummation every man of God will share. Surely such an end should inflame our religious imagination, and lead us to seek that perfect likeness to Christ in which alone inheres fitness for so high an issue.

III. How is Maturity to be Attained?

1. *As in natural life, by growth.* Only let it be remembered that time is not so essential a factor in spiritual growth as in natural. The latter depends upon the succession of seasons,

the former upon devotion. Some souls are more mature in grace and religious experience in five years than others are in fifty.

2. *For the "perfecting of the saints,"* that is, for their attainment to maturity, the Lord has made provision in the varied means of the gospel ministry (vers. 11, 12). It will be noticed that in his enumeration here the apostle omits all mention of the ministry of administration in the church; he refers only to the ministry which builds up the spiritual life. The latter is ever the more important, but in one of the sad ironies of history the former has too generally been regarded of greater moment. In the wise teachings of spiritually-minded men we have the means by which the deficiencies of our religious childhood are met and overcome; instruction will dispel ignorance, strengthen the judgement and moral character against every evil influence, and give fitness for all useful service (*cf.* 2 Tim. iii. 16, 17). Thus shall we be brought to individual perfection, to a full-grown man; and thus too shall we be adequately prepared for our relative positions in the Body of Christ; or, to use another apostolic figure, we shall become polished stones fitted for the temple of the Lord.

J. Conder Nattrass, B.A., B.D.

The Good Shepherd

The Shepherd of your souls—1 Peter ii. 25

There are very many symbols and emblems used in literature both inside and outside the New Testament to present to the minds of men a conception of the person of Jesus and the nature of His work; *e.g.*, It was common throughout the middle ages to speak of Him as "The Holy Pelican." Woodcuts of this emblem are still to be seen on the title pages of old books which deal with His life. At first sight it seems startling if not blasphemous to speak of Him in that way, but when we learn the legend was current in those days that the pelican fed her young when they were starving with her own heart's blood, giving her very life to save them, the emblem is transformed at once from blasphemy into poetry. In this Epistle He is spoken of as "A Lamb," "A Corner Stone," "A Bishop," etc., but amongst all the symbols, either outside or inside the New Testament, there is none so winsome, and probably none so suggestive as this emblem of Shepherd. At one and the same time it brings Him near to us and sets Him ahead of us. It speaks to us at one time of His superiority and His sympathy. It indicates at one time His wisdom and His love. We can only approximately grasp its significence if we picture Jesus under the similtude not of a

western but of an eastern shepherd. (For differences see any commentary). It helps us to do so to study a parable like that of the Saviour's own in the Tenth Chapter of St. John.

Let me speak of three of the characteristic relationships in which Jesus stands to our souls which are indicated by this symbol.

I. Because He is the Shepherd of our Souls He Guides our Souls into the Green Pastures of Goodness and Truth. In the perfect example of His life and in the word of His Gospel we have an all-sufficient guide for us all, in all our varieties of character and work, and for all the perplexities of our every day life. "He that followeth Me," said Jesus, "shall not walk in darkness," and that means for one thing, although it means much more, that the simple act of setting His example before us and trying to keep His commandments will clear all sorts of moral difficulties out of our way.

> Lives of great men all remind us
> We may make our lives sublime.

His life does more. It shews us how to do it. "When He putteth forth all His own He goeth before them," and to follow Him is to find the right path to all goodness and beauty.

II. He is the Shepherd of our Souls because He Guards us from Moral and Spiritual Dangers.

"Amongst the most delightful and helpful truths the soul becomes conscious of as it moves on its upward way is the fact that it is never alone, but is one of a great company all pressing towards the same goal and all passing through similar experiences, and in the midst of these companionships which are variable, it slowly becomes aware that there is one companionship which is constant and beneficent." The idea of guardian angels arose naturally from such facts as these:— A very distinguished man in Edinburgh was one day walking down the street with a friend when they came to one of the numerous wynds which lead from the main thoroughfare into the midst of large and gloomy buildings. There the physician stopped and asked to be excused whilst he entered the wynd. Returning he explained that in his young manhood he had been tempted to do something which would have wrecked his career. Just as he came to that wynd there sounded in his ear such a vivid warning as made it morally impossible for him to proceed on his course of wrong-doing, and he felt sure the voice was from above, and ever since that when passing the wynd he had tried to hear the voice again. (For this and other similar illustrations see "The Growth of the Soul," by Dr. Amory Bradford). Few people who are trying to live good lives would hesitate to acknowledge that often in their lives they

have been the subjects of similar warnings and protections. There is many an explanation possible of such facts but the answer of Jesus is most simple and satisfying, "Lo, I am with you alway even unto the end of the world." The "Spirit of Jesus," another name for "The Comforter," is manifest now in one way and now in another, but always with us warning and guarding from evil and guiding into truth.

III. He is the Shepherd of our Souls because He Saves us from Moral and Spiritual Death and nourishes us into a Larger Life. By detaching us from the haunting consciousness of guilt, by loosening the bonds of bad habits He does something to save us. But that is only part of what He does. He gives us freedom and He gives us reinforcement.

He dwells within our souls.
He sweeps away the filth and gloom,
He garnishes the empty room,
And He pervades the whole.

He is a wondrous guest,
He speeds our feet, and moves our hands,
He strengthens, comforts, guides, commands,
His presence gives us rest.

And He is Saviour *because He gave His life for us.* That is so, for one thing, because the cross reveals to us what otherwise we could not know was true about God. How that He is not only just and pure, but capable and willing to help us. We could not learn that from nature, nor from human nature, but you look at the cross of Jesus and think of Him as God's own Son, and you cannot doubt that God is love. That is part of the explanation how Jesus saves us by dying for us. *It is only part,* but if the whole were possible the fact would still be greater than the explanation.

"My sheep hear My voice and they *follow.*" And if *we follow* He will be our Guide and Guardian and Saviour through life, and through the "valley of the shadow" where no other friend can go.

Robert J. Wardell.

The Sin of Indifference

Curse ye Meroz—Judges v. 23

Deborah and Barak summon the people "to the help of the Lord—against the mighty." The Canaanites were defeated: "All the host fell upon the edge of the sword." The victory complete! "Then sang Deborah." It was worthy of a national song. Meroz rich, abounding in the resources of war and nigh to the scene of action, refused to help. It was cursed and soon sank into insignificence.

"The history of Israel is the history of the world, and Bible

history is our own history written before the time" (Parker). This fight of Deborah's represents the ceaseless struggle that is going on between the forces of righteousness and the powers of evil. All the actors present—tyrants, heroes, and the hand of the Lord. The bondage of God's people, the cruelty of their oppressors, the courage of God's servants, and the mercy and favour of God.

The Battle of the Ages. The battle is the Lord's. The foe is mighty. "We wrestle not with flesh and blood," etc. The Gospel is a call to arms, etc. Eph. vi. 12. "I came not to send peace but a sword." Evil must be cast out; sin has no right here. A Christian is a fighting man, "The soldier of the Cross." He must array himself in "the whole armour of God" (Eph. vi. 12-18). The Cross is the unfurling of Christ's standard. We are called to the help of the Lord. His "co-workers" in saving men. If love of country and country's honour inspire men to noble deeds much more should Christ and His cause.

The world crucifies its saviours and then worships them. "The degree of a man's religion is to be guaged by the degree of his rejection by the world," *e.g.*, Stephen, Paul, Savonarola, Wesley, etc.

Far in front the Cross stands ready,
And the crackling faggots burn,
While the hooting crowd of yesterday,
In silent awe return,
To glean up the scattered ashes
Into history's golden urn.

There are gaps in the ranks. Deserters like "Demas," traitors like "Meroz." Causes of absence from the field of danger:

I. Deserters and Backsliders. Many are "gone out from us." Like Ephraim, Judas.

II. Disloyal Ones who will "not come to the help of the Lord."

1. *Through "pressure of business."* This was Reuben's excuse, "hearing the bleating of the flocks." Dan and Asher did not "jeopardize their lives in the high places of the field." Meroz was in sight of the foe yet they stayed at home. Business has its claims, so has Christ his claims. "He that is not with Me is against Me."

2. *Through thoughtlessness.* "Want of thought as well as want of heart." Indifference is the dry rot of the churches. Men will not realize their responsibilities: *cf.* Ruskin's "Lady in the Villa" and Carlyle's "Fool." Many dream away the hours. Life is a warfare where faith, love and duty make a stern conflict with fraud and wrong. They wake—at last—too late, and sigh, "Oh the mis-spent years; the wounds I might have healed."

3. *Pride keeps many away.* If they can't be generals they won't be soldiers. Christian work is to these dishonourable. Such patronize Jesus. Pride is the acme of all sin. Pride turned Lucifer into the devil.

4. *Cowardice and fear keep some away.* They fear: 1. The foe. 2. Criticism. 3. Social ostracism. Idle indifference is criminal and is cursed. "I was hungry and ye gave Me no meat," etc. Meroz did not rally with the foe, yet was cursed. "He that gathereth not with Me scattereth abroad." Not to come to the Lord's help is to side with the foe. God will win. Sin is doomed to destruction. All God's servants are needed. Room for genius, learning, wealth; for age, for youth. Be "a good soldier of Jesus Christ."

JOSEPH JOHNS.

GOD'S BUILDERS PROSPER IN THE WORK—*Ezra* vi. 13-15

Tatnai's character stands out in bold and pleasant relief against those described as the adversaries of Benjamin and Judah. Briefly outline what is reported of him, showing how he is over-ruled and constrained by a power he does not understand. What is said of his "doing speedily" must be understood in its connection with the prosperity of the elders of Judah.

I. GOD'S PURPOSE TO REBUILD THE TEMPLE WAS KNOWN. From Isaiah xliv. 27, 28, and Jer. l. and li. it was clear the time had come for rebuilding. God's plans are laid and fixed, yet God's builders are free. They are not mere machines. It is so now as then. It has always been so.

II. GOD NEVER FAILS TO HONOUR HIS WILLING SERVANTS. Proof of this is seen in the rebuilding of the temple: (1) God created in their hearts a love for this work; (2) He sustained them by timely messages of hope; and (3) He crowned their building with ultimate success. In all these three particulars we find God honours his builders to-day.

III. GOD NOT ONLY HONOURS HIS WILLING SERVANTS, BUT SOMETIMES HE MAKES UNWILLING SOULS FULFIL HIS PURPOSES: Cyrus, Darius, Artaxerxes, and Tatnai were so moved by God that with more or less willingness they aided the Jews in their project. In the great work of building up the Church of the living God to-day, we are often reminded that though the gates of hell are against its interests they do not prevail to its overthrow. Often the bitterest of enemies are changed and made its best friends. Rich but very wicked men become generous givers; clever but wicked writers against the Christian faith write what instead of being an injury is a blessing in disguise. Unjust and iniquitous laws made by wicked law-makers not only defeat the purposes for which they were made, but are over-ruled for good.

IV. As, or while, Builders do their work, they need and they find a Helpful Ministry. It is with significance said "they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." It is well to note the tone of Haggai's prophecy and of Zechariah. In some respects we discern a difference. Haggai could not speak as did Zechariah. Each did his own work in his own way. Each was needed. So in these days the workers who are very actively engaged need those who can *think* and speak those thoughts that are needed. The thinker should not underestimate the value of the worker, nor the worker the thinker.

V. To Patient Faithful Working there was given Ultimate Success. *The house was finished.* (Here detail the finishing). It was a gigantic work. From its beginning to its completion there had been many difficulties. But one by one they had been removed. So it ever has been with good workers. So will it ever be. Henry Smith.

Christ the Living Bread—*St. John* vi. 51

The enemies of Christ appear to have done more to elicit the truth from Jesus than His friends. We owe many a discourse and parable to their intrigue or malice or jealousy. His enemies preached Him out of contention, "Ye can do nothing against the truth but for the truth." In putting Him to death they but fulfilled "the determinate counsel and foreknowledge of God" (Acts ii. 23). So God makes "the wrath of man to praise Him."

Self-interest of the crowd called forth this great discourse. They were after the loaves and fishes. Christ bade them "labour for the bread which endureth unto eternal life." Men have found Christ through mixed motives: (1) Curiosity, (2) unbelief, (3) persecution, *e.g.*, Saul of Tarsus, John, Peter, etc. Sincerity not everything, yet there cannot be faith without it. Christ was always opportune. He knew "His hour," and what was in man. Men's unbelief did not stay His healing hand nor refuse the bread of life. He suited His discourse to His hearers. "Wayfaring men" understood Him, though He spake with authority.

Work was the keynote of the address. "What must we do, to work the works of God?" Christ said, "Believe on Me," "I am the Bread of Life." "Not as your fathers did eat and are dead." "He that eateth of this bread shall live for ever." "I am the living Bread." To believe is to eat. Your fathers did eat manna, yet they died. Believe in Me, have fellowship with Me, as though eating "My flesh," and you shall not die. The question was, fellowship with God. Christ imparts Himself, we "believe," "eat," and "live." That scene with

Moses in the wilderness—a million men fed with manna for forty years—is a type of the world to be fed by Christ. (1) The world's need. (2) God's love and bounty in Christ. The manna is a type of Jesus. "Eat," "believe," "have fellowship and live." "Without this communication of Christ men can have no life in themselves. But Christ's gift of Himself to a man becomes in the recipient a spring of life within" (Bishop Westcott).

How the manna came and what it was the Israelites did not know. "Manna fed them from the skies"; so Christ is God's mysterious and special gift. "The 'flesh' and the 'blood' are described as the flesh and the blood of the Son of Man. It is no mere figure of speech, but a real giving and imparting of Himself" (Westcott). A 'giving' on the part of Christ, a receiving on that of the believer. A correspondence and communion between the faith throws the believer upon and into its object.

"The title Son of Man marks the representative character of Christ in regard to that humanity which He imparts to the believer" (Westcott). It is not transubstantiation, for the bread and wine cannot be the "body" and "blood" of Christ. It is not consubstantiation for Christ is spiritually received—by faith. There is a real living imparting of Christ to the believer, but Christ is received in the heart and that by faith. "Except ye eat the flesh of the Son of Man . . ye have no life in you." "Believe that you may know" (Anselm). "Love that you may understand" (Herbert).

Bread of heaven,
Feed me now and evermore.

JOSEPH JOHNS.

Notes and Illustrations

CHRISTIAN CHILDLIKENESS (Eph. iv. 13, 14).—There is a point of view from which the Christian character cannot be too *child-like*—at the Master's feet. But there are points from which alike the man and the Church must avoid to the utmost, the *childish* in thought and faith. For the Lord's work and witness, there is an urgent need of the mature, the intelligent, the man-like, if the cause of Christ is to be adequately maintained and advanced in this "naughty world." St. Paul evidently strove to cultivate this spirit (the opposite of conceit and self-importance) in his converts "I speak as to thoughtful persons; judge *you* what I say" (1 Cor. x. 15); such are his words to the Corinthian community, over a matter of profound doctrinal and practical moment. Alike towards the "pastor-teacher" within, and towards the advocate of "another Gospel" from without, he would have their attitude to be that of *men;* men conscious of their maturity, aware of their reasons and their convictions, while at the same time sobered and humbled by an adult sense of their responsibility and their imperfections.—*Bishop Moule.*

The Shepherd of Souls.—And now, as is so often his wont, St. Peter varies the figure. The wounded sinner finding cure becomes the wandering sheep that has been brought back into the fold. *For ye were going astray like sheep, but are now returned unto the Shepherd and Bishop of your souls.* But the message, the teaching, the love, is all the same. He who before was the great Exemplar, whose footsteps we should follow, is now the Shepherd, the good Shepherd, who goes before His sheep. This Shepherd has been a Sufferer, too. He has given Himself up as a prey to the wolves that His flock might be saved. Now, with a voice of love, He calls His sheep by name, and hearing, they follow Him. But He is more than this. Brought within the fold, the sheep still need His care; and it is freely given. He is the Bishop, the Overseer, the Watchman for His people's safety, who, having gathered them within the fold, tends them with constant watchfulness.—*Lumby (Expositor's Bible).*

The Living Bread.—He often repeats the same thing, because nothing is more necessary to be known; and every one feels in himself with what difficulty we are brought to believe it, and how easily and quickly it passes away and is forgotten. We all desire life, but in seeking it, we foolishly and improperly wander about in circuitous roads; and when it is offered, the greater part disdainfully reject it. For who is there that does not contrive for himself life out of Christ? And how few are there who are satisfied with Christ alone! It is not a superflous repetition, therefore, when Christ asserts so frequently that He alone is sufficient to give life. For He claims for Himself the designation of *bread* in order to tear from our hearts all fallacious hopes of living. Having formerly called Himself *the Bread of Life*, He now calls Himself *the Living Bread*, but in the same sense, namely, *life-giving bread.—John Calvin.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

Motto—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 Timothy ii. 15.

Secretary: Rev. J. A. Clapperton, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTE

Students intending to sit for the L.P. Connexional Examination in March, who have not given their names to the Secretary of the Circuit Local Preacher's Meeting, should communicate at once with the Rev. J. A. Clapperton.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words.*, They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

I. HOMILETICS : FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (5*s*.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required unless specially asked for; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper or sermon to exceed 400 words in length.

WORK FOR FEBRUARY: Show the value of (1) the Introduction, (2) the Divisions, (3) the Application of a Sermon,—illustrating your points from the Text-book as far as possible.

II. HOMILETICS : SECOND YEAR

WORK FOR FEBRUARY: Read Chaps. vi. and xii. Show the chief points of agreement in the methods of Guthrie and Spurgeon, and indicate how far these particular methods are necessary in order to success in preaching.

III. HOMILETICS : ADVANCED

WORK FOR FEBRUARY: 1. Read to the end of p. 27 in Chapter i., and the whole of Chapter iii. 2. Analyse into details the main elements necessary for "preaching with power." 3. Work out two of the exercises on p. 23 in the Manual.

IV. THEOLOGY : FIRST YEAR

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

WORK FOR FEBRUARY: pp. 115-142. What are the four chief headings under which Redemption is treated in Chapter xii.? Questions 81, 83, 84, 90, 94, 98. Give exposition of John iii. 14, 15.

V. THEOLOGY : SECOND YEAR

WORK FOR FEBRUARY: Questions 171, 172, 174, 176, 177, 178, 180. Give exposition of Rom. vi. 23.

VI. THEOLOGY : ADVANCED

WORK FOR FEBRUARY: pp. 162-187. 1. Who was Pelagius: name his chief associates. 2. What were the teachings of Pelagianism? 3. Give a brief account of the Donatist Controversy. 4. How has the teaching of Augustine influenced (1) the Roman Catholic Church, (2) Protestantism?

VII. THEOLOGY : SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR FEBRUARY: Gregory, pp. 225-272. Questions 163, 164, 168, 171, 174, 178, 184, 189.

VIII. BIBLE STUDY: Special Class for Candidates for the Ministry

Work for February: The Gospel History. Read Maclear 34-96. Companion, 91-98, 150-152. 1. In which Gospels is mention made of our Lord's Temptation in the Wilderness, the Lord's Prayer, the Names of the Apostles, the Feeding of the Five Thousand, the Transfiguration, the Healing of Blind Men at Jericho, the Institution of the Sacramental Service, the Cries from the Cross, the Resurrection and the Ascension? Note any differences in the accounts of these things as given by different evangelists. 2. Give a brief exposition of the Parables of the Labourers in the Vineyard, of the Talents, and of the Pounds. 3. Recount and contrast step by step the two miracles of draughts of fishes. 4. Summarise our Lord's teaching on the subjects of wealth and poverty, faith, atonement, filial obedience and His secend coming. 5. Describe by examples how our Lord dealt with sinners of different types. 6. Estimate the characters of Nicodemus, the Woman of Samaria, Zacchæus, Simon Peter, Thomas. 7. Give the R.V. of the following passages:—(1) Seeketh that which is gone astray. (2) Deliver us from evil. (3) Did not our heart burn within us? (4) A burning and shining light. (5) Go ye therefore and teach all nations, etc. (6) These shall go away into everlasting punishment, etc. (7) As many as received Him to them gave He power, etc. (8) Other sheep I have which are not of this fold. (9) Glory to God in the highest, etc. (10) How is it that ye sought Me? etc.

IX. CHRISTIAN EVIDENCES

Work for February: pp. 164-185. 1. Prove the importance of the Resurrection as an evidence for Christianity. 2. How do Rationalists explain the Resurrection? Give your reply to their contention. 3. State the argument from personal experience. 4. Summarise the sevenfold argument.

X. CHURCH HISTORY

Work for February: Read pp. 139-206 (Carr). Questions: 1. Write concisely on Alaric and Attila and the invasions which they led. 2. Account for the ascendency of the Church in the East and West during this period. 3. Describe the career of Leo. I. and account for the rise of the Papal power.

XI. ETHICS

Work for February: Section VII. The Conscience and Christian Truth. Questions: 1. Analysis. 2. Show that the Christian Doctrine of the Atonement does not violate any moral principle. 3. What light does Christian Ethics throw on the subject of "Original Sin?"

XII. ENGLISH GRAMMAR

Work for February: Read Sections 117-132. Questions: Wetherell: Analyse: Ex. 100: 23, 25; Ex. 103: 1; Ex. 106: 13; Ex. 108: 16, 19. Parse Ex. 111: 18.

XIII. ENGLISH COMPOSITION

Work for February: Lesson, Part II., Chapter iii., pp. 31-41, Questions: What is a Synonym? Write brief sentences illustrating the difference in meaning between (*a*) "less" and "fewer," (*b*) "quantity" and "number." Write a brief essay on "John Wesley."

XIV. COMPARATIVE RELIGION

Work for February: Read pp. 202-249. 1. Outline the history of the "four orthodox Khalifs" and the Abbasid Khalifs. 2. Indicate the characteristics of "style" in the Qurân. 3. State the theory of inspiration claimed for the Qurân. 4. What is the chief defect in the arrangement of the Qurân? 5. How have the Suras of the Qurân been classified? 6. What is the doctrine o abrogation?

XV. LOGIC

WORK FOR FEBRUARY: 1. Give examples of agreement in nature and of periodic variations. 2. What is the fundamental principle underlying generalization? Why do you believe the sun will rise to-morrow? 3. Give illustrations of reasoning from analogy. What are its rules and its defects? Read pp. 112-128. Draw out a list of the principle kinds of fallacy and work through the questions at the end.

XVI. PSYCHOLOGY

WORK FOR FEBRUARY: Questions: 1. Is our knowledge of position and distance native or acquired? Give reasons for your answer. 2. What is a *local sign?* How does it become known by us? 3. The image upon the retina of the eye is inverted; in view of this fact how is that we do not see things upside-down? Read Chapter vi.: In reading this chapter the student should test all statements, as far as possible, by his own experience. Note the relation of emotion to its expression, and also that there is a certain purposiveness involved in the various forms which the expression assumes. No really satisfactory classification of the emotions has yet been effected, though many have been attempted.

XVII. ENGLISH LITERATURE

WORK FOR FEBRUARY: Read Chap. viii., specially noting all down to p. 156. Remember Collins and Gray are two very great poets. The English Novel now first appears. Burke and Cowper are writers of great importance for preachers. Learn the extract given from Gray's poetry. Questions; 1. What was the "Romantic reaction." 2. What do you think of the extract given from Richardson? 3. Estimate any work you have read from the writings of Fielding or Goldsmith. 4. What is the secret of Johnson's fame? 5. To what is the magnificence of Burke's style due? 6. Write a summarised account of the work of the Wesleys.

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistles to Timothy.* Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR FEBRUARY: Study closely SERMONS xvii. and xl. Read xiv-xx. NOTES on Thessalonians, Ephesians, Timothy. SECOND CATECHISM, Chap. viii. Questions: 1. What did Wesley mean by Christian perfection? When and how may it be attained? 2. Quote from the Old Testament passages supporting the Wesleyan view of the Circumcision of the heart. How is the view taken in the Sermon finally summed up? 3. What are the marks of the New Birth? 4. By what figures of speech does Paul in the Ephesians illustrate the character of the Church? Add Wesley's Notes. How does he regard the office of bishop and deacon? 5. What would you say in an oral examination if asked, "Can a Christian commit sin?"; "What is a Christian minister?"; "Did John Wesley separate himself from the Anglican Church?" (Each answer very brief.)

XXII. CONNEXIONAL L.P. EXAMINATION : ELEMENTARY

WORK FOR FEBRUARY : 1. Read Chapter vi. (to the end), pp. 155-165. 2. Write answers to the following ;—(*a*) How is religion regarded in the East? (*b*) By what evils is it blighted? (*c*) Describe briefly the chief Jewish festivals that have their origin in the Pentateuch. 3. *Revise the whole book carefully.*

N.B.—The papers should be sent in *a week earlier* than usual.

XXIII. CONNEXIONAL L.P. EXAMINATION : ELEMENTARY

WORK FOR FEBRUARY : Lessons xxx-xxxii. (Mark xv. and xvi.) Questions : 1. In chapter xv. 1, why was there (*a*) another meeting of the council after daybreak? (*b*) an appeal to Pilate. 2. What conflicting motives influenced Pilate's action? 3. How would you answer the statement that the belief of the disciples in the resurrection was a delusion due to their previous expectation that it would happen?

XXIV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

WORK FOR FEBRUARY : pp. 163-203. Questions : 1. (*a*) Write out from memory St. Paul's passage upon the righteousness of God [Rom. iii. 21-26]. (*b*) State, with reasons, your view with regard to the meaning of the phrase, "the righteousness of God" in this passage. 2. Show how the "righteousness of God" in two senses is displayed in the Death of Christ. 3. Give Seeberg's view of the Atonement and Denney's criticism of that view. 4. What is the connection between the doctrine that Christ died *for* us, and the doctrine that we must die *with* Christ? 5. Explain what is meant by saying that Christ died to sin. How does Christ's death to sin affect believers? 6. What does St. Paul mean by "the flesh," and by saying that in Christ's Death God condemned sin in the flesh? 7. Reconcile the statement that law is established by faith with the statement that Christians are no longer under law. 8. What difference do you note between the Epistles of the Imprisonment and the earlier Epistles as regards the view taken of the effects of Christ's Death? Give texts in illustration. 9. What Scripture instances are cited in support of the view that the "things in the heavens" (Colossians and Ephesians) are spiritual beings? What other view is taken on this subject?

XXV. CONNEXIONAL L.P. EXAMINATION : ADVANCED

WORK FOR FEBRUARY : Chapters xii. 14—xiii. 25, pp. 178-194. 1. Comment on xii. 17, 21, 24, 27 ; xiii. 7-9. 2. Explain "Root of bitterness" ; "The general assembly" ; "Brotherly love" ; "Without the Camp" ; "They of Italy." 3. Give a *brief* summary in your own words of Chapter viii. 1—xii. 13.

XXVI. LATIN

Text-books : Allen's *Latin Grammar*, 2*s.* 2*d.* ; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.* ; Minimum Subscription, 6*d.* Tutor : Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

WORK FOR FEBRUARY : Read pp. 304-367. Questions : 1. What is the "Victory of Faith," and how is it obtained? 2. What are we taught by the first recorded words of our Lord after His resurrection? 3. What caused the sadness of the two disciples on the way to Emmaus, and by what means did our Lord turn their sorrow into joy? 4. What proofs of love did our Lord require from the Apostle Peter, and how are we required to show our love to Him? 5. What do we learn as to the nature and blessedness of Prayer from our Lord's prayer in the Garden of Gethsemane?

XXVIII. ART AND PRINCIPLES OF TEACHING (Special Class for Sunday School Teachers)

Work for February: Read Chap. vi. (pp. 80-90) and Chap. ix. Questions: 1. Enumerate the five formal steps given in § 46. 2. Give a brief lesson (based on these rules) on Blind Bartimeus. 3. Discuss the uses of material and verbal illustrations. 4. How did Jesus illustrate His teachings? What use can be made of analogy? 5. Have you ever heard an illustration you regard as pernicious? How was it so? 6. What must you guard against in using stories as illustrations? [N.B.—Illustrate from your personal experience where possible].

XXIX. BIBLE STUDY (for General Students): Old Testament

Work for February: Read pp. 117-137. Psa. xxii-xxv. Questions: 1. How does Psa. xxii. set forth the sufferings of Christ? 2. Show that Psa. xxiv. is suitable for the occasion to which it is referred. 3. Comment on Psa. xxii. 27; xxiii. 4; xxiv. 1; xxv. 5, 14.

XXX. BIBLE STUDY (for General Students): New Testament

Work for February: Read pp. 213 258. 1. Write a note upon (*a*) "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law" (xiii. 10). (*b*) "The kingdom of God" (xvi. 25). (*c*) The preaching of Jesus Christ (xvi. 25). 2. What is St. Paul's teaching in regard to the relation between the Christian and civil authority? 3. Compare the teaching of St. Paul in Romans xiv., 1 Cor. viii. and the Epistle to the Galatians.

XXXI. BIBLE ENGLISH

Work for February: Read pp. 107-119. Show in the following ten passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is?:—1 Cor. iv. 3; Philemon, 8; 1 Cor. i. 28; Mark vii. 31; Matt. xiii. 20; Acts iv. 32, x. 14 Isa. xl. 12; 1 Chron. xxi. 1; Luke xix. 13.

XXXII. TEMPERANCE

Work for February: Read pp. 181-221. Questions: 1. How is the Christian Church affected by the Liquor Traffic? 2. What are the pronouncements of our own Church in respect to the Drink Evil? 3. How do prevailing social customs foster drinking? 4. Why is not Moderation recommended in preference to Total Abstinence?

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1s.; Ransome's *Short History of England* (Longman's) 3s. 6d.; Longman's *Junior School Arithmetic*, 1s. Tutor: Rev. R. E. Brown, B.A., The Crescent, Hipperholme, Halifax. The Tutor will communicate privately with each Student.

Notes on Work: 1. The purpose of the class is to test not so much knowledge, as ability to express knowledge. 2. Only English Subjects and Mathematics will be taken. There are other classes for Languages. 3. Any good standard Text-books will serve for preparation. 4. Answers to Questions may be prepared with books open. After such preparation the books must be closed, and, with an interval of at least a day, the answers written from memory. Marks will be given on this understanding. 5. The questions for the ensuing month will be forwarded when each paper is returned.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

February 4—TRIED AND PROVED—*Heb. iv. 15*

How unlike ours would have been the life of Jesus without any story of strong and bitter temptation! If all the calm and peace and purity had been His without effort or difficulty, how far away He would be from us. The lesson of to-day and our golden text remind us how much like us He was; and teaches us how much like Him we may become.

1. Jesus was tried as we are. "Tempted" means tried, put to the test. "In all points," not in the same points as all we are, but in all the points of His life and character; just as we are at all the points of ours. Each life has its own points that are tried. He passed through our different stages; child, boy, man. Suffering and sorrow; success and adversity; popularity and rejection; love and hate; trust and suspicion were all in His lot. To-day He is thronged with eager souls waiting for His help; to-morrow He is assailed by hosts of angry foes. Now He is followed, then He is forsaken. So every point of His life was tried. He did not become and conquer without difficulty, We must not expect to find life easier than He did.

2. Jesus conquered as we may. "Without sin." Here is the *point of triumph*. We may be very much tried, but if we don't sin we shall come out victors. Jesus never sinned. Means more than that He did not do wrong. "Without sin" was added goodness. Every time we escape from evil we become stronger in the good. Here too is *our encouragement*. It is not a mere statement. Not very encouraging to a dull boy to tell him how well the top boy has done. The tempted Jesus is our Helper in temptation so that we may conquer. Heb. ii. 18.

February 11—IMITATORS—*Eph. v. 1*

A call not so much to follow as to imitate; but to imitation of the right sort. We know how natural and often easy it is to do this. We often copy others without choice. Mimicry in nature is of this kind. The colour of the moth's wing, so much like that of the bark of the tree on which it rests, comes without any effort on the part of the insect. Our text calls us to exercise our will and effort to imitate.

1. It tells us what we are to imitate. "Be imitators *of God*." Get before your eye the good, beautiful, and true. We are so prone to imitate the foolish and evil. In people note the strong grand points and copy them. We must not stay at even the best people but think of God; what He is, what He does. Try to be like Him and to do as He does. Boys and girls in their association in the nursery, the school, the field, are to imitate God. In what ways we are to do this the previous verse tells us (iv. 32). When we give blow for blow we are not imitators of God.

2. It tells us how we are to imitate. "As beloved *children*." As children imitate their father or mother so you imitate God. A boy may become very much like his school-fellow, or his friend, or play-mate, but I think that we imitate most what we find at home. This is our fullest and most perfect copying. How early a little child copies its mother. Imitate God

from the first. A little child copies its mother most, because it is with her most. We must keep in God's company to imitate Him well.

3. It tells us why we are to imitate God. "As *beloved* children." Because God has loved us we are to love others. Why should I be kind when others are unkind? Or gentle when others are rough? Or forgive when others "owe grudges"? Or tender when others are hard? Because God is all this with us.

February 18—THE HEALER—*St. Mark i. 34*

One day in the life of Jesus, and a day in the city! He spoke wonderfu words, but He did wonderful things also. The works of Jesus are the crown of His words. Here are pictures of healing! Lame, weak, fevered, maniacs; all made well. They teach us

1. How wonderful Jesus is. No sickness too difficult for Him to cure. A word, a hand grip, a touch was enough from Him. Have you seen in the newspaper-shop window a print of "The great Healer" by Gabriel Max? A mother resting against a wall, her child with head bound and dying, rests on her knee. Jesus, kingly and beautiful, comes by. The poor mother turns her anxious look up to Him, and He is touching the brow of the little child into health. He can cure our sick bodies and best of all He can cure our sick souls. Nothing is difficult to Him.

2. How gracious He is. Wherever Jesus went He cared whether the people were glad or sad, hungry or fed, sick or well. Where He comes *health* comes. What a difference He made in Capernaum! A child had amongst her toys a town. She had laid it all out when her father asked what kind of a town it was. "O, a Christian town." "What must we take out to make it a heathen town?" "The church," said the child. "More than that." The public school, and the library, the hospital, the Old Ladies' Home and the Children's Home, all had to come out. "Why, father, then there's not one good thing left! I would not live in such a town for anything!"

February 25—THE HARDER WORK—*St. Mark ii. 10*

What was the greatest work of Jesus? He healed the sick and made glad the sorrowful, and brightened sad districts but to save from sin was His greatest, hardest work. Look at the wonderful scene in our lesson. Peter's house, a fisherman's cottage; the room full, a crowd outside. Four men carry a paralytic and let him down through the roof to Jesus. What did Jesus say? "*Thy sins are forgiven.*" His sins were more trouble to him than his sickness. Forgiveness was greater than health. Then He heals his body to assure the people that He has the right to heal the soul. Remember

1. Our greatest necessity. You could think of a hundred things you want to make life glad, but nothing so much as pardon. Sin is the only spoiler. When our sins are taken away the sunshine comes into our hearts.

2. God's greatest boon. Can't anyone forgive? No. If you sin against mother your brother can't forgive; or against your schoolmaster, your school-fellow can't put it right. If against God He only can forgive. Jesus has the right to pardon because He is God. How gladly He spoke to this poor man! Will God forgive us? Yes, if we tell Him and trust Him. "Jesus seeing their faith saith . . ."

REVIEWS

The Metropolitan Tabernacle Pulpit. Vol. li. London: Passmore & Alabaster.—Every young preacher should read carefully at least one volume of Spurgeon's sermons. His preaching will never grow stale or out-of-date. He did not represent, indeed he abhorred, what is called "advanced" theology, yet his sermons are still fresh and appropriate to the needs of the hour. The man who preached Jesus Christ and Him crucified without ceasing, who determined to know no other Master and to seek for no other attractions was the greatest and the most popular preacher of the nineteenth century.

C. H. Spurgeon's Prayers. With an Introduction by Dinsdale T. Young. London: Passmore & Alabaster. 2s. 6d.—There is something about the reporting and printing of the prayers of a man who lived in close fellowship with God which cannot but grate on one's feelings. And yet we should be slow to say that this book ought not to have been published. As Mr. Young says, "They are calculated to be great inspirations to ministers. To all Christian workers they will afford real enrichment." The volume closes with an impressive sermon on "The Golden Key of Prayer," the text being Jer. xxxiii. 3.

"The London Quarterly Review," January, 1906. London: Charles H. Kelly. 2s. 6d.—Mr. Telford has made a good start in the difficult and delicate post of Connexional Editor. He seems likely to do much to restore the official literature of Methodism to its proper position of honour and usefulness. The January number of *The London Quarterly Review* is excellent. Beside the remarkable and most instructive article on Japan by Professor Takakusu, there are interesting papers on The Garden City Movement, Latin Hymnology, etc. The review of Recent Literature is extensive and is exceedingly well done.

The Wesleyan Methodist Magazine appears in a much more attractive form and is likely to win many friends. It is more distinctly Methodist than it has been lately and we feel sure this is a wise return to the custom of former days. It is profusely and well illustrated. Perhaps the Magazine has hardly yet entirely answered the best expectations of its friends, but it has made a good start this year, and is worthy of the great Church it represents.

The Allens of Harrock. By Rev. E. H. Jackson. London: C. H. Kelly. 3s. 6d.—It is not often that a Wesleyan Minister appears as the author of a work of fiction, but in this character, Mr. Jackson, a much-esteemed supernumerary minister, is presented to us in "The Allens of Harrock." The story is essentially a Methodist one; it is replete with Methodist tradition and incident, and it has all the aroma of a Wesleyan Minister's study. It is largely based on the writer's own experience, and as it is dedicated to the youth of Methodism so it is especially calculated to interest and profit young people. It merits a good circulation, and it is to be hoped it will be widely read.

H. T. Smart.

MEN AND BOOKS : A MONTHLY SURVEY

Sir Oliver Lodge on Haeckel

ONE is not surprised that Sir Oliver Lodge's *Life and Matter* * reached a second edition within a few weeks of its publication. Amongst the most distinguished of living physicists, Sir Oliver has a reputation for clear and plain speech and for independent thinking. He is known also as a convinced and courageous devotee of "psychical research"; in popular parlance he may be called a spiritualist. How does Haeckel's *Riddle* (or rather *Riddles*) affect the man of science? How does the spiritualist regard the consideration of life and matter?

To appreciate Sir Oliver Lodge's "Reply," we must separate his criticism of Haeckel from his own positive suggestions. The criticism itself divides into two parts—(1) the facts of science, (2) the inferences to be drawn from them. As to (1), Sir Oliver not unfrequently gives "the retort courteous" to Professor Haeckel and his English representative, Mr. M'Cabe. It is a little surprising to hear foremost scientists flatly contradicting each other on matters of fact or alleged fact that a few simple experiments must settle. As to the conclusions to be deduced, Sir Oliver admits that if the facts were as Haeckel states them, and if Haeckel had stated all the facts, his inferences would be at least tenable. The argument is that behind phenomena must lie their unseen causes, and that, in the long run, this means one unseen cause. This, in essence, is old enough; but the demonstration that the latest science leaves the argument untouched is novel, at least in form. And Sir Oliver's testimony alone is worth a great deal. Life is not material energy in any shape or combination—this is his finding. The corollary is that, in any closed system, we should not look for "equivalent forms of energy to replace it," when and where it expends itself. Admit this, and obviously materialism, loses its principal prop, nay, becomes inconceivable. The difficulty emerges with the question of guidance

* *Life and Matter. By Sir Oliver Lodge. Second Edition. Williams & Norgate.*

and control, *i.e.*, with the action of the will upon material substances. Sir Oliver gives several analogies according to which guidance may be effected without actual exertion of force—*e.g.*, the track which controls the direction of the motion of locomotives or tram-cars. The control is effected by arrangement of existing material. So life or will may guide by arrangement of natural forces without directly exerting any force of its own upon that which is guided. The analogy is helpful to a limited extent; and, "for this relief, much thanks." But, when all is said and done, force must be exercised in the arrangement itself, and according to the hypothesis, the arrangement is subject to almost continuous change. And the connection between life and matter remains as inscrutable as ever. Indeed, the analogies point rather to control without the immediately perceptible action of force than to the absence of force. Perhaps, however, we may carry Sir Oliver Lodge's suggestions somewhat further than he is himself disposed to do. The results of will-force or life-force are palpable; but, as they belong to a system quite other than the physical, the doctrine of the transformation of energy does not apply to them. They may accomplish their purpose and retire absolutely into their own system, or, at least leave no trace of their actual presence in the physical system which they have affected. It is more than possible that the two systems may be interlocked, and yet scientific experiment be utterly unable to test the presence of the more spiritual system except by inference from observed effects which, in their turn, are not of a material nature.

As no stream can flow higher than its source, as that which is produced must, somehow, exist in the producer, we are driven to ascribe self-consciousness and intelligence to the Deity, that is to the First Cause of all things. Thus Sir Oliver decides, adding comments of sub-acid humour:—

> All our faculties, sensations, and emotions, must therefore be understood, and in a sense possessed, in some transcendental and to us unimaginable form, by the Deity.
>
> I know that it is possible to deny His existence, just as it is possible to deny the existence of an external world or to maintain that reality is limited to our sensations. If the Deity has a sense of humour, as undoubtedly He has, He must be amused at the remarkable philosophising faculty recently developed by the creature which on this planet has become most vigorously self-conscious, and is in the early stages of progress

towards higher things—a philosophising faculty so acute as to lead him to mistrust and throw away information conveyed to him by the very instruments which have enabled him to become what he is ; so that having become keenly alive to the truth that all we are directly aware of is the fruit of our sensations and consciousness, he proceeds to the grotesque supposition that these sensations and consciousness may be all that really exists, and that the information which for ages our senses have conveyed to us concerning external things may be illusory, not only in form and detail and appearance, but in substantial fact.

He must be pleased, also, with the enterprise of those eager philosophers who are so strenuously impressed with the truth of some ultimate monistic unification, as to be unwilling to concede the multifariousness of existence —who decline to speak of mind and matter, or of body and spirit, or of God and the world, as in any sense separate entities—who stigmatise as dualistic anything which does not manifestly and consciously strain after an ultimate monistic view—and who then, as a climax, on the strength of a few years' superficial experience on a planet, by the aid of the sense organs which they themselves perceive to be illusory whenever the actual reality of things is in contemplation, proceed to develope the theory that the whole has come into being without direct intelligence and apart from spiritual guidance, that it is managed so well (or so ill) that it is really not managed at all, that no Deity exists, and that it is absurd to postulate the existence of a comprehensive and all-inclusive guiding Mind.

Sir Oliver Lodge's own views on the nature of life and its connection with matter are confessedly tentative, and they are coloured strongly by his spiritualism. He tells us that he thinks that he has discovered traces of a real individuality in a tree, and more than intimates that such individuality attaches to a chair. He seems to hold that an ocean of life exists outside our physical system, and that it is continually manifesting and localizing itself in individuals, to return to the general store after a longer or shorter interval. But he holds firmly the survival of human personality after death. He uses his theory to give the quietus to the notion of spontaneous generation. Science at present knows nothing of it; but if it should appear, it would not prove that matter could produce life, but only that life could "vitalize matter." So far, so good. But obviously the principle applies to the phenomenal side of any creative act, to the introduction of life from whatever source it comes.

Mr. Jowett on the Epistles of St. Peter

This volume* belongs to the "Devotional and Practical Commentary," and answers perfectly to its general title. It is

* *The Epistles of St. Peter. By the Rev. J. H Jowett, M.A. London: Hodder & Stoughton.*

a book for private Christians to ponder, for its clear, sane, and sound teaching; for preachers to study, for its suggestive themes and thoughts; above all, for class-leaders, on account of its spiritual wisdom, its application of old principles to modern needs. You must not go to it for criticism, it knows nothing of "Introduction," it has scarcely a word even on the authorship of 2 Peter. Mr. Jowett evidently believes that St. Peter wrote both Epistles—if the second is not his, then it is by "his double," a man who has gone through precisely similar experiences. Nor must you expect exact exegesis; this foundation has been laid, but we see only the superstructure. Nor will you gain much light on "difficult passages"; on the two-fold problem of 1 Peter iii. 18-21 there is exposition but no argument; on iv. 6 and iv. 1, the book is silent. The volume indeed consists of expository sermons from which everything is omitted that is not to the use of edifying. The Christian does not want criticism and scholarly textual examination in his closet. And this is a book for hours of devotion and meditation.

Mr. Jowett is a master of "picked and packed words." He has no provoking mannerisms, except an ordinate fondness for "dynamic," and "I did not anticipate." His pages blaze with gems of thought and expression, whilst the ordinary style is excellent in point and lucidity. His method is to divide each Epistle into short sections, to bring out the leading idea of each section, and to group subordinate matters round it. In this he is wonderfully successful. As he says, "the starting-place of the exposition has much to do with the character and quality of its issues"; though, by the way, the chapter of which this is the beginning, is one of the two cases where the central notion is *not* seized. Perhaps Mr. Jowett's sectional divisions are a little too sharp; at least, the connection between passage and passage might be kept more plainly in view.

One rather serious fault we are inclined to find. Mr. Jowett's recent election sermon is, in many respects, a model of moderation and sense. It is the sort of advice that should come from the pulpit on such subjects. But once or twice in these expositions he lets his politics send his "judgement *a-wisitin'*." *Honour the King* is interpreted metaphorically, no hint is given that St. Peter was speaking of civil government. And there is an unworthy sneer at one of the greatest of modern statesmen.

Yet all faults are only motes in the sunbeam. The book is a manual of practical piety, a rare help to the understanding of St. Peter's thought. Take an extract from the comments on *Gird up the loins of your mind* :

Our life may be characterised by mental slovenliness. Our thoughts may trail in loose disorder. We may give little or no care to the beauty and firmness of the mind. How much loose thinking there is concerning the profoundest and most vital concerns of our life! And the loose thinking does not end with itself. A loose garment may trip a man up and cause him to stumble. Loose thinking is equally perilous, and may lead to moral entanglement and perdition. Loose thinking is creative of loose living; mental slovenliness issues in moral disorder. Therefore "gird up the loins of your mind." Put some strenuousness into your thinking. Do not let your thought drift along on the stream of reverie. Steer your thought and strongly guide it into wealthy havens. . . As it is with the element of thought, so it is with the power of affection; for perhaps in the spiritual term "mind" both thought and affection are included. We speak of "wandering affections," and truly affection may become an appalling vagrant. Affection is easily allured, easily entangled, easily snared by the worldly glitter which gleams by the side of the common way. Or, if we recur to the apostle's figure, our loose affections, like flowing garments that are blown about by the wind, entangle our faculties and make havoc of our moral and spiritual progress. . . To free a flowing garment which has been caught in a thorn hedge may necessitate rents, and to disentangle an unworthy affection may necessitate pain, but even at the cost of rent and pain the deliverance must be effected. We must gird up the loins of our trailing affections. We must not hold them so cheaply. We must not permit them to sweep the broad road and to expose themselves to the entanglement of every obtruding thorn. We must "set" our "affections upon things above," and for that sublime purpose we must gather them together in strenuous concentration.

The titles of the sermons are, with one exception, simplicity itself. The discourse on 2 Peter i. 1, 2 is headed "Liberty! Equality! Fraternity!" A bondservant and apostle of *Jesus Christ*—liberty. They that have obtained an *equally precious faith with us*—equality. Grace to *you* and peace *be multiplied*—fraternity. This is clever, and not illegitimate, but it is not exposition. And the sermon on prophecy, admirable as is its counsel, is exposed to much the same criticism. Indeed, it is not quite easy to reconcile the reverent and loving treatment of St. Peter with the loose theory of inspiration which appears here for the only time in the entire volume.

A few brief sentences may be quoted to illustrate Mr. Jowett's style :

Eat that which thou findest! Well, the only way in which we can eat a message is to obey it. Obedience is spiritual consumption; and in the

act of obedience, in the act of consumpiion, we discern the wondrous flavour of grace.

Fleshly lust is anything in the life which steams the windows of the spirit.

The ultimate purpose of redemption is to make an orderly family out of a disorderly race.

The finest reason a man can give for a spiritual hope is a spiritual experience.

A man who never reveres will find it impossible to be true. The man who never kneels in spirit can scarcely be upright in life. To bow to nothing is to be master of nothing.

I stood by a Swiss châlet, on the lower slopes of a lovely vale, and by the house there flowed a gladsome river, full and forceful, laughing and dancing in its liberty, and instinctively I prayed that my life might be as the river, full of power and full of song, clearing obstacles with a nimble leap, and hastening on to the great and eternal sea. And to my voiceless prayer there came a reply, "Follow up the stream to its birth!" And I tracked the buoyant river, and I reached the snow-line, and I found that in the spreading wastes of virgin-snow the singing minister had its birth. And then I knew that full and forceful Christian lives must have their source in sovereign holiness, that only above the snow-line, near the great white throne, could they find out adequate truth.

Grace is energy. Grace is love-energy. Grace is a redeeming love-energy ministering to the unlovely with its own loveliness.

There are other subjects on which we wish to dwell—the insistence upon holiness as the essential attribute of God ; the exhibition of the heinousness and hatefulness of sin ; the clear perception of the necessity and value of the Atonement, even though the absence of explanation of it is boasted ; the plea for more reverence in "the worship of the Free Churches" ; etc., etc. And we must say a word about the idiomatic and illuminating translation, the finest rendering of *St. Peter* that we know. We take leave of the volume with hearty thanks and a strong recommendation of it to our readers.

Home Re-union *

Every Christian must admire Earl Nelson's earnestness and perseverance, and admire, too, the fine fraternal feelings he frequently displays towards Nonconformists. Every Christian must deplore "our unhappy divisions, and recognise the waste they involve, the obstacles they present to the progress of the Gospel, nay the actual injury to religion itself." Few could

* *Home Re-union : Reflections on the Present Position of Nonconformists and an Appeal for a Better Understanding. By the Earl Nelson. London : John Murray.*

refuse to join in the "prayer for unity" with which Earl Nelson's volume closes. Nor, we should think, could anyone object to the immediate practical steps advocated—co-operation in philanthropic and Christian work, avoidance of rivalry on the mission-field, and common prayer for unity, either at agreed times by separate individuals and churches or at prayer-meetings held on "some neutral ground." The "better understanding" is devoutly to be desiderated.

Nevertheless we fear that the publication of these somewhat miscellaneous notes will not help greatly the cause their writer has at heart. In the first place, his idea of home re-union is the absorption of all other religious bodies by the State Church. He writes largely of concessions, but the solitary concession offered is the permissive omission of the damnatory clauses of the Athanasian Creed. He addresses himself to Protestant Nonconformists, yet nothing must be given up if the sacrifice tends to lessen the chances of the re-union with the Roman Catholic and Greek Obediences. He contemplates a formal re-union of Christendom (with a curious exception against Lutherans and Zwinglians, not Unitarians). He dare not leave the Lambeth Quadrilateral, but his kindly face peeps out inviting all and sundry within it. The Scriptures, the Creeds, the two Sacraments—most of us accept these from the bottom of our hearts. The Historic Episcopate—many of us would make no difficulty about that, some would welcome it gladly. But, for all practical purposes, Earl Nelson insists upon his own interpretation of the phrase. According to him it involves a strict doctrine of Episcopalian Succession. True, he would leave the discussion of this matter to the last, plainly because he believes that no one can agree to the first three Articles without the fourth. Unfortunately, too, there are hardly six consecutive pages in his book which do not refer to it. Nonconformists have no "apostolic ministry," and this is essential to the true church.

We will not argue here the question of the Succession. It suffices to point out that, in the opinion of multitudes of competent scholars, it is neither Scriptural nor historic. But Nonconformists do not admit that they have no "apostolic ministry." Even the Quakers regard their ministry as "apostolic," though in a different sense of the word from

Earl Nelson's. And even in this matter he is not self-consistent. Again and again he goes out of his way to deny Wesleyan Methodist orders; nevertheless he assumes the Real Presence in their Communions. Repeatedly he declares that every one baptized into the Name of the Trinity is a member of the Christian Church, by whosoever hands the rite has been administered; nevertheless he unchurches all non-Episcopalian communities.

Very strange, too, is his exhibition of the evils of Nonconformity; it renders possible the "down-grade"; it diverts attention from the poor to the well-to-do. And yet his types of the "down-grade" are Canons Cheyne and Freemantle! Wesleyan Methodism and Congregationalism forsake the slums for the suburbs. Has he never heard of the London and Manchester Missions, or of the New Whitefield's Tabernacle?

We would not treat Earl Nelson's eirenicon ungracefully or ungratefully. We are with him wholly in his effort to cultivate and to keep the unity of the Spirit in the bond of peace. We agree that all who love the Lord Jesus Christ in sincerity constitute "one Body." We would welcome eagerly any expression of that two-fold unity. Intellectual differences of judgement should not be allowed to hide the common Christian experience. The first step seems to us the frank and free acknowledgement of the churchmanship of all who hold fellowship with the Head. This accomplished, we believe with Earl Nelson that other difficulties will sink into insignificance. An external unity may not issue quite on his lines, but it would be so real, so efficient, so manifest that the world would believe that the Father had sent the Son to be its Saviour.

THE APOCALYPSE OF ZEPHANIAH

BY PROFESSOR GEORGE G. FINDLAY, B.A., D.D.

THE Minor Prophets suffer from their unfortunate title, which signified inferiority not in rank or in prophetic or literary gifts, but only in the bulk of their written work. "Minor" is here a term of *quantity*, and not of *quality*. Their brevity has contributed to make these writers obscure; their

discourses have been in some instances preserved in a fragmentary and disjointed condition, and have probably suffered from the hands of editors and copyists in early times. They are rife with allusions to contemporary events and circumstances which their own pages do not explain, and to which the histories of Kings or Chronicles may supply an imperfect clue. All this is particularly true of the Book of Zephaniah, which is almost as little read or valued as any part of the Old Testament; although it throbs with an intense and passionate meaning, and affords the only distinct record of a crisis of the first importance in the spiritual life of Israel. The history of the East throws a startling light on the import of this sombre and unappreciated roll of prophecy, revealing in its author a man who, if he has spoken in few stern words and without the charm of poetry or sublime eloquence possessed by some of his fellows, yet gauged the forces of the time with marvellous accuracy and saw deeply into the moral condition of his people and the awful purposes of God.

The prophet Zephaniah was a contemporary of Nahum; the two Books are linked by the words of Zephaniah ii. 13-15. The last sentence of this oracle on Nineveh—"Every one that passes by her hisses, wags his head"—is an echo of Nahum's conclusion (iii. 19). But there is this difference, that while the coming fall of Nineveh fills the whole soul of Nahum and is the one thought that inspires him, to Zephaniah it forms a subordinate and incidental topic; he views "Asshur" along with "Cush" as distant heathen powers which Jehovah will destroy in the awful judgement sweeping over the earth; while Philistia, occupying the immediate foreground, figures conspicuously in the scene of universal desolation. Assyria still exists; but she has ceased to dominate the horizon; her "yoke" no longer rests on Judah's shoulder (contrast Na. i. 13, 15). For this reason we judge Zephaniah's prophecy to be the later of the two, though perhaps only a little later, considering how rapidly the Ninevite power declined. He wrote during the last fifteen years of Nineveh's history, subsequent to the first Median invasion of her territory under Phraortes, after which Assyria maintained but a limited and precarious dominion.

The situation of Zephaniah is further indicated by the picture given in chap. i. 4-6, 8-12, of the state of Jerusalem.

Some points in his description are obscure; but the language of vers. 4 and 5 shows the strange mixture of idolatries local and imperial, prevalent in the Judæan capital under King Manasseh, still in existence and now continuing side by side with the public worship of Jehovah. This requires a date either early in Josiah's reign, before his great reforms, or in the time of his apostate sons. The denunciation of Nineveh, above quoted, decides us for the former of these epochs, since the death of Josiah and the fall of Nineveh all but coincided (608-607 B.C.). In ver. 8, "the princes" and "the king's sons" ("king's house" in the LXX: a preferable reading, or a correct paraphrase) are denounced as ringleaders in evil, and with them are associated "all such as are clothed with foreign apparel"—the followers of heathen fashions; but no reflexion is made on *the king*: this observation points us again to the time of Josiah's minority, when power was in the hands of the king's elder relatives, who represented the old régime, while the character of Josiah had not as yet asserted itself. The allusion of ver. 11 to the "merchant people" (lit. "people of Canaan"; *cf.* Hosea xii. 7, R.V. margin) as prominent in Jerusalem, and those "laden with silver" (see also ver. 18), suits a time following the long peace under Manasseh and before the Scythian raids, when Jerusalem had risen to commercial prosperity and recovered the wealth lost in Sennacherib's invasion. This criterion agrees with those already noted. The little Book of Zephaniah is therefore one of the most precisely and certainly dated in Israelite prophecy. In the opinion of nearly all critics, it was written shortly before Josiah's reformation, when the evils that flourished under Manasseh and Amon were still rampant, but the true faith of Israel had found its voice once more and the revival which culminated in Josiah's drastic reforms had already begun. This gives us 630 B.C. as the approximate date for Zephaniah—some five years only after that to be assigned to Nahum, and nearly coincident with the year of Jeremiah's first public appearance (Jer. i. 2). These three preachers of righteousness came forward almost simultaneously; the early years of Josiah were marked by a wonderful renascence of the spirit of prophecy, that had been repressed for half a century by the fierce heathen rule of Manasseh.

Josiah ascended the throne, a child of eight years (2 Kings xxii. 1), in 640 B.C.; in the 18th year of his reign the famous discovery was made in the temple of "the book of the law" (vers. 8-13); but six years before this, according to 2 Chron. xxxiv. 3ff, the young king, about the time of his coming of age, "began to purge Judah and Jerusalem from the high places," etc. Josiah's reformation was therefore set on foot within two or three years of the publication of Zephaniah's prophecy; and the inference *post hoc ergo propter hoc* is more than commonly plausible. By the year 630 Nineveh had lost her imperial position. A new power is mounting the horizon, on which Zephaniah's fearful gaze is fixed; in its approach he foresees overwhelming distress, it may be irretrievable ruin, for the whole of Israel's world. "The great day of Jehovah is near," he cries, "a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (i. 15). So this prophet tolls the knell of doom for the nations; he strikes the iron note that was taken up in the 13th Century after Christ, under like circumstances, by the Franciscan Thomas of Celano, who composed on this theme the *Dies iræ, dies illa,** which has become the Hymn of the Last Judgement for all Christendom.

"The day of Jehovah," signifying the coming epoch of Divine judgement upon Israel and the nations, is no new conception; Zephaniah cites it as an idea familiar to his hearers, that is now at length to be realized in all its terrors. He recalls with the idea the language of Amos (v. 18), of Joel (i. 15, ii. 2, 11) and Obadiah (15), reaching back to the ninth century. The doom he predicts is both wider and more complete in destructiveness than that foretold by the earlier prophets: "I will sweep, sweep all things from off the face of the ground, is the oracle of Jehovah. I will sweep off man and beast; I will sweep off the fowls of the heaven and the fishes of the sea. And I will bring to ruin the wicked,† aud cut off the men of wickedness from the face of the ground . . . it is the oracle of Jehovah." Such are the opening words of Zephaniah.

* This first line of Thomas' Latin hymn forms the first sentence of Zeph. i. 15 in the Vulgate translation.

† Here we accept G. A. Smith's correction of the text, who follows Wellhausen.

This vision of a world-catastrophe, breaking up the fabric of natural life and bearing down in a common ruin all earthly powers—Assyria as much as Philistia or Judah—now appears for the first time in Scripture.* Prophecy begins to detach itself from historical conditions, giving a free rein to imagination in setting forth that which is borne in upon it by the Spirit of God; it assumes at this stage the form of *Apocalyptic*, into which Jewish prophecy henceforth tends more and more to run, of which the Book of Daniel and the Revelation of John are finished examples. In virtue of this approximation, we have entitled the Chapter, "The Apocalypse of Zephaniah." †

The instrument of the impending world-ruin is nowhere named,‡ nor even the quarter from which it comes. The contemporary hearer will understand (*cf.* Matt. xxiv. 15). The judgement is to take the shape of a military invasion : the Day of Jehovah will be "a day of the trumpet and alarm, against the fenced cities and against the high corner-towers" (i. 16); "the wealth" of the sinners in Jerusalem "shall become a prey" (i. 13); the Ethiopians, on the edge of the world, are to be "the slain of Jehovah's sword" (ii. 12); men's "blood will be poured out like dust, and their flesh shall be as dung" (i. 17). We must therefore understand the "sacrifice" prepared for the great "day," to which Jehovah invites His "consecrated guests," as signifying a huge slaughter of men, that will be carried out by His appointed instruments and that bears accordingly a sacred judicial character (i. 7, 8); this image reappears in St. John's awful picture of "the great supper of God" (Rev. xix. 17-21).

Who then are the executioners of this tremendous doom? what storm-cloud is lowering on Zephaniah's sky, that portends the wholesale devastation he images? We answer *The Scythian hordes*, the same that Jeremiah describes in the

* Isaiah xxxiv. must, we think, be regarded as later, and probably post-exilic.

† There existed a Jewish Apocryphal work under this title, named in patristic lists, which is quoted by Clement of Alexandria, in *Stromata* v. 11, 77.

‡ Similarly Amos avoids the *name* of Assyria, though it looms through his whole representation of the day of Jehovah (see *The Books of the Prophets in their Historical Succession*, Vol. I. p. 139).

contemporary oracle of chap. vi. 22-24: "A people from the north country, a great nation stirred up from the uttermost parts of the earth. They lay hold on bow and spear; they are cruel and have no mercy. Their voice roareth like the sea; and they ride upon horses." Neither Egypt nor Assyria is at present to be feared: these powers have to fear, like others; they will be levelled by the tempest with the petty kingdoms of Palestine—in no previous prophecy are the great and small states of Israel's world ranked together as they are in Zeph. ii. The day of Jehovah now breaking is of an unprecedented kind; the style of the prophet's announcement shows that the newly-appearing invaders, who are pouring in their swarms from unknown regions, with their ferocious aspect and uncouth array, had inspired an extreme horror and took to the minds of men a preternatural character, such as attaches to the convulsions of nature, to the earthquake or the deluge. They revealed fresh resources, stored in the Divine providence, for scourging the world's wickedness. Hence when the storm had passed and "Gog and Magog" had become a tradition of the last generation, Ezekiel devotes two chapters (xxxviii., xxxix.) to them, setting forth God's judgements that must fall on this cruel power in its turn; Gog is addressed as "coming out of the uttermost parts of the north—thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army coming up against my people Israel, as a cloud to cover the land." The frightful havoc wrought by these savages from the steppes of Central Asia, supplied imagery and colouring to Jewish Apocalyptic for centuries; its traces appear in the last Book of Scripture (see Rev. xx. 8). The Hunnish and Mongol invasions that desolated eastern and mid Europe in the fifth and later centuries of our era, were repetitions of the experience which now awaited the civilized lands south of the Caucasus.

Zephaniah's predictions were not indeed fulfilled to the letter. Far from reaching Ethiopia (ii. 12), the Scythian marauders halted at the borders of Egypt, being bought off, Herodotus tells us, by the reigning Pharaoh Psammetichus; probably the desert brought them to a halt, moreover Egypt, intersected everywhere with canals, was a difficult country for the Scythian cavalry. Not they, but the Medes, destroyed

Nineveh (vers. 13-15) in the end, as Nahum describes; but their irruption exposed the powerlessness of Assyria and laid waste the regions from which its resources were drawn. Jerusalem and the Judæan highlands appear also to have escaped their ravages; in this case, again, the harrying of the low countries up to the fortress hills of Judah, and the arrest of commerce, meant a great diminution of wealth for city and people. If Josiah, who took the reins into his hands soon after the delivery of this oracle, showed himself as vigorous in his political and military as in his religious action, the Judæan territory could be successfully defended against the barbarian horsemen. Moreover, the reforms effected by this pious and brave young king altered the moral situation, and would justly be held to avert, for that time at least, the ruin threatened by the prophets (see Ez. xxxiii. 14-19, in justification of such non-fulfilment).

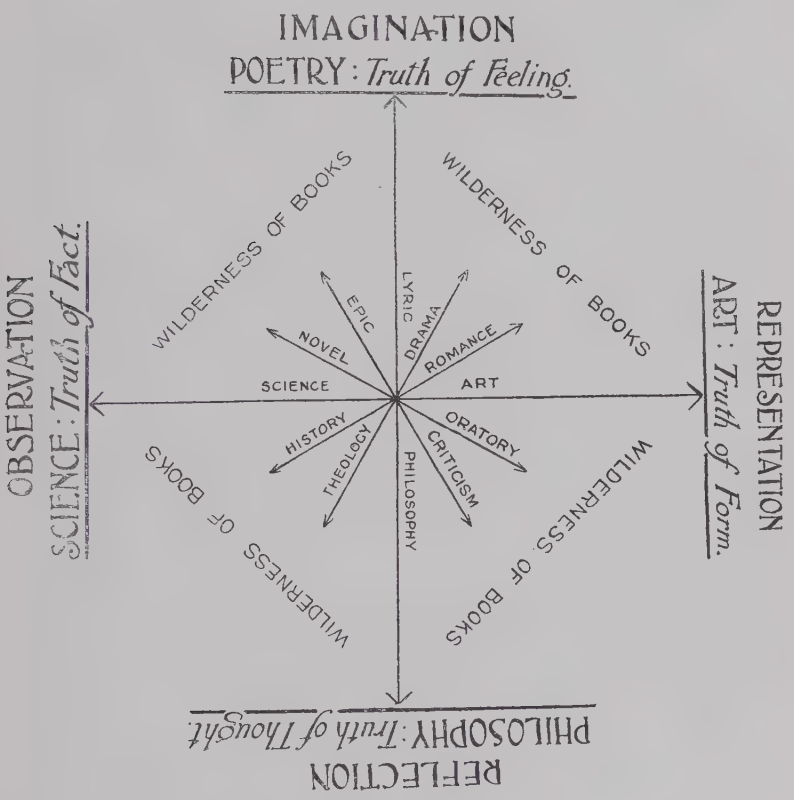
The preaching of Zephaniah and Jeremiah, under the stress of this looming visitation, operated doubtless as a powerful factor in the national repentance. These men stood to Josiah's reformation in much the same relation as that which Micah and Isaiah held to the movement of Hezekiah's days (see Jer. xxvi. 18, 19). The situation under the two kings was closely parallel. Each of them in early youth succeeded an idolatrous predecessor, and found the national religion and morals debased and the country in extreme danger. At the former crisis the fall of Samaria had given warning to her neighbour, and Judah was all but in the grasp of the irresistible Assyrians; now a new foe of mysterious origin, and more destructive than any known to human memory, is espied approaching. In each case the prophet could appeal to a patriotic party, revolted by the corrupt foreign influences which had prevailed and ready to rally to the name of Jehovah, at whose head the young monarch ranges himself. Zephaniah's stern warnings found therefore prepared hearers, and took effect on the conscience of king and people. For this reason "the day of Jehovah" that he announced was postponed (see 2 Kings xxii. 18-20); and when, a generation later under Josiah's evil sons, the judgement did descend on Judah and Jerusalem, it was inflicted by another instrument and under conditions changed from those here contemplated.

(To be concluded).

THE ART OF READING

BY THE REV. R. J. WARDELL

III. Well-trodden Paths Among Books



DR. R. G. MOULTON, in his "Literary Study of the Bible," says on p. 107 that "the great forms of literature may be laid down as in a chart," and on the next page he has drawn up and explained such a chart. The chart at the head of this paper was suggested by that of Dr. Moulton, and the suggestion is adopted with Dr. Moulton's very kind special permission. There are many points of contrast between the two, and there is one fundamental point of difference which calls for special attention. It is this:—The lines in Dr. Moulton's chart represent "forms of literature," but the lines in this chart are not intended to indicate "forms of literature" which appeal mainly to persons more or less trained in the art

of literary investigation, but to suggest certain imaginary tracks through and into "the wilderness of literature" which all and every reader of ordinary intelligence may find useful for his guidance.

A. Let us imagine a vast "wilderness" or desert where the grains of sand are represented by books, and that running through this desert at right angles to each other are "four great cross roads" which extend beyond the limits of the desert, we shall then have the imaginary "wilderness of literature" divided into four sections.

B. Let us call the extremities of these four cross roads "the cardinal points of literature" and associate with each of these extremities respectively (1) Four faculties of the human mind, viz.:—*Observation*, which means the act of investigating the facts of nature and life; *imagination*, which means the power of the mind to transmute the facts of the material world, gathered in through the senses into ideal forms which never had any real existence in the external world; *representation*, which means the power of one mind to present its own ideal forms to the minds of others; and *reflection*, which means the consideration and comparison of the facts and truths gathered in from the external world. (2) Four "forms of literature," viz.:—*Science*, *poetry*, *art*, *philosophy*. (3) Four characteristic qualities of literature, viz.:—Truth of *fact*, truth of *feeling*, truth of *form*, and truth of *thought*.

C. Let us imagine that in *each* section there are two shorter tracks which lead us a little way, but not far, into the desert, and we then have twelve lines which we name in order, beginning with the left horizontal and going up and round to the right, Science, Novel, Epic, Lyric, Drama, Romance, Art, Oratory, Criticism, Philosophy, Theology, History, and the chart is complete for the present.

D. The first thing to notice about it is that the position of any track in relation to "the four cardinal points" roughly suggests the measure in which the qualities associated with the four cardinal points are to be found in it. For example:—If we are following the track of History the position of that track in relation to the four cardinal points would lead us to expect to find there a great deal of observation of facts, much reflection on them, some amount of imagination and feeling, and

a little art or form, and that is precisely what we do find in "*History*" (see Worsford, pp. 65 and 66). Or suppose we are following the track called Drama, according to its position in the chart in relation to the four cardinal points, we should expect to find in that track a great deal of poetry or feeling, much art and form, and about equal quantities of observation and reflection; and that is what the Critics say we do find (see Barnett, "Greek Drama," p. 67).

Similarly with regard to each track in turn.

E. The next step to take is to secure a working acquaintance, which is accurate as far as it goes, with the general matter and manner of the "forms of literature" we may expect to find in the books which lie on and about each track. We may do that by reading well four comparatively cheap books, which we must regard in the light of text-books. They are:

1. "Introduction to Science," by Dr. Hill, pp. 1-59.
2. "Judgement in Literature," by W. Basil Worsford.
3. "Elements of General Philosophy," by Robertson, pp. 1-69.
4. "The Literary Study of the Bible" by Dr. R. G. Moulton.

In my next papers I shall assume that this has been done and endeavour to deal with each section of the "wilderness" in turn at greater length.

May I close this paper with two pieces of advice which have been given to readers a thousand times and in a hundred different ways since the days of Bacon onward?

1. That in cultivating a taste for books each man must follow the line suggested by his own natural bent, but he will not gain the profit or the pleasure to be got from following his own line unless he has some knowledge of other lines and of the relationship his favourite line holds to them all.

2. Having obtained a working acquaintance with the general lines of literature, though it is a much less attractive, it is a much more profitable exercise to confine yourself to one line, and, if need be, read book after book on one line, until you have not only an understanding of the general outline of the subject with which it deals, but have made yourself acquainted with the remoter relations and minuter details. "If we wish to escape the charge of being Philistines it is essential that our reading should be wide enough in its sweep to embrace those great questions which have occupied the minds of the greatest

thinkers from Plato to Paul, from Augustine and Calvin to Hegel and Spencer"; and if we wish to escape the charge of being charlatans we must read on one great question until we have got at the root of the fundamental conceptions of that one great question.

JEREMIAH AND HIS MESSAGE

BY THE REV. PERCY L. WATCHURST, B.D.

III. His Message for His People

IT has already been stated that the message of Jeremiah naturally divides itself into three sections, corresponding to the reigns of the three kings he himself mentions in the first chapter—Josiah, Jehoiachim, Zedekiah. We are not to imagine, however, that the prophet was continually preaching during the whole period of forty years, there were considerable intervals of silence. Then, too, we must bear in mind that in the book as we now have it the chapters are not arranged in exact chronological order. For any discussion as to the order in which the prophecies are placed reference must be made to the commentaries or to the article in Hastings' *Dictionary*, where the subject is discussed in detail. One landmark, however, may be pointed out. The graphic description in Chapter xxxvi. of Baruch writing the words of the Lord as they came from Jeremiah's lips in a roll in the fourth year of Jehoiachim, almost certainly refers to the first twenty chapters of our present book. It is obviously impossible to deal with the whole subject of the message of the prophet to his own city and to his own people, but two or three general features of it may be pointed out.

What strikes us first of all is *the intense and awful reality of the nation's sin* as it appeared to Jeremiah. It does not matter to what part of the book we turn, whether to the early prophecies or to the latest, the burden of the people's sin is what is so terrible to the prophet's heart and mind. "My people is foolish, they know me not; they are sottish children, and they have none understanding; they are wise to do evil,

but to do good they have no knowledge" (iv. 22). "From the least of them even unto the greatest of them every one is given unto covetousness; and from the prophet even unto the priest every one dealeth falsely" (vi. 14). "The land is full of adulterers; for because of swearing the land mourneth; the pastures of the wilderness are dried up; and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in My house have I found their wickedness, saith the Lord" (xxiii. 10, 11). These sentences taken almost at random are typical of the whole message. It was the nation's sin, the people's iniquity, which called forth the word of the Lord in judgement. This ethical note is even more prominent than the denunciation of idolatry, although the two are closely linked together because of the immoralities connected with the worship of Baal and other deities. When Jeremiah is told to run through the streets of the city to seek after one man who shall be as the salt to save her, it is this ethical note which is most prominent. He is to search for a man "who doeth justly and seeketh truth."

Another feature of the message is the *personal nature of the prophet's judgements.* He does, it is true, condemn wickedness in general terms, and state with much plainness the eternal laws which govern God's punishment of sin, but he is not content with this. He stands face to face with the kings, the priests, the prophets, and leaving on one side all generalities, denounces to their face their own personal iniquities, and warns them in the name of the Lord of what the result will be unless they speedily repent. Take, for instance, Chapter xxii. in which the sins of Jehoiachim are described and condemned. We do not wonder as we read them that this man was persecuted and in continual danger of prison and of death. Not many men in the history of the nations have stood in the presence of kings and spoken such words. He speaks with the authority of the Lord his God, before whom kings and princes are but men. "Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Therefore, thus saith the Lord concerning Jehoiachim, the son of Josiah, king of Judah: They shall not lament for him, saying, Ah, my brother! or, Ah, sister! they shall not lament for him, saying, Ah, lord!

or, Ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." In much the same strain he addresses Pashur, who had placed him in the stocks for his plain speaking (xx. 1-6), and we cannot help feeling that here at any rate there is in Jeremiah's words the note of personal vengeance as well as that of the judgement of the Lord.

But in spite of the stern nature of the work to which he was called *Jeremiah was a man of a tender and loving heart.* In some of the earlier messages especially he pleads with his people in the name of the Lord, reminds them of God's dealings with them in the past, reminds them of their own devotion to Him. "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember for thee the kindness of thy youth, the love of thine espousals, how thou wentest after me in the wilderness, in a land that was not sown" (ii. 2). But more by his life than by his words did he prove his tender, strong, passionate love for Jerusalem. Nothing but loyalty to God and love to his people could have kept Jeremiah at his post through his long, weary, life.

One other point may be briefly touched upon, *the parabolic form in which so much of his message is cast.* Sometimes his parables are described in a few vivid sentences; sometimes they are worked out in considerable detail. In the first chapter we read of the word of the Lord coming to him with the question, "What seest thou?" and the answer is a rod of an almond tree, the tree which in the early spring-time puts forth its beautiful flowers, and so was always looked upon as the harbinger of summer. Under this metaphor the prophet is assured that the Lord will assuredly fulfil His word. Again the question is asked, and the answer is a seething cauldron with its face from the north. Here is set forth the picture of the great nation who should soon descend upon Jerusalem and be the instrument in the hand of God of punishing the people for their rebellion and sin. And so all through the book we meet with these forceful parables, usually taken from the common details of daily life. Now the prophet is led by the Spirit into the house of the potter, and as he watches the man at the wheel, sees the Lord Jehovah moulding and fashioning the nations at His will. Now he sees before him two baskets

of figs, one of good figs and one of bad; and in them he sees the figure of two classes of the nation. More striking still, the prophet now and again not only speaks his parable but acts it in the presence of his people. He appears in the streets of the city with a marred girdle upon his loins, one that was utterly worthless. So the Lord would mar the pride of Judah and Jerusalem until they were like that girdle, profitable for nothing. At another time, at the bidding of the Lord, he takes a potter's bottle and dashes it to pieces, for so the Lord was about to break the city and the people. So this great preacher delivered the message which the Lord had given him.

IV. His Vision of the Future

But there is another and a brighter side to his work than the dark and terrible one which seemed to be his chief ministry on earth. There were times when with the vision of a saint and a seer he looked into the future and saw afar the light that should shine at last in Jerusalem, and scatter the darkness for ever. His vision was of necessity a limited one, for there does not seem to have been given to Jeremiah any knowledge of immortality and the life beyond the grave. Limited as it was it was none the less a true vision of Christ, of whom in so many ways the prophet himself was a type. Remembering all the darkness of the days in which he lived, all the persecution which he had to endure, his long and fruitless toil, how sublime is his conception of that new covenant which the Lord would make with His people in the latter days. "But this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sins will I remember no more" (xxxi. 31-36). Was it not this passage to which Christ referred when He gave to His disciples the cup at the Last Supper and said to them, "This cup is the new covenant in My blood." That sacred word covenant, taking the Jew in his thought back to Abraham, to Isaac, to Jacob, through the long history of disobedience and rebellion, taken up again with a

new and more spiritual meaning by Jeremiah, and at last sealed for ever in the blood of the Cross. Thus is he enabled to look through the thick darkness of the evil days in which he lived, and catch some gleam that shone from Him who was the Light of the World.

Even more definitely in another passage does he speak of Christ: "Behold the days come, saith the Lord, that I will perform that good work which I have spoken concerning the house of Israel, and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute judgement and righteousness in the land" (xxxiii. 14, 15). And in a number of other passages we see his faith and his vision become strong and clear, and he beholds Israel at rest, and the people satisfied with the goodness of the Lord their God.

But that day was yet afar off. It was not for the prophet to see its dawn, to him it could only be a hope, a vision, an inspiration. It was not until he was gathered to his fathers that the sons of Judah were able to see how great a prophet had been in their midst and they knew it not, but as century was added to century their reverence for his name grew ever deeper, until at length in the days of the Son of Man he was spoken of in the city in which he had lived and suffered as THE PROPHET.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

*The Creed of Christ: "Faith"

According to your faith be it done unto you—St. Matt. ix. 29

HERE we have laid down the principle that as is the measure of our faith so is the measure of our blessing. In Nazareth, Christ "could there do no mighty work . . . and He marvelled because of their unbelief." And remembering the great importance Christ attached to faith all through His ministry let us study His own teaching on the subject. First, let us consider what Christ has to teach concerning

I. Faith in General.

1. *Result of lack of faith.* (*a*) Fearfulness in present dangers. When on the sea in a storm the disciples roused their sleeping Master with the cry, "Carest Thou not that we perish?" Christ said to them, "Why are ye fearful, O ye of little faith?" Or, as Mark puts it, "Have ye yet no faith?" thus pointing out that it was their lack of faith that caused their fear. Again when Peter was sinking as he attempted to walk on the water to meet his Lord, Christ showed that his fear arose from his lack of faith, saying, "O, thou of little faith, wherefore didst thou doubt?"

(*b*) Fearfulness in anticipation of the future. In the Sermon on the Mount Christ tells His disciples that all the fear of the future and dread lest there should come a day without its provision, arises from lack of faith in God, and endeavours to strengthen their faith by reminding them of the care of God over the lilies of the field. "But if God so clothe the grass of the field," says Christ, "Which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Nor is this fearfulness on our own part the worst result of our lack of faith. It not only affects us in our lives, but it hinders us in our work for God, for one of its chief effects is to cause

(*c*) Powerlessness in service. When Christ came down from the Mount of Transfiguration He found the baffled disciples troubled over their inability to cast out a demon from a possessed child. Afterwards they came to Him saying, "Why could not we cast it out?" and the answer was "Because of your little faith." O, how often that is true of Christian workers to-day. We are worried by our lack of success and baffled by many failures. We think of trying new methods, or even of giving up the work altogether, when if only we were to listen to the Master's voice, we should learn the secret of our lack of success, "It is 'because of your little faith.'"

And so we find the teaching of Christ to be that lack of faith results in fearfulness for ourselves, and powerlessness for God. With such terrible results staring us in the face well may our constant prayer be, "Lord, increase our faith."

But let us turn to what Christ teaches as to

2. *Power of faith.* In Matt. xvii. 20 we have a very strong putting of the wondrous power of faith. "If ye have faith as a grain of mustard seed, ye shall say to this mountain, 'Remove hence to yonder place' and it shall remove, and nothing shall be impossible unto you." A forceful hyperbole intended to bring home to the hearts of the disciples the mighty power of faith. An eastern figure of speech as far as material mountains are concerned, but a statement of absolute fact as far as the mountains of difficulty one meets in life are meant.

But forceful as was the saying, it is doubtful whether it would have meant much to the disciples had it not been so wonderfully illustrated by the faith displayed in the miracles of healing. How Christ insisted on faith in those who would be healed. How He gloried in some unusual expression of faith. Four times He distinctly declared "Thy faith hath made thee whole":—To the woman with the issue of blood; Blind Bartimæus; the Samaritan leper who returned to give thanks for his healing; and to the Syrophenician woman. The last seems to have wrung out of Christ by her faith what at first He refused to grant her. On being asked to heal her daughter Christ did not even speak to her. The disciples wished Him to send her away, but the woman would not be dismissed, for she appealed again, only to be met by the answer that it was "not meet to take the children's bread and cast it to the dogs." Surely after that she will turn and go, but no she will accept a dog's portion if she can get no other, and so she claims that even the dogs have some rights and begs for at least the crumbs. But she was not treated as a dog after all, for her faith had made her a child, and "Jesus answered and said unto her, "O woman, great is thy faith; be it done unto thee even as thou wilt." How such a scene would enforce the lesson of the power of faith on the minds of the disciples. We have Christ's own word as to the finest example of faith with which He met. It was the faith of the centurion at which Christ marvelled and said, "I have not found so great faith, no, not in Israel." But although the Master delighted in a great faith He was not exacting, and a little faith, if it was genuine, sufficed. The man who brought his son to Christ at the foot of the mountain came with the most trembling faith saying, "If Thou canst do anything have compassion on us and help us." "And Jesus said unto him, If thou canst! all things are possible to him that believeth." "I believe, help Thou my unbelief," said the man. Now his faith was so little that he hardly dared to think of it as faith at all and would have rather called it unbelief himself if he had had to give it a name, and yet Christ was able to respond to it and heal his son. Why? Faith is faith whether great or small, and it is not the faith that saves but the mighty forces that it releases. When some mighty engineering work is complete the king may be asked to open it. At the touch of a small button back swing the gates. What opened them? The slight pressure of the king's hand? No, but the tremendous pent up forces that that touch released. Well may we think our faith small and distrust it, but let us remember that the forces which that faith shall release are the omnipotent forces of God, and then we shall not fear to trust it. And so Christ teaches us the importance of faith, first by shewing us the sad weakness which results from

the lack of it, and then by revealing the power which will be ours by the exercise of it.

But what has Christ to say concerning what we usually term "saving faith"? Has He anything to say about it, or is it true as some would have us believe, that all we hold about faith in Christ is the result of the after teaching of the apostles, and particularly Paul? It is not. Having studied what Christ has to say on faith in general, let us now turn to His own words to discover what He has to tell us concerning

II. CHRISTIAN FAITH. And here we find Christ speaks of faith in a two-fold sense;

1. *As belief in Him.* (That He is the Son of God). Christ points out the need for this kind of belief in two passages, one spoken to those who did not believe it, and the other to His disciples who did. Speaking to the Jews who rejected Him and His claim to be the Son of God, He says, "Except ye believe that I am He ye shall die in your sins"; and He comforted His disciples, saying, "For the Father Himself loveth you, because ye have love Me and have believed that I came forth from the Father." This faith *in* Christ was of course more necessary to be pressed upon the Jews than upon the nominal Christian folk of to-day. But one wonders what those who deny the divinity of Christ have to say to this most definite claim on the part of Christ to be the Son of God. But it concerns us more to see what Christ has to say about faith

2. *As belief on Him.* (As a means of salvation). When the Jews asked, "What must we do that we may work the works of God?" the Lord answered, "This is the work of God that ye believe on Him whom He hath sent." And, again, in that beautiful passage in the sixth of John, we have Christ's words, "He that believeth hath eternal life. I am the Bread of life. . . . I am the Living Bread which came down from heaven, if any man eat of this Bread he shall live for ever, yea and the Bread which I will give him is My flesh for the life of the world." Could Christ have spoken more plainly? Again, in the great intercessory prayer we hear Him praying "For them also that believe on Me through their word." And under the New Dispensation the Spirit is to "convince the world of sin, because they believe not on Me."

So that there is no possible doubt that Christ teaches that we are to believe on Him, but to what end? What is the object? The forgiveness of our sins.

Is that so? Does Christ Himself really teach that? Listen, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth may in Him have eternal life. For God so loved the world that He gave His only begotten Son that whosoever believeth

on Him should not perish but have everlasting life, for God sent not the Son into the world to judge the world, but that the world should be saved through Him. He that believeth on Him is not judged, he that believeth not is judged already because he hath not believed on the name of the only begotten Son of God." How definite Christ is. Faith is to save us as it saved the stricken Israelites. It is to save us from perishing. It is to save us from judgement. But as though to make quite sure that there should be no mistaking His meaning, we have the clear statement in so many words that it is for "the remission of sins," for in the institution of the Last Supper He says, "For this is the blood of the covenant which was shed for many for the remission of sins," and again He gives command at the very last "that repentance and remission of sins should be preached in His name."

Here then we have Christ's most unmistakable teaching on faith. That faith in God saves from fear and gives power. That faith *in* Christ, as the Son of God, must be followed by faith *on* Him, and that through that faith we have "forgiveness of sins and all other benefits of His passion."

T. Shirley Herrick.

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* The All-Glorious Name

A Homily for Good Friday

His name shall endure for ever. . . And men shall be blessed in Him—Psa. lxxii. 17.

How many names the Saviour has! Some great and glorious—"Wonderful." Some lowly and tender—"the Door," to be entered; "Bread," to be eaten. But all are full of sacred meaning, and many contain or imply promises of the richest blessing. They are a field in which even an ignorant disciple may range with delight, and whose treasures the most instructed will not easily exhaust. One name remains untold—His "new name," reserved till the consummation of all things (Rev. iii. 13).

Among His manifold titles and designations one stands supreme. By that above all others He chooses to be known. It is given by angel message and Divine authority before His human life has begun:

Thou shall call His Name Jesus,

Deliverer, the "mighty to *save*." By that name, and in that office, He *must* be known. No other knowledge of Him avails if that be not attained. Accordingly, when after thirty years of lowly and silent preparation He takes up His great life-work, the inspired Fore-runner, "filled with the Holy Ghost,"

announces Him as the world's atoning *Sacrifice*. Not the Teacher, not the Example, not the great Worker in the cause of suffering humanity—all these are subordinate, and for the time are set on one side: "Behold the *Lamb*," the *Victim*, the Saviour who will *die* to redeem. Four thousand years of worship by sacrifice threw their light upon the meaning of that all important word. He comes, "not without blood," in a body "*prepared*"—to die. Nor is it very long ere we read "the Name" on the shameful tree:

THIS IS JESUS.

A heathen bears the witness, and in anger! Compelled to a deed he hated, he brands the chosen people to the end of time with their folly and wickedness. "This," then, "is the King of the Jews?" "Despised and rejected" by His own, all they would give Him was a Cross, and all they would say of Him, "Not this man"; rather, Barabbas, the murderer. The world is still, in effect, doing the same. Whatever it may concede to some parts of Christ's work and teaching, to His highest claims the reply is, constantly, "We will not have this man to reign over us." Many sorrowful sights have the centuries since Calvary witnessed, and among the saddest of them is—the Christ pictured and sculptured in art, honoured with thousands of costly temples, admired and patronised (sometimes) in literature and philosophy, yet all the while *rejected* as Saviour and Lord!

But to believing hearts His cross is also His throne. From it His reign, His triumph, begin. It is at once His humiliation and His victory. Because of it there is given to Him "a Name above every name," and at which "every knee shall bow." (*Cf.* Isa. liii. 12, "*Because* He hath poured out His soul unto death"). The Cross is *His* glory, and His people's also (Gal. vi. 14). From it He manifests and gives forth a love for which no words are adequate and no gratitude suffices. "Herein is love," ready to do and to suffer *anything*, if only it may save—its *enemies!*

O for this love let rocks and hills
Their lasting silence break.

By the name of Jesus, the Saviour is known to the angels. They use it on most memorable occasions in His work, and their ministry, so beautifully and wondrously associated. At the empty tomb they greet His timid followers with "Fear not ye, for ye seek Jesus, who was crucified." The words reach far beyond those who first heard them, a message for all time to seekers after Him. Again, the angels recall His teaching, to which they had been silent and unseen listeners: "Remember how He spake unto you while He was yet in Galilee" ("Seen of angels," 1 Tim. iii. 16). *They* had

understood! They linger behind on Olivet, a fragment of the great army which had escorted the King of Glory back in triumph to His throne (Psa. lxviii. 17, 18) and ask the waiting, wondering eleven, "Why stand ye gazing up into heaven?

THIS SAME JESUS

will so come in like manner as ye have seen Him going into heaven." Not then any more the "man of sorrows," but wearing, unchallenged, the diadem of the universe.

Such is the purport, not of His parables only, but of most ample and explicit positive teaching. Attended by all the hosts of heaven, He will "*come* in His glory." "All nations" shall be "gathered" before Him, and He will separate them—an eternal division—and assign to each an unchanging destiny. There is, alas, some disposition to-day to neglect this part of His teaching, and even to question it—a fact as strange as it is sad, in face of the copious teachings of Holy Scripture. But however it may now be evaded or denied, it was both definite and prominent in the Apostolic ministry of Divine truth. *He* "is ordained" to be the Judge of the living and the dead (Acts x. 42). God has "appointed *a day* in which He will judge the world in righteousness by the Man whom He hath ordained" (Acts xvii. 31). And in that "day" He will "judge," not only the outward acts, but "the secrets of men, by Jesus Christ" (Rom. ii. 16). Unless the Apostles were utterly mistaken, a day of judgement, dealing with the individual, was an essential part of the Gospel message.

We hear the Name once more, and from the Saviour's own lips, after His return to heaven. When on earth, He constantly spoke of Himself as "the Son of Man." From His glory also He employs His human name, and even connects it with His earthly home. He has intervened at Damascus on behalf of His suffering followers, and tells their fierce antagonist,

I AM JESUS OF NAZARETH

whom thou persecutest (Acts xxii. 8). He does not say *them*, but ME. One with His own in their heaviest trials, afflicted in all their affliction. Yet allowing it, if not indeed appointing and requiring it, as part of their service to Him and testimony for Him, who had suffered so much for them. "Ye shall be hated of all men, for *My name's* sake" (Luke xxi. 12-18).

The past, the future, the present—we find the Name in closest and supreme relation to each. "Christ is all and in all." Being all our salvation, let Him be likewise all our desire.

Thou, O Christ, art all I want,

may be a perfect epitaph; it is yet more precious and blessed when it is the keynote, the dominant factor, the absorbing passion of life, when "to *live* is—Christ" (Phil. i. 21).

We sometimes take very incomplete, even one-sided, views of most glorious truths, and it may be that their best and brightest part is thus eclipsed.

No other Name

is given, whereby we must be saved. This we most firmly and strenuously maintain. But O, let us look with equal care, constantly and earnestly, at the rest. That blessed Name *is* "given"; given under the whole heaven, for every soul of man; "given" that sinners may be "saved." And "this is the will of God in Christ Jesus concerning *you*."

G.R.O.

Christian Resignation

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord—Job i. 21.

Lord Byron thought of dramatizing Job as he had Cain, but was kept from the attempt by fear of falling below the sublimity of the original. Job is the greatest drama in literature, full of lofty conceptions of God, and illustrations of the character, emotions, and actions of men. The Book of Job is not obsolete. Its problems are the problems of every age. The mystery of evil, the immortality of the soul, the moral government of free men, and the suffering of animals and human beings are still perplexing our greatest thinkers, notwithstanding the light cast on these themes by Christianity—a Christianity hardly yet half-discovered by the most advanced Christians.

I. The Great Giver and His Gifts.

The Lord is *the supreme and universal Giver*, the source of all our blessings, the unfailing and overflowing Fountain of all good in families, churches, and nations; in systems, organizations, and whatever is made a blessing to men and angels.

The Lord gave Job his *family*. It was a large family, apparently united and happy. Children are a heritage from the Lord. Men live life over again in their children and children's children, and have their name perpetuated in the community. No one likes to have his family name blotted out. A family is in itself a little kingdom, in which the father is king and the mother queen, and a well-trained family is an important contribution to the state.

The Lord gave Job his *property*. He was a man of splendid fortune. His possessions were valuable and extensive. In these days we should call him a millionaire, a nobleman of the first rank. He was said to be "the greatest of all the children of the East."

The Lord gave Job *life and health and friends*—gave him all he had and enjoyed. Job's spiritual, intellectual, social, and

material gifts were of no common order. God bears witness to the noble qualities of Job (ver. 1). What has God to say of us?

All God's gifts to Job were *conditioned*. Job was not an absolute owner; nor are we absolute proprietors. Material, social, intellectual, and spiritual endowments, are to be used for God and our fellows. All the best men possess is a loan from God, and we must occupy till He comes.

God, the great Giver, is *blessed in giving*. And for us in a very real sense it is more blessed to give than to receive. To go out of ourselves in thought and sympathy toward others is infinitely better than to take things in a narrow, selfish way for our own comfort. This may be one reason why there are so many deaf and dumb, blind, diseased, and crippled people in the world to call forth our benevolent feelings and efforts. And as we have freely received we should freely give all things good, useful, and necessary. But there are circumstances which justify the withdrawal of our gifts, that is, when men abuse and misappropriate them. This is God's method of procedure in human affairs.

II. The Great Giver sometimes takes away His Gifts. He did so in the case of Job. It does not follow that Job had abused God's gifts. Job suffered for others, suffered by Divine permission or appointment. Much suffering is of this character, and is intended to illustrate the sovereign authority and marvellous grace of God. In this way we have what the Duke of Argyll called the Reign of Law, which is the reign of God who uses law as the instrument of blessing and of punishment.

There is a Divine purpose in human suffering. It develops character and leads to service for our fellows. This thought made George Macdonald hope that God would punish him when he needed it. The sufferers are perpetually preaching to others, and calling forth the better feelings and helpfulness of those around them. This is a wonderful ministry if we did but understand its power and comprehensiveness. Job lost his children, property, health, and suffered bitterly from the estrangement and misunderstanding of his friends. Is this kind of suffering strange in the experience of Christians to-day? Suffering is still one of God's special gifts to good men (Phil. i. 29).

God does not violate any law in taking away His gifts. He only takes away His own. All things are absolutely His to use as seems fitting to His infinite wisdom and boundless benevolence. An earthly father often takes away what he gives when it is for the good of his child. A master sometimes takes away a privilege granted to an old trusted servant when that privilege is abused. A friend occasionally withdraws an allowance made to a friend who has lost character and misappropriated a generous gift. This is God's plan in providence

and redemption. However, withdrawing gifts is not always a punishment for personal unfaithfulness, but to build up a magnificent character, and to illustrate the power of grace.

III. Job's Marvellous Submission to God's Providential Dealings: "Blessed be the name of the Lord."

Job did not curse God, did not abuse and blaspheme the Holy Name, did not renounce God to His face, as Satan said he would; no, he blessed God, held fast his integrity, and entertained the most exalted views of God's character and government. The name of God stands for His qualities, for what He is in Himself, and for what He is to us. Job praising the name of the Lord in bereavement, bankruptcy, and affliction, is "glorying in tribulation," taking joyfully the spoiling of his goods, and "counting it all joy" when he "falls into divers temptations." In effect he says, I do not and cannot and will not complain—reminding us of Robert Hall who, after a fit of extreme pain, said, "I did not complain, did I, sir." This great, gifted, prosperous, devoted man is made childless and penniless in a day, and yet he is manly in his grief and blesses God. Surely this is a near approach to the mind of Christ.

There are different forms and degrees of submission. There is a submission which does not murmur under the painful provocations of life. "I am as a dumb man that openeth not his mouth." Calmly, quietly, and patiently, speechless when deeply wronged and persecuted. There is a submission of cordial acquiescence in the will of God under severe discipline as in the case of Job in the text. There is a submission of holy joy in carrying out the will of God when it is foreseen that it involves sorrow and suffering. "I delight to do Thy will, O God." There is a submission of absolute self-surrender in extreme grief and measureless agony. "Not as I will, but as Thou wilt." Weak human nature may weep and groan as Christ did, for God knows our frame, and remembers that we are dust, making more allowance for us than we do for one another. Yet when walking over the roughest road with bleeding feet and blinding tears we must meekly say, Good is the will of the Lord—unchangeably good under all the conditions of human life. Christian submission grows from one and the same root, a profound belief in the infinite wisdom and love of God.

William Unsworth.

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* The Forbearance of God—*Rom.* iii. 25

A wonderful trait in the Divine character and government. God exercises patience. He is never in a hurry. He witnesses all sin, every crime and wrong, yet He stays His hand. Why? Because He is "long-suffering." God is merciful. His patience

appears at times to infringe on the justice of His government, *e.g.*, in permitting the Sultan and his evil reign. He is not "severe to mark or just to punish one sin in a thousand."

In the realm of His government there is ample scope for justice and mercy. True He hates evil more than man can measure. He will punish sin. In His scheme of redemption, His anger towards sin is revealed. The Cross exhibits His holiness and punishment of sin. Jesus' passion and death evidences God's wrath. "Smite the Shepherd." "If it be possible let this cup pass from Me." It was not possible. So Christ was "wounded for our transgressions," bruised, etc. (Isa. lv.).

I. God's Forbearance is seen and vindicated in the slow, though sure, punishment of His Broken Laws. The penalty comes down, although it seems long delayed. Physical laws have neither avenger nor defender. They need none. They "go before to judgement." The penalty falls. Witness our hospitals and asylums. There nature squares her account, perhaps long overdue, with those who despised her "warnings." God's moral laws admit forgiveness through substitution. There is suffering and punishment albeit vicarious. So Christ "died for the ungodly." His physical laws admit of no such exemption or mercy. Only indirectly can the innocent suffer for the guilty. The innocent often suffer "with" but not for the guilty. Sin's consequences must be borne. "That shall he also reap" (Gal. vi. 7). "The uttermost farthing" is exacted, although the settlement be tardy. "The mills of God grind slowly, yet they grind exceeding small." Men often have a long reprieve, *e.g.*, Nero, Napoleon, Robespierre, Abdul Hamid. Murderers and swindlers not always immediately caught. Evil nations die slowly. Even when they break every law and trample on every right, *e.g.*, Babylon, Rome.

II. The Longsuffering of God is seen and vindicated in the Lengthened Dispensation of His Grace. The day of mercy is not short. "All day long have I stretched out My hands to a gainsaying and stiff-necked people" (Rom. x. 21). No man is cut off in his sins until his salvation is hopeless. Men do not fall unexpectedly into hell. They are long in nearing the precipice; sinning against light and reason, they have to stumble over the Cross itself to be lost.

Oh, what gentle means
Doth our Redeemer use.

God's forbearance as well as power is shown in the case of Pharaoh, Kings of Israel, back-sliding Israel. His moral government exhibits great restraint. Wicked men are given a long rope.

III. His Forbearance is seen in His Gentle Dealings with His Own. He takes great pains with His children. Pains born of love, wisdom, etc. "As an eagle stirreth up her nest," etc. (Deut. xxxii. 11). He bears with our weaknesses because "He knoweth our frame," etc. "Like as a father pitieth his children." (*a*) Punishment delayed is all the greater. (*b*) Punishment delayed is swift and irrevocable. "Beware lest He take thee away, then a great ransom cannot deliver thee" (Job xxxvi. 18). (*c*) God's wrath is but the inversion of His love. It exhibits His holiness. Joseph Johns.

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* The Absent God

Lord, if Thou hadst been here, my brother had not died—St. John xi. 21, 32.

These were the first words spoken by Martha and Mary to Jesus after the death of their brother Lazarus.

"Jesus loved Martha and her sister, and Lazarus." He had been in close fellowship with them. It was "Mary which anointed the Lord with ointment, and wiped His feet with her hair." Their knowledge of Him, constrained them to send a message to Jesus saying, "Lord, behold, he whom Thou lovest is sick." The miracles of Jesus were known to them and His presence would save Lazarus from the agony of death. But Jesus "abode at that time two days in the place where He was," when He reported to His disciples that Lazarus was dead. When He arrived at Bethany He found that Lazarus had been in the tomb four days. When Martha heard that He was coming, she went to see Him, and said, "Lord, if Thou hadst been here, my brother had not died," and Mary also fell down at Jesus's feet and made the same confession.

They had talked about it in His absence, and were agreed that His Power and His Love were sufficient to save them from the severest trial of their life. Both sisters agreed that the presence of Jesus would have saved their brother, and Martha was able to say, "even now I know that whatsoever Thou shalt ask of God, God will give Thee" (ver. 22). Her faith in Christ was strengthened through the loss of her brother, but Mary fell down weeping before Jesus—overwhelmed with grief she expressed her confidence in Christ to save her brother (ver. 33).

Jesus wept. That is sufficient to prove the sympathy of Jesus with the bereaved sisters. No other words are necessary to convey the love of Jesus to Mary and Martha.

Jesus commenced His public ministry at a marriage feast in Cana. His first miracle was witnessed there, but He was never present at a funeral. This statement must, however, be qualified. Present we know He was, but the mourners did not see Him. He saw them, and "Jesus wept" again and again

under the severe trials which afflicted His friends. God is never absent.

I. The Omnipotent God is Always Near.

(a) Many have failed to realise the presence of God in the severe trials of life. God is in prosperity but not in adversity. God is in the sunshine but not in the storm. But to the believer God is never absent. The dispensations of Providence are directed by the God of love.

Death has brought many nearer to God, as the resurrection of Lazarus strengthened the faith of Martha and Mary. The unfathomable mysteries of life are acknowledged by the believer, but He lives in hope of immortality who is born of God.

(b) The Divine presence is the abiding source of consolation to the believer. When some men realize that the eyes of the Lord are upon them they are terrified. The corrupt heart is an abomination unto the Lord, but the deepest source of joy to the Christian is in conscious fellowship with God. Notwithstanding the difficulties, trials, and failures of life, he is able to say, "Thy will be done." God and good are one.

Through the severest trials of life, some have been brought nearer to God. Many attribute their distress to the absence of God, but to the believer death means life. It is hard to say, "It is better he should have died." The words are harsh and unsympathetic, but death is not to the believer what it was before Christ died and rose again. It is not extinction or annihilation, but the transition of the soul from the seen to the Unseen, from the physicial to the Spirit world. And to know that God is near in death, encourages the believer in the assurance that our loss is their gain.

(c) Death brings the believer nearer to God, and God nearer to man. God may send sorrow into the home because of His love. Many imagine that sorrow is of the devil, but failures, disappointments, trials, and deaths, have contributed to the greatest spiritual progress.

The greatest trials of life may lead to the richest experience. Out of unfathomable depths man may ascend the holy mount. Those who have passed through great tribulation sing the song of praise around the Eternal Throne to-day.

> I ask them whence their victory came;
> They with united breath,
> Ascribe their conquest to the Lamb,
> Their triumph to His death.

Because Jesus came to Martha and Mary, they were brought nearer to Him. His love constrained Him to visit them in their sorrow, and in the dark night, under the shadow of death, the light of the Eternal shines forth.

(d) The love of God was made known to man through the death of Jesus. Jesus was born to die that man may live for ever. Christ died for our sins because God is Love. The Divine

purpose of love in the death of Jesus will bring the sinful world into harmony with the Holy God. It is through the Atonement that the Father, God of Love, is made known to the children of men.

The Crucified Christ proves to the world that man was born of love. The moral universe is the fruit of love, and man is redeemed from sin, by the death of Jesus, who is God of Love manifested in the flesh.

There is a deeper truth than Mary understood in these words. Death means life to those who are born of the Spirit.

II. The Presence of God excludes Death.

Through the death of Lazarus this glorious truth is made known to the sisters, and to the whole world: "Whosoever liveth and believeth on Me shall never die" (John xi. 26).

The strong faith of Martha and Mary, that their brother would not have died in the presence of Jesus is reflected in the Jews who were present to sympathise with the sisters in their sorrow, and they said "Behold how He loved him." But some of them said, "Could not this Man, which opened the eyes of him that was blind, have caused that this man also should not die?" (ver. 36, 37).

The answer is *yes*. The Man Jesus had the power to save Lazarus from death. And when the stone was rolled away the man who had been buried four days before, arose from the dead, a living witness that the Son of Man is the Son of God, and whosoever believeth in Him will pass from this transitory life of probation and trial, into the eternal life of Love.

G. Talalun Newton.

Victory and Thanksgiving

A Meditation for Easter

Thanks be to God which giveth us the victory through our Lord Jesus Christ—1 Cor. xv. 57.

In the name of the ransomed Church the great and grateful soul of the Apostle Paul pours out its exultant thanksgiving for the victory won by Christ and secured to every true believer. It is meet and right and our glorious privilege at all times, but especially at Eastertide, to rejoice in the fulness of consolation and glory which the resurrection of Christ has brought to light for us.

I. The Transcendent Victory given to the Believer. Victory supposes warfare, and warfare supposes enemies, and the enemies referred to are the law, sin, death and the grave (vers. 55, 56). Thus, in one sentence, Paul brings together four terrible terms, never elsewhere united as they are here.

1. *As to the law.* Designed to promote our happiness, it has become our adversary in consequence of our transgression of it.

Having broken it, we are exposed to its just but awful penalty. But God hath given us the victory through Christ. As our Substitute and Surety He suffered to the very uttermost all its righteous penalties, enduring its extreme curse in our place. This was the great purpose of His manifestation (Gal. iii. 13). By the exact conformity of His precious life to every requirement of the law, He has wrought out a perfect righteousness for us—imputed and imparted (Rom. x. 4)—unto all, and upon all them that believe.

2. *As to sin.* The one chief enemy, for all might be included in this, and all others are enemies only because we have yielded to sin; and sin makes a holy God displeased, for it insults all His attributes, and arrays His truth and justice against us. But God hath given us the victory through Christ. By His all-meritorious atonement He has extracted that deadly "sting" with which this our chief enemy wounds and destroys (2 Cor. v. 21; 1 Peter ii. 24; 1 John iii. 5). Not only has He removed the guilt of sin, but He breaks its power and cleanses from its pollution, by His renewing and sanctifying grace (Rom. vi. 14; 1 John i. 7).

3. *As to death.* This enemy follows in the path of sin, and we fall under his power because we have sinned. If there were no sin, there would be no death, no terror and alarm at its approach. But God hath given us the victory through Christ. For this purpose He came (Heb. ii. 14, 15). He has changed its very character (Acts vii. 60; Phil. i. 21; 1 Cor. iii. 22). It is the Friend that comes to remove us from a world of toil and care to a world of rest and peace; from a life of sin and sorrow to a life of purity and bliss. It unveils to us the sum and substance of all out hopes. We have nothing to fear in death, for Jesus has died, etc. "Death is swallowed up in victory."

4. *As to the grave.* It completes the work which death began; brings our bodies into intimate alliance with all that is humiliating; dissolves the mortal fabric, and mingles it with the dust from which it was formed. But God has given us the victory through Christ. He has penetrated its recesses, His body lay in the silent tomb, that the grave might be sanctified to all His followers. He undertook our cause against this enemy (Hos. xiii. 14). The grave is but the seed-plot which prepares the body sown in it for a glorious resurrection. Christ's resurrection is the pledge and earnest of ours, therefore we may well join in the Apostle's triumph, "O grave where is thy victory"?

This victory is given to the true believer, who being one with Christ shares His glorious victory. Unbelievers remain under the power of their spiritual enemies. The law they have broken condemns them. The guilt of sin remains upon them,

and its fascinating power enslaves them. The sting of death has all its sharpness. The grave, to them, is like the prison door leading to the place of execution. Faith in Christ as a personal Saviour can alone make you a sharer in the all-surpassing victory which He has secured.

II. The Exultant Gratitude which the Gift of such a Glorious Victory should Evoke. This embraces:

1. *The acceptance of it.* We cannot offer hearty, worthy, acceptable thanks for this gift until we have personally accepted it, and can speak for ourselves of its preciousness. Christ's victory is a gift offered for your acceptance. Have you received God's great gift of love? All ideas of merit, of purchase, of earning, of worthiness, are utterly out of the question, for it is a gift you are to accept. How blessedly simple. If you will not have it as a gift you can never have it. Refusal involves you in unspeakable folly and guilt and condemnation. Accept the glorious gift at once.

2. *The acknowledgement of it.* We express our gratitude to our fellow-creatures for their gifts, especially when we are conscious that they have been utterly undeserved, and have been given in spite of our unworthiness, our forgetfulness, and our unkindness. How much more, etc. We owe no thanks when we have a claim, but when we deserve nothing, then our Benefactor has a claim on our thanks. How can we thank Him enough for such a gift?

3. *The appreciation of it.* How the Apostle Paul appreciated it and glorified it in all his Epistles. Let us do so by embracing every opportunity of extolling both the Giver and the Gift; by showing forth His praise in a consistent, happy, useful, victorious life; by counting no service too severe, no sacrifice too great.

Conclusion. When that great and good minister, Dr. Gordon, was very near death—a long period of sleeplessness fast wearing him out—the Doctor, coming in, said in a cheery voice, to rouse him from his lethargy, "Dr. Gordon, have you a good word for us to-night?" With a clear, full voice he answered, "Victory"! It was as if, after a typhoon-like sickness, he had passed the last range of the breakers, and had been given a glimpse of the Eternal City gleaming beyond. So when we come to the great crisis, may we be assured of "Victory through Jesus Christ our Lord."

Alfred Tucker.

The Great Question Answered

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved—Acts xvi. 31.

This is the answer of Paul and Silas to the jailer's anxious question, "What shall I do to be saved?" The reply was

plain, simple, and effectual. "Believe on the Lord Jesus Christ, and thou shalt be saved."

The subject which the text presents for consideration is *saving faith;* and I will ask your attention first to the antecedents; secondly, to the object; thirdly, to the exercise; and fourthly, to the results, of the faith that saves the soul.

1. The *antecedents* of saving faith—what precedes the act of faith in the experience of the sinner? In the jailer we see great alarm, connected no doubt with the consciousness of guilt. This did not last long, nor need it ever be a long process. A single flash of lightning often reveals more to a man's vision, than he could discover in searching whole nights by starlight.

I do not doubt that there was, previous to this jailer's faith an essential to it, a conviction first of his guilt, secondly of his danger, and, therefore, thirdly, of his need of salvation, and of a Saviour. It is on the ground of these facts, that the Gospel comes to men with offers of pardon and grace. But I do not say that such a rush of emotion as overwhelmed the jailer is essential as an antecedent to faith. The question is not *how deeply* you are convinced, but whether you are *really* so—whether you know and feel yourself to be a lost sinner, needing a Saviour.

2. The *object* of faith. "Believe on the *Lord Jesus Christ.*" Christ, and Christ only, and Christ alone, is the object of faith. No change will ever be wrought within you which will have any saving tendency, till you look by faith to Christ Jesus, as able and willing to save you, and till you entrust to Him the interests of your soul. When you rely on Christ, you will have an experience of His saving power, and not till then.

3. The *act* of faith. What does the sinner do when he believes on Christ? The Bible says little of the nature of faith, perhaps because the act itself is so simple, and easily understood. Faith in Christ is simply confidence or trust in Him. It is the confidence of the heart—of the soul's deepest affections—in the Redeemer who stands before him with offers of life.

4. The *results* of faith. In the text these are all summed up in the one word *saved.* They may be divided into two classes: (*a*) as they are related to the mind and purpose of God; and (*b*) as they are related to the life and destiny of the sinner.

(*a*) On the side of God are these—the *justification* of the sinner; his *adoption* into the family of God; and the *bestowment of the Holy Spirit.*

(*b*) In the life and destiny of the believer—*peace* and *joy; obedience,* with the final result—*eternal life.*

1. The terms of salvation are *easy* and *simple.*

2. The time for the exercise of this faith is *now.*

3. The results of faith are most urgent motives to its immediate exercise. *W. W. Woodworth.*

* A Great Confidence

Being confident of this very thing, that He which began a good work in you will perfect it until the day of Jesus Christ.—Phil. i. 6.

A principle which applies to all Christians. The man who knows God knows what God will do. He has a vast and increasing family. He will bring them all up. See yourself among them and be encouraged. Paul writes about himself, "I know whom I have believed." In my garden are twenty fruit trees; there may be storms, one may be torn up, but many will come to perfection. Will God be kinder or more faithful in nature than in grace? to trees than to His redeemed children? Men look at their weakness and dangers—Paul sees God's power and love, and writes, "I thank my God," etc. He was an experienced man when he wrote thus——Now, Paul, what are you so sure about? What is "this very thing?" His confidence is that God will bring all His own safe home; but more, that He will complete His good work in them. For He sees the beginning, the long drawn discipline, the perfect end. He cannot fail—never fear!

Remember how very incomplete a beginning must be—the first patch of paint on an artist's canvass—turning first sods in making a garden—melting the ore to make an engine. So see His work in your life, He is restoring a temple in ruins. Thank God He has begun! "We are His workmanship," etc.

Let us now ask some questions:

I. What is this Good Work? Progress at conversion, proceeds in sanctification; restored Christlikeness in spirit and life. His first creation, "Very good" (Gen. i. 31). So of the second, "If any man be in Christ," etc. (2 Cor. v. 17). Its perfecting reaches into eternity.

II. Consider the Apostle's Confidence.

1. *In whom?* In God, for he writes (ver. 3), "I thank my God." Say the name God, and thoughts arise of love, power, wisdom, faithfulness. How secure is our salvation in such hands!

2. *For what?* That He will complete His good work in all His children. "It is right for me to be thus minded *on behalf of you all*" (ver. 7). It is the work of transforming grace. "He shall sit as a refiner," etc. (Mal. iii. 3).

3. *Till when?* "The day of Christ"—of His coronation, His manifestation in glory—His final triumph over all evil (John xvii. 24).

We live too much on the human side of religion: let us think of the Divine side, and say with Paul, "We are of good courage," etc. (2 Cor. v. 8).

I. E. Page.

Notes and Illustrations

Resurrection and Immortality.—It is true that, outside the Jewish Revelation, the immortality of man was not treated by any large number of men as anything like a certainty. Jesus Christ assumed it as certain in all that He said with reference to the future life. And it is the Resurrection of Jesus Christ the tangible fact of His real survival of the collapse and sharpness of His own death, which has in this, as in so many other ways, opened the kingdom of heaven to all believers. What has been may be; what has been forbids the thought that it could not be. And thus the Christian Faith has brought "immortality to light" through the Gospel. Christianity did not create immortality for man, but brought it to light as a fact of his nature, imperfectly apprehended until Christ died and rose from the dead. Christ our Lord does not make any one human being immortal any more than He invests anyone with reason, or conscience, or will. Immortality, like these other gifts, is part of the outfit of man's nature; but then our Lord has poured a flood of light upon its meaning and reality.—*Liddon's Easter Sermons.*

The Forbearance of God (*Rom.* iii. 25).—The words may be either temporal or causal; while God exercised forbearance, or because He exercised it, men sinned, so to speak, with impunity, and God's character was compromised. The underlying thought is the same as in Psa. l. 21, "These things hast Thou done, and I kept silence; *Thou thoughtest that I was altogether such an one as Thyself.*" Such had been the course of Providence that God, owing to His forbearance in suspending serious dealing with sin, lay under the imputation of being indifferent to it. But the time had now come to remove this imputation, and vindicate the Divine character. If it were possible once, it was no longer possible now, with Christ set forth in His blood as a propitiation, to maintain that sin was a thing which God regarded with indifference. Paul does not say in so many words what it is in Christ crucified which constitutes Him a propitiation, and so clears God's character of the charge that He does not care for sin: he lays stress, however, on the fact that an essential element in a propitiation is that it should vindicate the Divine righteousness. It should proclaim with unmistakable clearness that with sin God can hold no terms—*Denney's Romans (Expositor's Greek Testament).*

The Forbearance of God (*Rom.* iii. 25).—In what sense can the Death of Christ be said to demonstrate the righteousness of God? It demonstrates it by showing the impossibility of simply passing over sin. It does so by a great and we may say cosmical act, the nature of which we are not able wholly to understand, but which at least presents analogies to the rite of sacrifice, and to that particular form of the rite which had for its object propitiation. The whole sacrificial system was symbolical; and its wide diffusion showed that it was a mode of religious expression specially appropriate to that particular stage in the world's development. Was it to lapse entirely with Christianity? The writers of the New Testament practically answer No. The necessity for it still existed; the fact of sin and guilt remained; there was still the same bar to the offering of acceptable worship. To meet this fact and to remove this bar, there had been

enacted an event which possessed the significance of sacrifice, And to that event the New Testament writers appealed as satisfying the conditions which the righteousness of God required—*Sanday and Headlam's Romans (Inter. Crit. Com.).*

The All-Glorious Name (*Psa.* lxxii. 17).—The perpetuity, which the Psalmist conceived of as belonging to a family and an office, really belongs to the One King, Jesus Christ, whose Name is above every name, and will blossom anew in fresh revelations of its infinite contents, not only while the sun shines, but when its fires are cold and its light quenched. The Psalmist's last desire is that the ancient promise to the fathers may be fulfilled in the King, their descendant, in whom men shall bless themselves. So full of blessedness may He seem to all men, that they shall take Him for the very type of felicity and desire to be even as He is! In men's relation to Christ the phrase assumes a deeper meaning still; and though that is not intended by the Psalmist, and is not the exposition of his words, it still is true that in Christ all blessings for humanity are stored, and that therefore if men are to be truly blessed they must plunge themselves into Him, and in Him find all that they need for blessedness and nobility of life and character. If He is our supreme type of whatsoever things are fair and of good report, and if we have bowed ourselves to Him because He has delivered us from death, then we share in His life, and all His blessings are parted among us—*Maclaren's Psalms (Expositor's Bible).*

Faith (*Matt.* ix. 29).—The faith, which in itself is nothing, is yet the organ for receiving everything. It is the connecting link between man's emptiness and God's fulness; and herein is all the value which it has. It is the bucket let down into the fountain of God's grace, without which the man could never draw water of life from the wells of salvation; for the wells are deep, and of himself man has nothing to draw with. It is the purse, which cannot of itself make its owner rich, and yet effectually enriches by the wealth which it contains—*Trench on the Miracles.*

A Great Confidence (*Phil.* i. 6).—For (the thought of your long consistency suggests the assertion) I am quite sure of just this, that He who inaugurated (*enarxamenos:* the word has solemn, ceremonial connexions) in you the good work will perfect it, will evermore put His finishing touches to it (*epitelesei*), up to Christ Jesus' Day, the Day of His promised return, and of our glorification in Him.—*Bishop Moule.*

The Day of Jesus Christ (*Phil.* i. 6).—There is something very grand in the expression, "Day of Christ." It is true that all days are His; yet there is one Day of such overwhelming interest and importance that in a special sense it is His above all others. In another place St. Paul calls it "that day" (though he had previously mentioned no particular day), plainly indicating where all his thoughts were fixed, and how they centred in the glory that should be revealed.—*Newland.*

Reading and Thinking.—Reading furnishes the mind only with materials or knowledge; it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again they will not

give us strength and nourishment. There are, indeed, in some writers, visible instances of deep thought, close and acute reasoning, and ideas well pursued. The light these would give would be of great use if their readers would imitate them: all the rest are but particulars fit to be turned into knowledge; but that can be done only by our own meditation and examining the reach, force, and coherence of what is said; and then, as far as we can see the connection of ideas, so far is it ours; without that it is so much loose matter floating in our brain.—*Locke.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY: Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

I. HOMILETICS: FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (5*s*.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required unless specially asked for; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper or sermon to exceed 400 words in length.

WORK FOR MARCH: Write Outline Sermon on Christian Character from Phil. ii. 5-8.

II. HOMILETICS : Second Year

Work for March : Write Outline Sermon on *one* of the following texts: Gen. xvii. 1; Heb. xi. 24-27 : or 2 Tim. iv. 6-8.

III. HOMILETICS : Advanced

Work for March : 1. Read all three chapters through twice over. 2. Write two paragraphs : (*a*) on the grounds upon which Phillips Brooks pleaded for method and order in preaching ; (*b*) on the limitations of method. 3. Work out Exod. xvii. 8-16 and John v. 2-9 in accordance with method on p. 25 in the Manual.

IV. THEOLOGY : First Year

N.B.—*All the questions are taken from the Questions for Self-Examination, pp. 273-288*

Work for March : pp. 142-155. Questions 100, 101, 104, 107, 108, 110. Give doctrinal exposition of John i. 29. What are the four great facts dealt with in the first twelve chapters, and in what order are they taken ?

V. THEOLOGY : Second Year

Work for March : Questions 181, 182, 183, 184, 185, 186, 188. How do you explain 1 Tim. ii. 4 ?

VI. THEOLOGY : Advanced

Work for March : pp. 188-210. 1. What does Augustine teach in the Enchiridion about Penance ? 2. Show and explain the growth of the authority of the Church of Rome during the period of this book. 3. What great doctrine is strikingly absent from the Theology of the early centuries ?

VIII. BIBLE STUDY : Special Class for Candidates for the Ministry

Work for March : The Apostolic History. Read Maclear 97-124. Companion 98-122, 186-192. 1. Expound the verse Acts ii. 42 (and they continued stedfastly in the Apostles' doctrine, etc.), which contains the first piece of Christian Church history ? 2. Mention the circumstances recorded in the Acts which justify our Lord's declaration, "Thou art Peter and upon this rock," etc. 3. Trace the course of Paul's three great journeys and of his voyage to Rome, noting the Epistles which were written in the course of these travels. In what particular did Paul's journeys differ from the Foreign Missionary enterprises of the Church to-day ? 4. Give an analysis of any one of the Epistles written by Paul before his arrival at Rome. 5. Which are the Pastoral Epistles and which the Catholic Epistles ? Why are they so called ? 6. Give the R.V. of the following passages :—(1) Who shall change our vile body that it may be fashioned, etc. (2) I keep under my body and bring it into subjection, etc. (3) We all with open face beholding as in a glass, etc. (4) Old things are passed away, behold all things are become new. (5) Let this mind be in you which was also in Christ Jesus . . . . of the Cross. (6) Ye were sealed with that Holy Spirit of promise which is the earnest . . . praise of His glory.

IX. CHRISTIAN EVIDENCES

Work for March : pp. 189 to end. 1. What is meant by "Inspiration." 2. How can the Inspiration of the New Testament be proved from Christ's own words ? State the analogy between Inspiration and Incarnation. 3. "What other book in the world would be capable of such a revival ?" explain this. 4. What is the teaching of the Ritschlian School ?

XI. ETHICS

Work for March : Section VIII. The law of the Christian Conscience. Questions : 1. Analysis. 2. What does the New Testament claim to have been Jesus Christ's relation to the Conscience ? 3. What is the law of the Christian Conscience ? Show clearly in what sense the word Law is here used.

XII. ENGLISH GRAMMAR

WORK FOR MARCH: Read Sections 126-130. Questions: Wetherell: Analyse: Ex. 109: 6; Ex. 111: 12; Ex. 113: 11; Ex. 117: 5. Parse Ex. 117: 13.

XIII. ENGLISH COMPOSITION

WORK FOR MARCH: Read Chaps. i. and ii., Part III. The British Colonies: A brief essay.

XIV. COMPARATIVE RELIGION

WORK FOR MARCH: Read pp. 258-277 of Geden (and pp. 26-32 of Grant). 1. What other authorities beside the Qurân are recognised as binding for Muhammadan faith and practice? 2. Explain more fully the Sunnat and the Qiyâs. 3. Give a brief account of two of the four great Imams. 4. Explain Hajj, zakât salât, sadaqah, Mu'tazilas, Kafir, Kalimeh. 5. Name the articles of the Muhammadan creed and enlarge on (1) its Eschatology; (2) its doctrine of Predestination.

XV. LOGIC

WORK FOR MARCH: Revise the whole book, giving special attention to your corrected papers and Tutor's notes. General paper next month.

XVI. PSYCHOLOGY

WORK FOR MARCH: Questions: 1. Indicate the importance of its bodily expression to the very existence of an emotion itself. 2. How has it come about that a particular set of muscular contractions accompanies one feeling while another set accompanies another feeling? 3. Give the most satisfactory classification of the emotions known to you, making any remarks upon it that appear to be necessary. Read Chapter vii. Note carefully the different types of movement, and also the following:—habit; instinct; control of feeling; self; will.

XVII. ENGLISH LITERATURE

WORK FOR MARCH: Read Chapter ix. Note specially pp. 190-196. Learn the extracts given. Coleridge's Ancient Mariner and some of his prose work, Wordsworth's poems (a selection), Scott's Ivanhoe. The Antiquary and Waverley and Lamb's Essays (a selection) will repay for all the time given to them. Questions: 1. Give instances of Wordsworth's interest in religious life from his poems. 2. Write a criticism of any one of Scott's novels. 3. Try and point out some of the attractions of Coleridge's and Lamb's Essays. 4. What are the respective defects of Byron, Keats, and Shelley? Can you account for their popularity as poets?

N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistles to Timothy*. Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR MARCH: Study closely SERMONS xix. and xxxiv Read xlviii-liii. NOTES on Mark, Luke, Philippians, Colossians, etc. CATECHISM, Chapters ix. and x. Questions: 1. By what stages may a Christian fall from grace and

commit sin? Illustrate by Peter's separation of himself from the Gentiles at Antioch. 2. Show the origin and use of the Moral Law. 3. How does Wesley explain in his Notes: "He emptied Himself," "Our conversation is in heaven." What does he show is the end or object in baptism? 4. Of what privileges do baptized infants partake? What is confession? Name the Sacraments of the Roman Catholic Church. 5. What is a Local Preacher? How many has our Church in Great Britain? What is required of them? How is discipline maintained?

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVIII. ART AND PRINCIPLES OF TEACHING (Special Class for Sunday School Teachers)

Work for March: Read Chap. vii. Questions: 1. Who was Socrates? What was the distinctive character of his method? 2. Of what interest is the Socratic method to a Sunday School Teacher? 3. What is the difference between "lecturing" and "teaching?" [N.B.—Frame your answers in your own words.]

XXIX. BIBLE STUDY (for General Students): Old Testament

Work for March: Read pp. 137-155. Psa. xxvi-xxx. Questions: 1. How would you apply Psa. xxvii. 1-6 to modern life? 2. What are the blessings desired in the prayer in Psa. xxvii. 7-12. 3. Explain Psa. xxvi. 8; xxviii. 1-9; xxix. 2; xxx. 5.

XXXI. BIBLE ENGLISH

Work for March: Read pp. 120-124, and revise first eight chapters. Show in the following passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is?:—Amos ix. 10; Gal. iii. 1; 2 Peter ii. 7; Acts xv. 4; Mark viii. 32; Eph. i. 11; Acts x. 3; Matt. xxvi. 52; Mark iv. 19; Jer. xvii. 10.

XXXII. TEMPERANCE

Work for March: Chapters xxv-xxviii. and the Chapter on the "Control of Traffic" (by Rev. G. A. Bennetts). Questions: 1. What was Wesley's teaching about Temperance? What do you consider is the trend of the Methodist opinion to-day? 2. Show that the Bible does not favour the use of intoxicating drinks. 3. Present the Pauline arguments of self-denial for the sake of others. 4. (*a*) Give some account of Temperance legislation from 1551 to the present day. (*b*) Summarize the chief provisions of Lord Peel's Report of 1892, and say why Temperance workers should support it.

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's) 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., The Crescent, Hipperholme, Halifax. The Tutor will communicate privately with each Student.

Notes on Work: 1. The purpose of the class is to test not so much knowledge, as ability to express knowledge. 2. Only English Subjects and Mathematics will be taken. There are other classes for Languages. 3. Any good standard Text-books will serve for preparation. 4. Answers to Questions may be prepared with books open. After such preparation the books must be closed, and, with an interval of at least a day, the answers written from memory. Marks will be given on this understanding. 5. The questions for the ensuing month will be forwarded when each paper is returned.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

March 4—HEART-SEEING—*St. Matt. v. 8*

Some sights need a particular kind of eye. To see pictures we need the artist's eye; to see the landscape we need the nature-lover's eye; to see beauty we must have the sense of the beautiful. Blind eyes are of many kinds. Jesus tells us what we need in order to see God.

1. The heart-eye which we need. "The pure in heart." The "pure" is the unmixed, the undivided. A pure metal you understand. If iron, nothing but iron, or silver, all silver. So the pure heart is the heart altogether given to good; all its loves, all its desires God's. The divided heart is our trouble. We love God a little and ourself more. We are now resolute to be good and then we give it up. We must have love and no hate, good and no bad, God and no self, and then we shall have the heart-eye of which Jesus speaks.

2. Heart-eye's vision. "They shall *see God*." *(a)* They shall *know* God. His love will come to their hearts. His presence will be felt in their lives. Little children who are pure-hearted do not need to look up into the heavens and say "God is there," they say "God is *just here*." They know Him as their Friend. *(b)* They shall *have* God. Of the true-hearted, Jesus said, "We will come and make our abode with him." Hearts full of God will be ours. We shall not see Him with the eye that looks at things, but we shall with the inner eye, as surely as a blind child knows its mother. And by-and-bye we shall "see Him as He is." Heaven will be seeing God and that vision will awaken our highest joy and our most perfect good, "we shall be like Him." Character is the needs be for the vision of God both here and hereafter.

March 11—LIP-DOOR—*Psalm cxli. 3*

There are two door-ways of the soul which are of the greatest moment. Their opening or closing may mean the entrance of foe or friend; the outgoing of good or evil. You can guess their names. Ear-door and lip-door. The one is for going in and the other for coming out. Eye-gate is for incomers and outgoers. What goes in at lip-door affects us; what goes out affects others. The watchman therefore at the lip-door has to control what goes out lest others should be hurt. Three things to remember about it.

1. A very busy door. Not like a side-door for occasional use. It is scarcely ever shut. If it had a bell it would rarely be quiet. If words are like angels, or soldiers, what an army there would be in a day trooping out of lip-door.

2. It is a very hard door to keep. The door opens so easily and there are so many waiting to come that the row of little white servants have to press themselves together to prevent the door opening. I fancy that it is easier to shut your eyes and to stop your ears than to keep the mouth-door shut. Words that sting and wound are out before we know.

3. God will "keep" the door. If we pray the request of our text He will put wisdom on one side and love on the other side of the door like soldiers on guard. Love knows how words may help and heal; wisdom knows

how they may enlighten and gladden, and they won't allow any wrong word to go out. How important that the door of the lips should be well kept.

March 18—The Busy Saviour—*St. Matt. iv. 23*

How busy Jesus was. Sometimes He had not time even to eat. But if you notice He was always engaged about something to bless and help someone else. "He went about doing good." We must not give all our time to get toys or knowledge or money or anything just for ourselves. We may in some sense copy Jesus. He was Teacher, Preacher, and Healer.

1. Teaching. We don't like being taught, but how much we need it! Jesus taught the people about God, His world, His will, etc. How beautiful to tell others what we learn, especially if we have learned anything about God.

2. Preaching. Not only a lesson but a gospel, good news about salvation. The kingdom of God has a wondrous message from God. How He will forgive our sins and save us from them into goodness and heaven. It is the gospel of the Good Shepherd. We can tell that.

3. Healing. There was no sickness which Jesus could not cure. Not only was He anxious about their minds and souls. but troubled about their bodies too. He wanted to make Galilee a better place to live in as well as teach them how to get to heaven. He cares more than we can tell how we live here. Let us care for people to-day. To chase away a sorrow, to ease a pain, to comfort a lonely one is to be like Jesus. We can't *cure*, but we can wonderfully lighten sickness and sorrow. What is the great question of every day? How much good can I do as I go about?

March 25—A Sting—*Prov. xxiii. 32*

Stings are not nice things. A stick, a whip, a hand, or a bee can sting; and the last, though it would not hurt so much at first, might be the worst. Worse still the adder when he strikes his curved teeth into you. Out of the tooth there comes a drop of poison which gets into the blood and soon kills. Drink is like that "at the last."

1. It stings like an adder. Not like a stick stings, that is on the skin, but like an adder that is in the blood. Nothing in the world that robs men of so much money, and pleasure, or that breaks up so many homes or spoils so many businesses. But there is something much worse, it stings *the man*, spoils *him*. It is a poison ruining character. From beauty to deformity, from truth to falsehood, from love to selfishness. It changes an angel into a devil.

2. When? "*At the last.*" At first it sparkles in the cup, looks desirable, seems refreshing. For years, may be, all goes well, but at last ——! I have known bonny boys grow up into fine men, full of promise, but at last the adder has stung them. I have seen them lose first one thing, and then another, until they have lost themselves. The adder gives no warning. You tread in the grass without fear and all at once he raises himself and strikes. If you were in the forest where snakes and adders are, how carefully you would go, and though you might put a snake into your pocket you would not care for an adder there. Keep drink out.

REVIEWS

Library of Methodist Biography: Thomas Collins. A Typical Evangelist. By Rev. Simpson Johnson. London: Charles H. Kelly. 1s. net.—Methodism has had no greater revivalist than Thomas Collins. He was a man who lived in the presence of God and had power with God and man. Mr. Johnson has not attempted to write a life of Mr. Collins, but has given brief and effective studies of his character and methods. It is a book to be heartily commended to all young preachers.

Thomas Champness as I Knew Him. By Josiah Mee. London: Charles H. Kelly. 1s. net.—An affectionate tribute to the memory of a truly good man. Mr. Mee was an old and intimate friend, he knew Thomas Champness well, and this little book is full of pleasant reminiscences. It does not profess to be a complete biography, but it is so good that one would have been glad to have much more of the same sort.

Hymn Tunes and Their Story. By James T. Lightwood. London: Charles H. Kelly. 5s.—This is a thoroughly interesting book, and a most useful companion to the Tune Book of any Church. The author has gathered together a large amount of information, and has presented it with great skill. His literary style is pleasant, and the book abounds in good anecdotes. It should have a very extensive circulation.

Life Story of Evan Roberts and Stirring Experiences in the Welsh Revival. By Rev. W. Percy Hicks. London: Charles H. Kelly. 6d. net.—A wonderful and thrilling story of the Welsh revival and its marvellous scenes. The last chapter which speaks of the practical, ethical results of the movement is very impressive. If the revival is judged by its fruits who can fail to see in it the work of the Spirit of God?

A Divine Forecast of Jewish History. A Proof of the Supernatural Element in Scripture. By David Baron. London: Morgan & Scott. 6d. net.—This little book is written by one who has made its subject a life-long study and has devoted many earnest years to work amongst the Jews. There is nothing fresh in his presentation of the case, but it is a subject full of interest to Bible students, and one which fascinates not a few devout souls.

Tact in Soul-Winning. A Manual of Help for Christian Workers. By William H. Young, B.D., Ph.D. London: Elliot Stock.—This is a thoroughly American book, and many of its strong points strike an Englishman as eccentric and even comical, such as the advice to deal with penitents according to the shape of their heads. But there is a good deal of shrewd sense in the brief chapters, and many things which Christian workers may wisely note.

From a Sheltered Nook, and Other Papers. By Francis Gooddy. London: Elliot Stock. 1s. net.—Five short and devout papers which can be read in a few minutes. They are helpful, soothing, suggestive.

MEN AND BOOKS : A MONTHLY SURVEY

Christ the Truth

TO Dr. J. G. Smith, the central element in belief, at least in the faith of a Christian, is the will. Belief in Christ is self-surrender to Christ: merely intellectual adherence is of little worth. He describes his latest book,* which already has reached a second edition, as "an attempt to elucidate the first principles in belief," but it is rather a meditation than a direct argument, except as to a single contention. He fastens upon the idea of the sinlessness of Jesus as one of which the very conception is evidence of truthfulness. Since the publication of Ullmann's remarkable chapters on this subject the argumentative worth of the idea has been familiar to the modern mind. Of course Ullmann had been anticipated by more than one of the Fathers, but he re-stated the case in the fashion of our own time. Dr. Smith points to the portrait of Jesus drawn in the Four Gospels, and declares that to the man possessing the requisite moral qualifications, the will to believe, that portrait satisfies him, he cannot but surrender himself to the Person. The very act of surrender involves the consideration that Jesus Christ is God. The credibility of the Gospel records follows with unhesitating step.

"A Christian believes what would otherwise be incredible, because it is related of One whose absolute, self-devotion prepares us to believe Him to be God the Son incarnate. There must be a willingness to trust and love this unique goodness; there must be an appreciative sympathy with it and veneration for it."

The Person of Jesus Christ is the "Rock" on which the Christian faith rests, the foundation of the edifice. He bears a silent witness to Himself intrinsically, which appeals to every conscience, the witness of a life perfect in unselfishness from first to last, in spite of all the machinations of the powers of evil. All that is above our comprehension in the narrative—the Birth, for instance, or the Resurrection—takes its proper place there, as of course, for all who realise who and what He is. All that seems to clash with our preconceptions may pass unchallenged, if the

* *What is Truth? By J. Gregory Smith, M.A. (Hon. LL.D., Edin.) Second Edition. John Murray.*

eyes are fixed on Him. "What think ye of Christ? Is there for you in Him the 'beauty of Holiness'; that ye should desire Him'?" The answer to these questions is for all time the only sure foundation of belief in the Bible and in Christianity: "Thou art the Son of God." His perfect holiness attests the credibility of the record of His miracles. There cannot be demonstrative evidence of Christianity. Demonstration would exclude faith. The willing surrender of self to the Holiest would be compulsory and mechanical. In theory, "a state of mind between knowledge and no knowledge" may be "a nonentity philosophically." In theory, "the merest glimmer is as much non-darkness as broad sunlight." When St. Paul says, "I know in whom I have believed," the word may be in theory indefensible, if "to know" means the certitude of an exact science. But for all practical purposes the word is true. For in the twilight of our life here other knowing cannot be; St. Paul knew the trustworthiness of the Christ, that He is able and willing to "save to the uttermost" all who come to Him.

The argument has distinct apologetic value, and to those who can appreciate it fully personal conclusiveness. Yet a word of caution is necessary as to Dr. Smith's treatment of the records themselves. He is so certain of their truth that questions of authenticity and genuineness have little more than a scientific interest. Now he urges that they *must* be true, the recognised holiness of Jesus guarantees them; now he meets all difficulties with the promise that the Spirit should bring all things to the Apostles' remembrance; now he seems to think it a matter of utter indifference whether the extreme critical position is admitted or not. Very possibly the critics are right; if so, God has stamped the Gospels with His approval, however they may have been composed. Once more we say that the argument, the conviction, has high worth *to the man of faith and experience*. By him these things are spiritually discerned. It is no light thing to have so sure an anchorage from which no tempest can detach us. Yet, after all, man's intellect has its own demands. For the historic Christ, there must be historic foundation. We may not be indifferent to the Christian position here, to its strength or to its necessity.

Very similarly Dr. Smith deals with the Old Testament. It testifies of Christ—that is enough. Criticism may work as much havoc as it pleases; it only sets us a puzzle which we may unravel or not as we feel inclined. The answer is of no practical importance, no more than the law of gravitation to the bird that flies by means of and in spite of the force of gravitation. There is a glorious element of truth in all this.

From one point of view it is the centre and kernel of the truth. But we must not shut our eyes to the other factors of the question, what is truth? "I am the Truth" is the ultimate answer, but less important answers may affect the judgement about the essential one. The argument from experience may be the weightiest and in itself conclusive, but it is not the only one, and other arguments support and explain it. Dr. Smith himself warns us not to divorce faith and reason.

A New Life of Christ *

The historic trustworthiness of the Gospels, which falls into a distinctly second place with Dr. J. Gregory Smith, becomes the fundamental problem with Mr. David Smith. So many Lives of Christ have been written that there would seem to be scarcely room for another. But Mr. David Smith's claims a separate and honourable place of its own. Its underlying principle is that the material from which the Synoptical Evangelists drew was amply preserved by oral traditions, and that their business was simply that of editors. The fourth Evangelist recorded his own recollections. To this in itself there can be no manner of objection. The oral theory is, we have long been convinced, the only one that meets all the facts of the case. In his Introduction Mr. Smith contends strongly for the trustworthiness of the records as preserved. "It was at least a century before the birth of Jesus that the *Halacha* and the *Haggada* came into existence, and during all those centuries [till A.D. 500] that voluminous and ever-growing literature was carried in the memories of the Rabbis and their disciples, and orally transmitted from generation to generation." Mr. Smith's theory has manifest advantages. It involves the authenticity of the great majority of the incidents of the Gospels, and the correct reporting (with a comparatively small exception or two) of our Lord's sayings. Mr. Smith does not need to make the allowance for St. John's workmanship in the discourses of the Fourth Gospel which even Dr. Sanday is disposed to do *(The Problem of the Fourth Gospel)*. Sayings of our Lord preserved outside the Gospels can be utilized, and other traditions accepted. For instance, the story of Abgarus

* *The Days of His Flesh : The Earthly Life of our Lord and Saviour Jesus Christ. By the Rev. David Smith, M.A. Hodder & Stoughton.*

sending to Jesus is regarded as true in the main ; the Greeks who came to see Jesus (John vi. 7, etc.) are his messengers, the discourse of John vii. 28, etc., was delivered to these Greeks privately, and a most serious difficulty of harmonization is met.

The *crux* of Mr. David Smith's theory of the composition of the Synoptic Gospels is the question of editing ; this settled, alleged lapses of memory, though by no means unimportant, can be examined on some sure basis of principle. The Apocryphal Gospels witness that the Synoptists did not pick up undiscriminatingly every story that came to their hand. Mr. Smith emphasizes their fidelity to Apostolic tradition, but he seems to think that tradition and the incidents and logia (sayings, discourses) separated, and that the Synoptists pieced the two together unintelligently, or combined scattered *logia* haphazard, that they were incapable of perceiving duplicates, and as incapable of distinguishing fusion. The result is that a present-day editor can do the editorial work much better than those who were familiar with the tradition from the first. Mr. Smith, as we venture to think, hardly perceives what the dilemma really is. Either these alleged mistakes were part of the Apostolic tradition or they were not ; if the first, they are on the hypothesis, trustworthy ; if the second, the editors were not faithful to the Good Deposit. Nor is this by any means all. The test case, of course, is St. Luke. Mr. Smith identifies Luke with the beloved physician. At any rate, he was no unlettered peasant, but a man of brains and culture. Prosessor Ramsay has vindicated triumphantly his historic sense. Now Luke had "traced the course of all things accurately from the first," and he has set himself to sift evidence, to distinguish "certainty" from rumour. He has pledged himself to carefulness. He has abundant opportunities of information ; he has *St. Matthew* and *St. Mark* open before him. Yet, according to Mr. Smith, he has mistaken for a separate parable a blundering version of the Parable of the Talents and this despite their distinct lessons. Is this credible? Again, St. Matthew gives eight Beatitudes, and Luke four, and each ascribes them to a different time and place. St. Luke has added four Woes. It follows, argues Mr. Smith, that St. Luke has fallen into an error, and added the Woes from his own pen for the sake of symmetry. Is it not much more likely that our

Lord did speak the four Beatitudes twice? Mr. Smith acknowledges that He had "favourite sayings."

Again, "the common rumour reported by the Synoptists" as to the Resurrection is "valueless as history." It is given in St. Luke xxiii. 56—xxiv. 11. Did he *trace out* the story? He says so. We must either disbelieve him or see in apparent small contradictions facts which men who knew Peter and John and Mary Magdalen had no difficulty in reconciling. Why was information collected at first hand by St. Luke "valueless as history"? The real answer seems to be that it speaks of Jesus eating after the Resurrection, and this, on *a priori* grounds, is pronounced impossible. Is not this to erect one's prejudices into the norm of history?

Once more Mr. Smith adopts an extreme doctrine of *Kenosis* and economy. That Jesus treated demoniac possession as a reality is undeniable. Mr. Smith argues that He was only humouring a lunatic's fancies. This is not a fair inference from the record; it is a deduction from the preconceived idea that possession could be only imaginary. Mr. Smith makes out a better case for holding that our Lord's ascription of Psa. cx. was an *argumentum ad hominem* than most of those who so treat it have done, though even as he puts it our Lord's question becomes a piece of clever sophistry. But surely Mr. Smith is wrong in saying that the alternative is to deny that Jesus was the Son of David. Our Lord was not trading on Pharisaic ignorance of the true authorship of the Psalm. The inference from His question is not that David did not write the Psalm, but that the Eternal Son of God had been made flesh.

It is a trifle ungracious to dwell on the defects of a noble and helpful book. Yet it is because we believe that Mr. Smith is on the right track in treating the Synoptic Gospels as edited tradition that we intimate our judgement that he is not quite fair to the editors. We might write pages in praise of his volume—its carefulness, its style, its suggestiveness. Its author believes that the Gospels present Jesus as He actually lived among men, and not as He appeared to a later generation through a haze of reverence and superstition. It is no light matter for gratitude that we have a scholarly Life of Christ written from this standpoint. Nevertheless we are obliged to add another *caveat*. Mr. Smith is too rigorous in his Kenotism.

He assumes, for instance, that the only way in which our Lord could have known of the colt tied, on which He rode into Jerusalem, was by pre-arrangement with the owner. "The Lord hath need" was the pass-word agreed upon between the Master and His secret disciple. Certainly this was not the impression conveyed by the record or at the time. And, once more, why does Mr. Smith represent Jesus, at least a score of times, as speaking "contemptuously," or as feeling "contempt" for His adversaries?

Lastly, we must add a word of warm thanks and high appreciation of the note on the time of the crucifixion. The difficulty does appear to be solved at last; and John and his predecessors shewn to be at one.

The Bross Prize

The first Bross Prize (£1,200), to be offered once every ten years, has been won by an Englishman, Dr. Orr, for an "essay" which occupies some 600 large and closely printed pages.* It discusses the critical problem of the Pentateuch and the Psalms at length, and has notes on the other historical and the prophetical books. By no means narrow or "obscurantist," it is yet a defence, careful, discriminating, scholarly, of the "traditional" position. Every effort has been made—not altogether unsuccessfully—to render it intelligible to the lay reader, but it is really a book for students, couched as far as possible in non-technical language. The Preface intimates its general verdict:

> Those who expect to find in it a wholesale denunciation of critics and of everything that savours of criticism will be disappointed. The author is not of the opinion that much good is accomplished by the violent and indiscriminating assaults on the critics sometimes indulged in by very excellent men. The case which the critics present must be met in a calm, temperate, and scholarly way, if it is to be dealt with to the satisfaction of thoughtful Christian people. On the other hand, those who come to the book expecting to find in it agreement with the methods and results of the reigning critical schools will probably be not less disappointed. The author has here no option. With the best will in the world to accept whatever new light criticism may have to throw on the structure and meaning of the Old Testament, he has to confess that his study of the critical developments—now for over thirty years—has increasingly convinced him that

* *The Problem of the Old Testament. By James Orr, D.D. James Nisbett & Co., Ltd. 10s. net.*

while Bible students are indebted to the critics, and to Old Testament science generally, for valuable help, the Graf-Wellhausen hypothesis now in the ascendant is, neither in its methods nor its results, entitled to the unqualified confidence often claimed for it, and he is persuaded, on the contrary, that it rests on erroneous fundamental principles, is eaten through and through with subjectivity, and must, if carried out to its logical issues—to which, happily, very many do not carry it—prove subversive of our Christian faith, and of such belief in, and use of the Bible as alone can meet the needs of the living Church.

Dr. Orr is extremely anxious to do justice to such "critics" as are "convinced upholders of supernatural revelation," amongst whom he instances Dr. Driver, Professor G. A. Smith, Delitzsch, Riehms, Köning, Kittel. Evidently, however, he thinks that they are saving their Christianity at the expense of their logic. "A theory may not always be *followed* to its conclusions, where these, nevertheless, very logically *follow*." He shows, by ample quotation from Kuenen, Wellhausen, and others, that the critical theories had their origin in denial of revelation, and that the principles of criticism could not have been formed without that denial. The application of these principles is equally impossible unless it is assumed that the Bible is not a revelation from God or even a record of such revelation. The "higher criticism" that proclaims its faith in the Bible as supernatural revelation ignore the faith while the process of criticism is carried on, and the criticism when it returns to the faith. Dr. Orr shows, for example, how Professor W. R. Smith bluntly contradicts himself. The essential foundation of the critical *theory* is that the religion of Israel developed itself much as ethnic religions have done. "High views of God and religion in the prophets" may be acknowledged, but they become merely "human speculations."

Not only on the view described, is the prophet's own consciousness of the source of his message denied, and the higher character of his knowledge of God left without adequate explanation; but the results in the two cases are not the same. The ideas of the prophets on God, on the naturalistic hypothesis, cannot be allowed, at least, to rise higher than man is capable of attaining by the reflection of his own mind on his natural and providential environment, *i.e.*, to certain general truths about God's existence, unity, ethical character, and universal providence. Even this, it might be shewn, assumes much more than the premises of the system will warrant, and, like the "natural religion" of the eighteenth century Deism, implies an unacknowledged debt to revelation. In any case it does not yield an authoritative revelation of God's purpose and saving will for man, derived immediately from Himself; it lacks, even in that which

it does yield, in certitude; and in both respects falls short of what is demanded by the full Christian faith. It is further apparent that on such a view justice cannot be done to the earlier stages of the religion of Israel.

Moreover, the position has no self-consistency. Either revelation brings more than the theory will allow it, or it makes revelation a mass of illusion and error. Readers of this Magazine will notice that this is precisely the argument which we have urged in its pages. We hope to return to this remarkable volume next month.

THE APOCALYPSE OF ZEPHANIAH

BY PROFESSOR GEORGE G. FINDLAY, B.A., D.D.

II

ZEPHANIAH is, like Nahum, a continuer of the work of Isaiah. But the two contemporaries look in opposite directions and take up different parts in the comprehensive rôle of Isaiah. Nahum resumed the anti-Assyrian strain; he brought to their climax Isaiah's prophecies of woe on the great oppressor and his policy of "blood and iron." Zephaniah's soul burns, like Isaiah's in his earlier chapters, against the sins of Jerusalem, which had assumed even darker features and were bringing on the city still heavier punishment than that predicted a century before. The former cries, "Woe to the bloody city"! (Nahum iii. 1), meaning Nineveh; the latter, "Woe to the rebellious and polluted city"! (Zeph. iii. 1), meaning Jerusalem. In his foreign outlook, Nahum's eyes are fastened on the Median invaders of Assyria; Zephaniah descries the Scythian hordes swooping down on the civilized world of western Asia. While Nahum soars high, Zephaniah falls below their common master in oratorical and literary power. His pictures have not the clearness, nor his verses the stateliness and music of the great prophet-poet of Jerusalem. He is often dependent on earlier writers, and his ideas move along the general lines of prophetical teaching, as those of Nahum scarcely do. "The style of Zephaniah throughout has little of the vigour of that of Nahum, though in religious depth and earnestness of moral tone he greatly surpasses him" (A. B. Davidson). Zephaniah

recalls Joel and Amos, along with Isaiah. He is most akin to Jeremiah, his companion in age, who began upon the same platform as Zephaniah, but proceeded far beyond it; for Jeremiah's work extended over forty years, while Zephaniah's, so far as we know it, was confined to a single crisis. Zephaniah stands in the shadow of Jeremiah, much as Micah in the shadow of Isaiah.

But, unlike Micah and like Isaiah in this respect, and far more than Jeremiah of Anathoth, Zephaniah was a prophet *of Jerusalem;* he writes "from this place" (i. 4). His fears and hopes are bound up with Mount Zion (see i. 10-12; iii. 1-5). His descriptions of the coming judgement may sound vague and grandiose; but he is precise and matter-of-fact when he touches on the life of the city—its different quarters, the various classes of its people and their characteristic sins (i. 4-6, 8-12; iii. 3-4). He points to "the Fish-gate," "the Mishneh" or Second Quarter (New-town), "the Heights," "the Maktesh" * where the merchants live. No other writer of the Old Testament makes in a few lines so many allusions to localities of Jerusalem. With graphic touches he paints the spiritual chaos, the loss of religious certainty and moral principle, into which the city of Jehovah's faith had sunk—the conglomerate of strange cults, the multitude of heathen priests ("Chemarim") that were a legacy from Manasseh's time, the duplicity or easy conformity of those who "swear to Jehovah or by Milcom" as you please, the "worship of the host of heaven upon the house-tops," the cynical irreligion of men "settled on their lees" who "say in their heart, Jehovah will not do good, neither will He do evil"; the last being a novel trait in Israelite character (*cf.* Psa. x. 4, xiv., liii.). For Zephaniah, as for his illustrous predecessor, the kingdom of God is centred at Jerusalem; all his thoughts are for the character and fate of the Holy City; her deep guilt is his despair. It is remarkable

* The Fish-gate was probably in the north city wall (see Neh. iii. 3, xii. 39; 2 Chron. xxxiii. 14). The Tyrians, entering here, were the fishmongers of Jerusalem (Neh. xiii. 16). For the Mishneh (misrendered "college" in A.V.) see 2 Kings xxii. 14; 2 Chron. xxxiv. 22; a newer part of the city, lying north-west of the temple area. "The Heights" seems to denote the northern parts of the city generally. The *Maktesh*, or *Mortar*, is not mentioned elsewhere; the name designates *a hollow* in the contour of Jerusalem, and would fitly apply to the old Tyropœan valley west of the temple, especially its upper part.

that this prophet, though of royal lineage, nowhere alludes to the Davidic covenant nor strikes the Messianic note; he may well have felt the degradation of David's house under Manasseh too deeply to cherish the hopes in this direction that had been raised so high by Isaiah (*cf.* Jer. xv. 1-4).

Zephaniah's pedigree is carried back, as in the case of no other prophet, to the fourth ancestor—a peculiarity explained by the assumption that the "Hezekiah" with which the genealogy terminates was the famous king of that name. Zephaniah was Hezekiah's great-great-grandson, while Josiah was his great-grandson; nevertheless, they were contemporaries, Josiah reckoning an average of thirty-three years, Zephaniah of twenty-five, in the generations covering the century between. We may infer from these figures that Zephaniah was young, like his comrade Jeremiah, at his appearance in the prophetic character. He speaks with the severity and uncontrolled vehemence of youth; he represents the new generation, springing up with Josiah and ready to prompt or second his reforms, who were in violent reaction against the Assyrianizing policy of the last fifty years. The prophet's name—Hebrew *Z'phan-yah* (whom) *Yahveh-hath-hid*—has suggested the fancy that he had been concealed at his birth, like Moses in Egypt, during Manasseh's persecution. This name is borne by three other Israelites in the Old Testament, one of whom, called "Zephaniah the second priest" (2 Kings xxv. 18; Jer. xxix. 25, 29), was contemporary with our prophet; another, who named his son "Josiah," belonged to the restored exiles of 520 B.C. (Zech. vi. 10, 14).

The integrity of the Book is denied by many recent critics. The concluding paragraph (iii. 14-20) may reasonably be called in question: (1) because of its joyous impress, which is in strong contrast to the gloomy and even appalling outlook of the rest of the work—the change would presume an entirely altered situation and mood in the writer, if he be still the same Zephaniah; (2) because of the language and style of the closing stanza, which resemble those of the second Isaiah (*cf.* ver. 14 with Isa. liv. 1; 15, 16 with xl. 1, 2; 17 with lxii. 5, lxiii. 1; 19 with lx. 14, and lxi. 7); (3) the words of vers. 19, 20 distinctly presuppose the Judæan captivity. Zephaniah's continuer was, like himself, a lover of Jerusalem.

This delightful song, if it had stood alone bearing no author's name, would inevitably have been referred, with Isa. xl. ff, to the return from Babylon. Its place at the end of the Book makes it easier to suppose that it was a post-script from a later time. "The Book of the Minor Prophets," said Robertson Smith, "is made up of short pieces, some bearing a name and some anonymous; and it is only old usage that ascribes anonymous pieces to the last prophet whose name is prefixed to his prophecy."

Other passages excite suspicion as to their genuineness; but apart from incidental errors of the pen or possible dislocations of the text, the two following are the only instances in which there is plausible ground for assuming interpolation:—

(a) The oracle against Moab and Ammon (ii. 8-10); for it attacks peoples of whose hostility to Judah at this epoch we hear nothing, it is said, from any other quarter (yet see Deut. xxiii. 3-6, published about this time; and Jer. ix. 26 and xxv. 17 ff., where Moab and Ammon are associated with Judah in punishment). A better reason lies in the difference of metre, vers. 8-11 falling out of the Qinah *(dirge)* measure in which the woes before and after this are composed. Ver. 11 is suspected not only for this last reason, but because it predicts the universal conversion of idolaters—an idea regarded as irrelevant here and as belonging to Postexilic thought (against this, see Isa. xix. 18-25). A. B. Davidson ably vindicates the genuineness of the whole passage; see his admirable little Commentary on *Nahum*, *Habakkuk*, and *Zephaniah*, in the Cambridge Bible for Schools.

(b) Vers. 9 and 10 of Chap. iii. are open to the last-stated objection, and are explained as a gloss from a subsequent prophet by G. A. Smith, with other critics. Ver. 10 is very difficult, for it interrupts the connexion, and apparently presupposes the exile. Ewald, however, would read instead of "my dispersed" the proper name "Put" or "Phut" (Heb. *Phut* for *phutsai)*, which in Nahum iii. 9 is associated with "Cush" as here—an emendation that removes the anachronism. "The verse is obscure on account of the uncertain meaning of several words in it" (Davidson). On the whole, the judgement of Robertson Smith holds good, that "though the sequence of thought in the Book of Zephaniah is not so smooth as a

western reader may desire, a single leading motive runs through the whole," viz., "the approach of a world-wide judgement, which the prophet announces as near at hand, and interprets, on the lines laid down by Isaiah in his prophecies about Israel and Assyria, as destined to destroy the wicked and prepare the way for the visible sovereignty of the righteous God of Israel."*

On this basis we analyse Zephaniah's Book as follows (its plan resembles that of Joel) :—

A.—Jehovah's Threatening against Jerusalem—Chap. i.

1. A storm impending, that will sweep bare the face of the earth (vers. 2, 3).
2. Judah and Jerusalem the special objects of the coming of this day of Jehovah (4-18).
   (*a*) The various classes of idolaters marked out for destruction (4-6).†
   (*b*) The butchery of the sinners furnishing a sacrificial feast to Jehovah's guests, for which the royal house and court supply eminent victims ‡ (7-9).
   (*c*) The cries of the slaughtered heard from the several quarters of Jerusalem (10, 11) ; and the city "searched with candles" to hunt out Jehovah's deniers (12).
   (*d*) Complete destruction of wealth and military power, with wholesale bloodshed—a day of unrelieved misery ; for "Jehovah will make an end, yea a speedy end, of all that dwell in the land" (13-18).

B.—Jehovah's Admonition, based on the Judgements falling on other Peoples—Chaps. ii. 1—iii. 8.

1. A call to "seek Jehovah" in the short respite, addressed to "the lowly of the land," who "may be hid in the day of Jehovah's anger" (1-3).

* In ver. 4 read, with the LXX., "name," instead of "remnant, of Baal" ; *cf.* Hosea ii. 17.

† The Chemarim (Heb. *K'marim*) are mentioned in 2 Kings xxiii. 5 as put down by Josiah.

‡ The "guests" invited seem to be the world-invaders, who will revel in slaughter and feast on the spoil (*cf.* Isa. xiii. 3-5). The "leaping over the threshold" of ver. 9 was a foreign superstitious custom that had become fashionable in Jerusalem (*cf.* 1 Sam. v. 5).

2. The storm of His anger falls (*a*) on the Philistine cities* (4, 5); amid whose ruins "the remnant of the house of Judah" will pasture their flocks (6, 7). [The critics mark the last clause of ver. 7, referring to the Captivity, as a gloss].

(*b*) On Moab and Ammon, whom a doom awaits like that of Sodom and Gomorrah, 8-11 (see the discussion above). The "pride" (as in Isa. xvi. 6) and insolent aggression of these kinsmen of Israel are the causes of their destruction.

(*c*) On the distant Ethiopians (12).

(*d*) On rich and "joyous" Nineveh (13-15).

3. Woe also to Jerusalem! (*a*) Her sins described: (1) her stubborn rebellion against Jehovah (1, 2); (2) the greed and cruelty of her rulers (3); (3) the hypocrisy of her prophets and priests—contrasted with

(*b*) The stern rectitude of Jehovah shown by His continual judgements (5, 6).

4. The hope, hitherto disappointed, that repentance will yet be found in Jerusalem, now warned of the fate impending (7, 8).

C. The Promise of Deliverance to the Penitent—Chap. iii. 9-13; or simply iii. 11-13.

1. Vers. 9, 10, generalizing upon Isa. xix. 18-25, predict the conversion of the heathen, along with restored Israel, to Jehovah's worship—all "serving with one consent" (see observations above).

2. Vers. 11-13, taking up the thread of B 4, tell how "in that day" a humbled remnant shall possess God's "holy mountain," who will securely "trust in the name of Jehovah." This seems the natural goal of the prophecy.

* The name "Cherethites" (Heb. *K'rethim*) is used as a synonym for "Philistines" (see 1 Sam. xxx. 14, 16; Ezek. xxv. 16, etc.), and appears to point to a *Cretan* origin for this people. This accords with the fact that in Amos. ix. 7, Jer. xlvii. 4, and Deut. ii. 23, the Philistines are traced to *Caphtor*, are named indeed "Caphtorim" in the last passage (*cf.* Gen. x. 14); for Caphtor was, most likely, the island of Crete or some district in Crete (see Hastings' *Dictionary of the Bible* on these words). Dr. Cheyne (in *Encycl. Biblica*), however, finds the original Caphtorim and Cherethites on the south coast of Asia Minor. The Philistine cities suffered severely in the wars between Assyria and Egypt; the Scythian inroad seems to have given them a finishing blow. They almost disappear from history after this time. *Gath* is no longer mentioned after its dismantling by Uzziah (2 Chron. xxvi. 6).

[*D.* THE EPILOGUE, OR POSTSCRIPT—Chap. iii. 14-20 (Seemingly from a later prophet: see previous discussion).

1. Jerusalem bidden to sing over her restoration and Jehovah's return to her (13-17).
2. Her mourners and exiles brought home, and herself honoured, whereas she was disgraced among the peoples (18-20).]

"MANNA OR CORN"

BY THE REV. ARTHUR O. SANDERSON, M.A.

ON one page of the history of God's chosen people it stands written, "The manna ceased . . . neither had the children of Israel manna any more" (Joshua v. 12). This special gift of the Divine Love was suddenly withheld. For forty years they had looked for it every morning, save the Sabbath morning, and had never been disappointed. It had been their staple food and there had ever been enough for each in the great host. But there came a final shower. Thence on no son of Jacob ever tasted manna again. The only manna in the land was a specimen jar in a Religious Museum, laid up before the Testimony in the Tabernacle as an object lesson in faith for the ages to come. "The Lord gave"; "The Lord took away"; and the men of insight and faith blessed the Name of the Lord. Others wondered, perhaps a few murmured, for human nature is very conservative.

Times when the old order changes and yields place to something new are very critical. We are all in danger of limiting God to the *few* well-known ways of fulfilling Himself. A man's spiritual education is advanced when he can pray:

> Lord God by whom all change is wrought,
> By whom new things to birth are brought,
> In whom no change is known;
> Whate'er Thou dost, whate'er Thou art,
> Thy people still in Thee have part,
> Still, still, Thou art our own.

This was the lesson the Israelites were to learn. The manna failed; but they were not left to perish, God had not forgotten them. Already they had partaken of the old corn of the land.

Henceforth they were to be sustained by the kindly fruits of the earth, just as their fathers had been. They were to come to see that there were more ways than one of sending bread from heaven, and more sorts of bread than one. All good gifts around them were sent from heaven above. Every good and perfect gift—though it may seem to spring up out of the earth like corn, really is "from above" and "cometh down." To eat old corn and other produce of the soil is to sit at the Father's table. To forego "angel's food" and accept in its stead the ordinary food of men may seem at first sight a poor exchange. But there is gain. God never withdraws a useful and valuable gift from us until He has some better thing wherewith to replace it. He brings his people out of Egypt only that He may bring them in to Canaan, a land flowing with milk and honey. If He impoverishes, it is only to enrich. "His nature and His Name is Love." If He sees fit to take away the manna, after they have lived and thrived on it for many years, and developed into hard fighters and clear thinkers, depend upon it, a change of diet has now become absolutely necessary to their well-being, both physical and spiritual.

Of the great host that left Egypt on the night of deliverance only two men now survived, which means that the great host that Joshua had just led across the Jordan in God's name to take possession of the land, had been wilderness-born, and was therefore young. God saw that this army of young men would soon become an army of wastrels if for very much longer their "daily bread" was laid upon their tables without on their part any forethought, without any toil, and with the minimum of effort. So one day the manna ceased, and instead of "looking up" they had to look down and become diggers, sowers, harvesters, millers, and bakers, and know a new joy in life, the joy of earning their bread by the sweat of their brow. Their piety would not be lessened but intensified in the process, and they would chant the "grace" before their evening meal with more heart and fervour because of the long day spent working with God in the hot dusty fields. Professor Drummond in an address on Millet's "Angelus" points out that in that simple pastoral the painter preaches us an eloquent sermon on the three things that make life worth living—work, love, and religion. The stoppage of the manna necessitates work on the

land, and work is never a bane, always a blessing. The manna ceased, but had not God promised that seed-time and harvest should never fail? The manna was gone, but amongst the many sure covenanted mercies was *the corn*. The corn was as divine as the manna. Nay, God could reveal Himself more perfectly to them through this His chosen favourite way of sending bread from heaven than was possible by means of the daily shower. The processes of nature in the cornfields are full of *beauty*. That vision they missed necessarily in the wilderness. But it was a serious loss. Valuable as bread is, man cannot live by bread only. He needs beauty, and if for his bread he casts into earth's furrows seed-corn and waits the harvest, he will have many an uplifting vision of loveliness. So through his daily necessary toil God would fain uplift and ennoble man. Further, valuable moral and spiritual lessons are taught the tiller of the ground. The field becomes a school of faith. That choice grace of the spirit—patience—is developed between seed-time and harvest. "The husbandman waiteth for the precious fruit of the earth. . . and hath long patience for it," and in many ways God can reveal Himself during the waiting to the worker. Nature is one of the manuscripts of God. Others beside the men of Bethshemesh have seen the Ark of God in the cornfields, and by these things men live. It is good for us, as it was good for them, that we should have to labour even for the bread that perisheth.

There was good reason why the manna should cease. Their circumstances were entirely altered. The Jordan was crossed. They were in the land of promise. They were no longer an army on the march. They were a people settled. For many years they had journeyed day by day in a wilderness. For them then bread was impossible, out of the question altogether. Before a people can be fed on bread, there must be an element of stability in their life. They must own or hold and certainly they must work land. Companies of men, *e.g.*, armies, go into deserts to-day, but they take their food with them, so many weeks or months stock, carefully chosen, scientifically prepared. So they survive till they reach civilization again. Imagine then this nation turned out of Egypt by night, hurried across the Red Sea, hurried into desert-land, uninhabited, uncultivated, unwatered. They had no time

to arrange a Commissariat Department. They had no wealth to sustain it, no science to work it, even had they had the necessary time. What is to become of them? Earth is barren and inhospitable. No tribes at hand who might prove friendly. They might well quail before the terrors of desert-journeying. Unless God in some special way interferes on their behalf they must assuredly perish. They are shut up to God as their Provider. Food must come from heaven direct if food comes at all. Food does come. Manna fell and so manna has come to be the very type of *special grace for emergency*—grace and help bountifully given to tide us over crises. Their emergency was unique in its duration. Forty years they were unable to secure food for themselves. During this long while their God never grew tired of giving and giving miraculously. The manna was there to hand fresh and sweet each morning; no man perished through hunger, no man's faith in God proved to be misplaced. Day by day the manna fell with unceasing regularity, with blessed monotony, until the plains of Jericho were safely reached, until they were well out of the wilderness and fairly in the fertile Jordan valley, where nature is prodigal with her gifts. Then the very day they came into possession of stocks of the previous year's corn, that is, the very day on which this special exertion of the Divine Power in sending manna became unnecessary, God the great Economist stayed His hand. The manna ceased. God simply reverted to the old original order of things that had been suspended for a while because of extraordinary circumstances. When no corn is to be had manna is given. But because we have had the manna once or even often we are not to imagine it is to be ours always. God generally feeds his hosts on *corn*. Corn is therefore the *type of grace for ordinary living*. God's blessing on man's toil in the earth and you have in due time corn, and the work of grace is a great co-operation between the human and Divine. In the annual blessing of the harvest—perhaps a greater miracle than the daily blessing of the manna—you have the same wonder-working Creator—only working through laws that are known instead of unknown.

God works in grace through laws the nature of which He has been pleased to reveal to us. Spiritual blessing does not

drop into our souls out of the clouds in some startling and unexpected way. The kingdom of grace like the kingdom of nature is an orderly kingdom. The saint dwells not in a wilderness where perforce he has to fold his arms and wait supplies, but "in a *land of corn* and wine and oil," a land in which great results are possible if great pains are taken, in which all things are possible to the patient hopeful worker with God.

The lesson of the giving of the manna is the proverbial one that "our extremity is God's opportunity." The God of the Red Sea and the wilderness is our God—the God and Father of our Lord Jesus Christ. God's arm is not in these days shortened that it cannot save. The day of miracles is by no means over. Tables are to this day spread in the wilderness, and men in their hours of need are sustained by angels' food. All the power of God, if need be, shall be exerted on the behalf of the trembling saint, "Trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed."

The lesson of the taking away of the manna is also the proverbial one, "God helps those who help themselves." The manna ceases, but we can have the fruit of the land if we care to work for it, and after all our work it will still be a choice gift of His love. Manna in the wilderness, no manna in Egypt, no manna in Canaan. Corn in Egypt, corn in Canaan. In lands wheat-bearing, wheat. That is the Divine method of supply. God does not use the *super*natural when the natural (to use familiar words) will suffice. He seems to prefer to use ordinary means rather than extraordinary. The practical bearing of this is evident. Men need to-day as much as they did in Wesley's day, faithful warnings against *enthusiasm*—in religion, the sin of seeking the end without diligently using the means.

There are those who try to grow in grace by neglecting the means of grace and almost despising the most gracious of those means—the Sacrament of the Lord's Supper. Not so can true New Testament saintliness of character be reached. If the stone can be rolled away by human hands no angel will be sent—a truth worth remembering amid the difficulties of our work. An idle expectancy is irreligious and is sure to be disappointed. A faith that waits for God to do, what He has

never promised to do, what it can itself do if its energies be put forth, is a spurious faith. There is no miraculous equipment for the enthusiastic preacher, who neglecting all serious preparation beforehand, enters a pulpit, opens his mouth, and expects God to fill it with inspired messages. There is no supernatural illumination for the man who prays with a closed and neglected Bible. "The more light" God has to give, "He breaks from *His Word*."

Similarly, faith in God's providence without corresponding works is dead. Only enthusiasm wants to subsist on manna for ever. Genuine piety feeds on bread. To refuse to use the means a gracious God has in love and mercy put within our reach, and to demand the end we seek by miracle, is rank and pernicious "enthusiasm." The wicked folly of such conduct is seen in the sacrifice of valuable lives through the so-called religious scruples of "the Peculiar People" and "Christian Scientists." God does hear prayer. Men, in answer to earnest believing prayer, have not only been cured of minor ailments, but in a wonderful fashion with no adequate cause known to science, have been raised from the verge of the grave to health and vigour.

God is *the* great Physician of His people. King Asa forgot this in his disease, and sought *only* to the physicians, probably little better than the "medicine men" of heathen lands to-day. Drugs and no prayer is as great an insult to God as prayer and no drugs. We do not dishonour God when we send for physicians. They are His servants and worthy of all honour. God's general method of healing our sick is by His blessing upon the science and skill of medical men and nurses.

This healing is Divine healing. Charles Kingsley was right in praying, "From Thee all skill and science flow, all pity, care and love." Relief from pain and ghastly disfigurement is to-day being brought to thousands of sufferers from lupus, and the relief is from God, but it has come through the researches and Christlike self-sacrifice of the Danish doctor Finsen. Wesley was a believer in Faith Healing, and in his Journal there are many verified cases cited, but Wesley was so far from "enthusiasm" in the matter that he exhorted his preachers everywhere to push the sale of his book of medical recipes—*Primitive Physic*. God may choose to act independently

of known means, but surely we cannot ask Him so to act, till we have honoured Him by trying those means. We are not to expect manna in a land where the fields are white unto harvest.

By a miracle on the Day of Pentecost foreign missions were inaugurated. People from all parts of the Roman Empire heard in their own tongues the wonderful works of God for the first time. That was an extraordinary gift of the Holy Ghost given for special service at a special time.

The knowledge of foreign languages is even more necessary for the mission work of to-day. "Tongues" are still wanted, and they are still "a gift," but the gift has to be acquired and developed in a more tedious though more intelligent way; and so, without repetitions of the Pentecostal miracle, by God's blessing on men's study of native peoples and their dialects, the glad tidings of the gospel are written down and printed in some 378 languages by the British and Foreign Bible Society alone. This is a miracle calling for doxologies of praise, but it is a miracle of love and patience and hard work. "There are diversities of gifts but the same Spirit. . . . . There are diversities of operations, but it is the same God which worketh all in all." The same God in the daily bread as in the daily manna, only a difference of method of work. If we lack the miracle of the manna we have the miracle of harvest. God has not left Himself without witness. The safest advice for us in our Christian life and service is, remembering how God rewards honest effort and how pleased He ever is with faith, to work as if everything depended upon ourselves, meanwhile trusting as if everything depended on God, and our own work counted for nothing, as indeed it does, apart from the Divine blessing. If we are driven by the Spirit into the wilderness, the Lord will provide; if our lot is cast in Canaan's fair and goodly land, the Lord will provide differently, but equally graciously; if God withdraw His aid we may perish even in Canaan.

We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's Almighty hand.

Manna or *corn*, one or the other of a surety. So the true believer can cast care aside and go on with his work rejoicing. Verily he shall be fed.

THE ART OF READING

BY THE REV. R. J. WARDELL

IV. Poetry

A. How to Read. The kind of reading of poetry which this paper is intended to advocate can, perhaps, best be described by a short process of elimination.

For example: There is, on the one hand, the *technical investigation of poetry* such as acknowledged students of literature must give to it. For this it is necessary to study the laws of *Prosody* or that part of grammar which treats of the laws of verse, *Rythm* or the principles of proportion in language, and *Metre* or the recurrence of syllables in lines; to enter into such questions as the difference between the blank verse of one famous poet and the blank verse of another, the differences between such schools of poetry as the classical and the romantic, the structure of stanzas, the etymology of words, and all the valuable information usually stored in "Notes" in classbooks of poetry.

Such reading of poetry is for the few and it is not within either the purpose or the competence of the writer to give any directions to such readers.

There is, on the other hand, *the desultory and casual reading of poetry*—the sort of reading done by the man who whiles away odd moments by glancing at books of poetry. The reading of those who

> Love to hear
> A soft pulsation in their ear,
> To turn the page, and let their senses drink
> A lay that shall not trouble them to think.

After a meal, when disposed to sleep, behold the witching hour reserved in modern days for the reading of poetry. This treatment deserves to be held up to everlasting scorn and infamy in a passage of Miltonic strength and splendour.*

There is, however, something midway between this desultory reading, on the one hand, and literary investigation on the other, which consists in *reading again and again at different seasons, in different moods, and for different purposes, the same poet*, until his poetry becomes like a familiar acquaintance and

* See "Obiter Dicta," 1st Series, by A. Birrell, p. 72.

gradually a clear insight is gained into the states of his feeling and the forms of his thought.

To read in this way with both profit and pleasure *three preliminary conditions* are required of the reader :—

1. *A belief in the good that comes of reading poetry before that good is felt ;* for it is through the *patience* and *perseverance* born of such belief that we come to the understanding of what we have already believed in. "Who would be at the trouble of cracking a nut, if he did not believe there was a kernel in it ?" Reading pursued in this spirit of faith is sure of being continually rewarded not only by new influxes of feeling and insight, but by deliverance from many prejudices against poetry which enthrall the common mind.

2. *A knowledge of the difference between poetry and verse.* A poet is always a *seer* as well as a *singer*. *Verse* may be "clever, educated, melodious, refined, ingenious, and amiable," but *poetry* gives views of human life in all its changing aspects and varied relations and sensitive problems. In it we find the thoughts and speculations, doubts and questionings, feelings and passions, desires and aspirations, antipathies and cravings of the common human heart.* Matthew Arnold defined it as "The Criticism of Life" using the term "criticism" in the sense of revelation rather than fault-finding.†

3. *A general acquaintance with the great classes and chief characteristics of the style of poems.* For example :—

(*a*) Classes of poetry :—*Lyric :* originally a poem which could be sung to the accompaniment of a musical instrument, but now a poem which both expresses and stirs emotion. *Epic :* a poem which narrates some incident or series of incidents. *Dramatic :* a poem in which the persons who constitute the drama tell their own thoughts and experiences.‡

(*b*) Chief characteristics of style, viz. :—*Elevation,* in which everything colloquial is avoided. Of this Milton is the most illustrious example. *Grace :* in which everything unpleasing is avoided. Tennyson is the greatest illustration of this. *Simplicity,* in which everything is avoided that is not plain and clear.

* See Lang's "Essays in Little," p. 192.

† See Golden Treasury "Wordsworth," p. 16.

‡ See Worsfold, "Judgement in Literature," p. 82.

Wordsworth is the most famous example of this. *Force:* in which nothing is rejected even when it is ungraceful and offensive which makes the meaning vivid. Pope is an illustration of this.*

If the reader would *run over in his mind these three prerequisites every time he begins to read* the work of a famous poet it would effectually help him to find in poetry one of the most fruitful sources of inspiration and pleasure. But

B. WHAT TO READ?

That is the next question. The answer is that the beginner must *follow the natural order which is to be traced both in the growth of the individual human mind and in the development of poetry in history.* That order is roughly as follows:—For the first few years of a child's life its mind is almost wholly occupied with *perceptions* of external things. It is "objective" and scarcely "self-conscious" at all. As the child comes to the days of youth its mind becomes more and more "subjective" and external things become the objects of *feelings* and passions. And when maturity is reached feelings and passions are controlled by *will*, and deliberate activity is the sign of manhood. So when the poetic spirit wakes in national life at first the poetry is almost always a story of outward events, that is it is the *epic* poetry. As the nation slowly matures it becomes more and more reflective and its poetry more and more an effusion of feeling, *i.e.*, *lyric*. And when it has found out that its proper calling is to work and act its poetry becomes *dramatic*.†

In accordance with this principle, in developing a taste for poetry *the beginner will start* by reading simple, natural, adventurous epics like Scott's "Lay of the Last Minstrel," and Macaulay's "Horatius." *He will follow this up* with a period in which he reads some simple reflective lyrics by Longfellow, then Wordsworth, then Tennyson, *and last he will spend a period* reading some of the famous Dramas of Shakespeare.‡

By this time he will delight in finding his own way about among the poets for all time, and he will have discovered that some of the reasons

* See Abbott and Seeley's "English Lessons for English People," pp. 69 ff.

† Compare Hare's "Guesses at Truth," pp. 406 f.

‡ Compare Lang's "Blue Poetry Book," p. 10.

C. WHY POETRY SHOULD BE READ are :—

1. It gives fibre and tone to our sense of the sacredness and mystery of human life, correcting the superficial view so easily acquired when "the world is too much with us."

2. It educates the sensibilities and brings mellowing influences to bear on culture and character, correcting the hardening influences of the utilitarian and commercial atmosphere about us.

3. It reveals to us the beauties of the world, correcting the souring influences which spring from the merely critical exercise of the faculties.

Until *the method advocated in this paper* has been tried it cannot be known how easy and delightful it is to establish relationship with the great poets and to find that poetry does all these things for us and many more in addition.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* THE GIRDLE OF TRUTH—*Eph.* vi. 14

THE shield of faith, and the sword of the Spirit, with perhaps one or two other pieces of the Christian armour, are frequently spoken of and quite readily understood by all Christians. But this "girdle of truth" of which Paul speaks, how rarely we hear it mentioned, and how few of us perhaps have any very clear idea what the Apostle meant by it. What was the use of the military belt or girdle which the soldier first bound around him before putting on any of his armour? Have you ever watched a navvy when he had some extra strain to bear buckle his belt one or two holes tighter? You will know why he did it. If it did not increase his strength it at least gave him greater control over such strength as he did possess. And that is the use of the Christian's girdle, to pull him together and brace him ready for the conflict. Peter speaks of "girding up the loins of your mind," and it is the same idea which Paul expresses here. We are to "gird our loins"—the loins of our mind,—"with truth" that there may be no slackness of belief when we are confronted by the enemy. If we would contend for the faith with success we must do it with wisdom and sound understanding, and hence,

I. The Need of Intellectual Conviction. This was very necessary in the case of those to whom the Apostle was writing. He could foresee dangerous and troublous times ahead, and he did not consider that his readers were prepared for them. Hence he writes bidding them arm themselves in readiness for the conflict which must soon come. They are at present but "children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error," and so he had need to pray for them, "that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts by faith; to the end that ye being rooted and grounded in love may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge." It is evident that as a church they *believed*, but needed to add to their faith *knowledge*, that they might be ready to give a reason for the hope that was in them.

And is it not true that we as a church, as individuals, especially as preachers and teachers, have just that need to-day? The day of easy indolent acceptance of the truth at second-hand has gone by, and we must be able to give a satisfactory reason for our belief, and if we would have others accept our teaching we must put the truth before them in an intelligent and convincing way. This we can do only when we have a clear grasp of it ourselves. Hence the need for examining our intellectual convictions. This is a period of intellectual activity in all spheres. The old truths, or rather the old ways of stating the truth, are being subjected to criticism. It is not merely in the religious world that this is taking place, but in every department of thought. In science the old theories are held no longer, and age is no advantage to a theory unless it can stand the new light which falls upon it from the new facts which are ever being discovered.

The great cry of to-day is, "What is truth?" Men are wanting to *know*. It is a splendid sign and one in which we may see every hope, for do not we deal in the truth, and our one desire is that it shall prevail. But in the general upheaval the truths which we have held for so long will come under review and be called into question, and it behoves us to be ready always to stand by what we believe that we may do combat for the faith once delivered to the saints. In order to do this it is necessary that we should *think*. That is perhaps the great need of to-day especially amongst young people. If we would have manly convictions we must not be lazy and indifferent. There is far too much lazy belief in the world to-day. We are satisfied to believe things at second-hand instead of thinking out our positions for ourselves. This will not do. Such faith

will never stand the strain of attack. It is also true that there is a great deal of lazy doubt. Men say they do not believe this and that, when they have never taken the least trouble to examine the evidence for or against the matter. They have heard some shallow critic almost as ignorant as themselves speak against certain things, and without further thought they adopt that view and call themselves doubters. A man may often doubt things for a while, but surely if he is an honest doubter he will be seeking the light which will then sooner or later come to him. Some of those who are most loud in expressing their doubts give one the impression that they are not anxious to believe, in fact that they would much rather not, because if they did they would need to change their ways or pronounce their own doom. No ! we must have neither lazy belief nor lazy doubt. The man who has no definite views of truth is open to the attack of the adversary, hence the supreme importance of having strong convictions concerning the truths we hold and teach. Let us therefore consider,

II. How we may get this Intellectual Conviction. If we would have firm convictions we must above all things be perfectly honest. First then we must bravely face our position and know exactly where we stand. Religious thought and inquiry is not as some seem to think a sin, but a duty. We are to "prove all things." It is the things that are good that we are to hold fast. Was not Christ Himself often obliged to stand in opposition to the current thought of the day, and to take up a position utterly opposed to that held by the accredited teachers of His day ?

One of the things which strikes the reader of the New Testament most forcibly is just this fact that Christ needed so frequently to call upon the religious people of His time to examine their position and disassociate themselves from the mere traditions of the past and get back to the bed-rock truths. Do not let us mistake convenient things for essentials, or when in the fight these things get carried away we shall be unduly alarmed and probably strike our flag when there is not the slightest need. We must fix our attention on the great truths and let the others take their true position. Let us value dogmas, symbols, rites and ceremonies ; but let us allow them only their real value. Inasmuch as they throw light on or serve to maintain the influence of the great central truths, they are of value, but when once they would so press to the fore as to claim recognition for their own sake then they must be thrust into the background, lest it should become true of us that we "tithe mint, and anise, and cummin, and leave undone the weightier matters of the law." Truth is the great thing. All the past teaching has been an attempt to state it, and we in turn must make our attempt. This means that we must

bravely face the problems which confront us and work them out for ourselves. It will not be an easy thing of course. But we must give careful study, and patient meditation, the while under the direct guidance of the Holy Spirit who is to "guide into all truth," if we would come to an intelligent conception of the truth.

So then we must hammer out our belief each one for himself, for a ready-made faith is not of much use. We have the raw material given to us. It is for us to work it up. We have all the facts to hand, it is for us to construct the theories which will best explain them. Ruskin has said that "truth must be ground for every man for himself, out of its husk." This is true. The truths we most value and most strongly adhere to are those which we have discovered for ourselves. Of course in prosecuting this enquiry we shall gratefully make use of the devoted labours of those who have gone before us in this field. Some positions have become so well established that we shall need only to see them to at once adopt them as our own. Others we may perhaps modify for ourselves to some extent. When a scientist writes a new book on some branch of study he does not throw over everything that has been held on that subject, but looking over the whole field from the standpoint of an independent observer he restates the whole belief on the subject from his point of view. In some things he follows exactly the statements of others, in others he states the old views in rather different language, sometimes he needs to depart entirely from the old views and says, "My reading of the facts lead me to believe so and so." But let us always remember this that whatever the interpretation, the facts always remain the same. For example it matters little how we may attempt to explain the atonement, the fact that the death of Christ does atone for our sins remains untouched. The Bible is for the Christian the great storehouse of facts. It is for him to carefully study all the facts and find his own interpretation of them. A teacher will be of great value to direct his studies but not to give finished statements of what the one taught should believe. Each must decide for himself after the most exhaustive examination of the facts that he can make. Some are afraid to start on such a task because they are afraid that they will make errors in judgement and come to wrong conclusions. Most probably they will. It would be strange indeed if they didn't, but what of that? If they go thoughtfully on they will gradually correct their judgements and so attain to the right view at last. Surely definite error is better than mere indifference. Bacon says, "Truth will emerge sooner from error than from confusion." A definite theory whether it be right or wrong gives some starting point for thought a motive for the accumulation of facts, and for their

arrangement. A theory forms a framework into which to fit the facts as they are discovered one by one. So long as all the facts fit, stick to the theory. If they won't fit never seek to force the facts, but at once seek a new explanation. Suppose we start out with some view of truth which is incorrect, in time we discover it to be so, but we have gained much, for we have all the facts to hand and can rearrange them and find a new truth behind. Let us above all remember this, that truth is eternal and never changes. But our statement of the truth may need to change from time to time to meet new conditions of thought, and to include new discoveries in the world of fact. Let us then seek reverently to know the truth, not ruthlessly putting aside the statements of that truth which have been handed down from the past but always seeking to state in the language of our own time the eternal verities as they have been discovered to us.

T. Shirley Herrick.

The Law of Compensation

He that sinneth against Me wrongeth his own soul—Prov. viii. 36

Amongst the books within the covers of the Bible there are more suitable books than the Book of Proverbs for public worship, others more suitable for private devotion, others more suitable for the inspiration of ideals, but there is no book better for a man to take who wishes for wise counsels with reference to the practical conduct of life.

The text is a concise and comprehensive statement of "Compensation," and it will not be wasting time to spend a few minutes considering first the chief terms of the statement, and second, looking for illustrations of the operation of the law in actual life.

A. There are three words in the statement which need a little explanation. They are the pronoun "*Me*," the verb "*sinneth*," and the noun "*soul*."

(*a*) The pronoun "*Me*" stands for "Wisdom," but that same word "Wisdom" needs extraordinary care in our day because it is so often applied to less exalted forms of wisdom. For example there is the "worldly-wiseman." The self-seeking, self-satisfied man, acute and shrewd, who knows the way to get on in the world, whose "wisdom" is nothing but self-directed prudence. That is not the sort of wisdom meant by this word. (*b*) There is a nobler sort of "wisdom" which consists in a knowledge of science, politics, and literature. That is not the sort of wisdom meant by this word.

This "wisdom" has to do chiefly with what are called "morals." It refers more to doing than to knowing. It presupposes that there is a right way of conducting life, and the wise man is the man who knows that way and acts

according to his knowledge. (*b*) There is a Divine order according to which we ought to regulate our personal life, our conduct to others, and our conduct towards God, and we *sin* against that order when we allow lust and not conscience to lead us, when we treat others unjustly, and when we fail to render to God that reverence and obedience which are His due. (*c*) In the Old Testament the word *soul* means something like what we mean by the word "person," but since the word person is not always clear in its reference it is better to use the word *self* in this connection.

The meaning of the text, therefore, may be put clearly like this: He who transgresses the divine order for the conduct of personal, social, or religious life wrongs himself. Or like this: Any infraction of moral law reacts on the offender.

There is nothing novel in such a statement. It is trite enough. It was taught us long ago in the nursery. Yet it needs thinking about often and much. Its formula may be learned in the nursery, but its solemn veracity can only be learned by much thought and often by much bitter experience.

B. Let us seek for illustrations of the truth of it in the life about us. We might begin where Emerson begins in that famous essay of his on "Compensation" and find that "The law blazes through all *the earth*. Throws itself into every point. The universe is alive with it and all things are moral."

We might find illustrations of it in *history*, especially in the old doctrine of Nemesis. Momsen said, "There is a nemesis for every offence against the moral order of the world." "Nations are ruined for lack of attention to the moral order of the world. And let us not think this ruin is miraculous. It is a natural consequence of the law of life, which acts with all the certainty of gravitation in the physical world" (Arnold).

We may draw the net a little closer and see how our individual lives are lived under the operation of the same law. That means (*a*) that any man who sins against the divine order for the conduct of life wrongs his own *body*. In Talbot's book on Degeneration in the "Contemporary Science Series" we are told that every single offence against moral law leaves a bad mark upon the body, and these bad marks accumulate so that in a few years a man has a body of much lower type than he began with. One whole chapter is devoted to the stigmata of degeneracy, and there is a grim list of thirty-eight marks most of which can be produced in one life-time by sinning against the divine order for the conduct of personal life. (*b*) The man who so sins wrongs his own *mind*. To do that it is not necessary to be vicious. It is enough to let the interests of the body be supreme. There is a great danger of this being done by men who would shrink from vice as from the touch of fire. It was said recently by one who knows that "The love of sport

is becoming so prevalent that it is paralysing all the higher activities of the mind in thousands of young men." (*c*) The man who so sins ruins his own *will*. For a long list of illustrations read the chapter on Habit in James's "Principles of Psychology." (*d*) The man who so sins destroys his own *happiness*. There is a well-known passage in the Proverbs which says "Stolen waters are sweet," and it is often quoted as if it were universally true. But it is not so and it was not intended to be so regarded by the writer. The words are put by him into the mouth of a bold bad woman who was trying to persuade a man to do wrong. "No man ever enjoyed doing wrong since the world began."

In such ways it is possible to illustrate this truth which is old as human life. It needs often to be considered afresh, for the greatest problem the Church has ever had to face has been "how to prevent men sinning against wisdom." One might have thought past experience enough to serve this purpose. But it is not. One might have thought education would have been enough to prevent it. But it is not. One might have thought philosophy and science would be enough. But they are not. But we do hear and we do read and we *know* that if men make Jesus Christ their Master, and consecrate themselves to His cross, they become new men filled with a holy enthusiasm to live wisely. When they follow Him and seek for strength by drawing on the Divine Cross, there comes into their life a power such as mortal men have not in themselves—a strength which redoubles all their endeavours after the ways of wisdom, which are ways of purity and peace.

ROBERT J. WARDELL.

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*DESERTING THE SAVIOUR

From that time many of His disciples went back, and walked no more with Him—ST. JOHN vi. 66.

In the parable of the Sower our Lord gives us an insight into this retrogression and desertion (Matt. xiii. 4-6, 20, 21). But the real cause of their declension was not "tribulation and persecution"—that were pardonable, considering the frailty of human nature—it was disappointment in Him. Their desertion was the action of the shallow heart. It formed a pathetic anti-climax to Christ's "year of public favour." (Bruce's "The Training of the Twelve," pp. 116-149). The gathering together of the five thousand is an instance of that fervid enthusiasm which is characteristic of the East. "Jesus was the Idol of the hour: they could not endure His absence: they could not see enough of His work, nor hear enough of His teaching." Yet they deserted Him. What were the reasons?

I. THEY WERE GUIDED BY IMPULSE RATHER THAN CONVICTION. They acted from shallow impressions rather than deep principles. Therefore after the miracle of the loaves they determined upon a bold and reckless scheme. They would take Him by force and make Him their king. *It was not redemption they looked for but revolution.* They had misunderstood Jesus, and when He failed them, as they thought, they deserted Him. There is something weird in the contrast of verses 15 and 66. The sentences mark the extremes of public feeling. The crowd would welcome the miracle-worker but not the mystic. He who can multiply loaves is popular; He who talks of the Bread from heaven is undesired. Jesus put this to the test in the Capernaum discourse. The result was they forsook Him as "an impracticable dreamer."

Humanity has a way of deserting its favourites as soon as they cease to please. They who shouted in favour of David, "Saul hath slain his thousands, but David his tens of thousands," permitted him to become an outlaw for self-protection. They who sang "Hosanna," shouted "Crucify." Herod heard the Baptist gladly, and then consented to his death. The Greek world revelled in the wisdom of Socrates and then forced upon him the cup of hemlock. The populace of Florence went almost frenzied in their admiration of Savanarola and then burned him. *Where there are no established convictions there is always fickleness of character.* Principles are the ballast of character. You cannot move the man who feels intensely and thinks profoundly. "I can do no other; here I stand; so help me God." A man like that will not desert. The absence of these principles leads to retrogression and desertion.

II. THEY WERE SUPERFICIAL RATHER THAN WHOLE-HEARTED IN THEIR ATTACHMENT TO JESUS. Therefore a momentary disappointment blotted out the memory of past mercies. They forgot the miracle of the loaves. The reason why there are so many withdrawals from the fellowship of the Church is that men forget the gift of pardon and the manifold mercies of God. *Lack of devotion to Christ leads to desertion of the communion of the Church.* Often the alleged causes are trivial.

Possibly the Twelve did not understand the mystic discourse on the Bread of Life any more than these so-called disciples. But they were attached to Him in such a way that their devotion did not waver. When the causes of the Charing Cross disaster were being investigated it was discovered that the fracture was due to a bad "weld." The external parts of the "weld" were perfect, but internally at some places there was no metallic union. Therein, figuratively, lies the secret of this desertion of the Master. There was no spiritual communion, and when the last strain was made upon their faith

and loyalty they withdrew. But the love to Christ which is real and deep admits of no desertion. "Believing where we cannot prove,"—such fidelity Christ demands of His followers.

III. They were Dominated by the Material rather than the Spiritual. "They seek earth and heaven is thrust upon them." Like the man in Bunyan's parable who was so intent upon the sticks and straws of the earth as to miss the celestial crown above his head, they lost the heavenly kingdom in the earthly. "How can a man give us his flesh to eat?" said they of Capernaum. We hear the same to-day. Missing the spiritual in the material, the real in the apparent. Literalists miss the Divine in the human. The discourse is full of sacred, sacramental meaning. Argue from the miracle of the loaves to the miracle of grace. It requires a spiritual faculty.

Great are the symbols of being, but that which is symboll'd is greater;
Vast the create and beheld, but vaster the inward Creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives, thrill the sensitive nerves of receiving.

And so behind the words of Christ are the realities they proclaim. *Of all His followers He demands three things: (a)* a loyalty that will endure a disappointment; *(b)* an attachment that will withstand a strain; *(c)* a faculty that will discern the spiritual.

Herbert S. Seekings.

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* The Offering and Sacrifice of Christ

Walk in love, as Christ also hath loved us, and hath given Himself for us—Eph. v. 2.

These words express the vital and cardinal fact of the Christian faith, the essence of revealed truth, the marrow of the Gospel. That which especially characterises Christianity is not the moral principles of the New Testament, nor is it ecclesiastical polity, nor its teaching respecting the mode of the Divine existence, but the atoning sacrifice of Christ.

The annual festival of man's redemption diverts our thoughts from the ordinary routine of religious observances, to the first principles of the doctrine of Christ, and stimulates our faith and love and zeal.

I. The Offering and Sacrifice Christ Presented to God. The universe was at His disposal, and had He given gold and silver and precious stones, had He given millions of cattle and rivers of oil, and all the treasures of earth, that gift should have been valuable, though utterly ineffectual to redeem a fallen guilty world. Had He given a host of the holy angels whom He loved, that would have been a rare gift, though equally ineffectual. But He did not stop short of a gift, the

worth of which cannot be computed, and in comparison with which everything else dwindles into insignificance, for He gave Himself the greatest gift infinite beneficence could bestow. Endeavour to realise what that gift includes and involves.

1. *His Divinity;* all the perfections of His absolute Godhead. Less would have been a mockery of our misery, and an insult to the rights and honours of the divine government. Divinity alone could meet the momentous crisis, and bring about righteous reconciliation.

2. *His humanity.* In His inimitable condescension He became man, and gave all that He became as man; gave His perfect, sinless humanity, with all its fulness of the Spirit.

3. *His obedience.* He fulfilled the law, magnified it, and made it honourable. His holy life was a perfect commentary upon the law of God.

4. *His sufferings and death.* He endured unknown sufferings in His body, His senses, and His soul, for the dignity and innocency of His nature brought with it vast capacities of suffering, which we cannot possess or understand. He was subjected to the most ignominious and excruciating death, "even the death of the Cross."

5. *All was perfectly voluntary.* It could not be otherwise since He was God as well as man. The will of the Father did not coerce the Son; His will met with the hearty concurrence of Christ, hence He could say, "Lo, I come," etc. There was no external compulsion brought to bear upon Him which He could not have resisted with infinite ease. But with the entire concurrence of His will, He deliberately yielded Himself up to death, that He might accomplish the Father's will, and effect the redemption of mankind. Perfect voluntaryness was essential to the worth and efficacy of His offering and sacrifice, for there can be no merit in exacted suffering and death.

II. The Specific Purpose for which the Offering and Sacrifice of Christ was Presented to God. Christ did not give Himself for us in some vague way, for our benefit, and on our behalf, as a soldier gives himself to warfare for the benefit of his country. Not merely as a martyr, sealing his testimony with his blood, nor as an example of fidelity, to move us to repentant tenderness and a holy life. Christ gave Himself specifically "for us"; in our room and stead and place, as "an offering and sacrifice for human sin," procuring for us "eternal redemption," without which the example would be of no avail. It was in this great capacity that Christ gave Himself for us:

> By the Eternal Spirit made,
> An offering in the sinner's stead.

Any so-called "views" or "theories" of the Sacrifice of Christ, which rob it of its substitutionary character, are without

scriptural foundation, and are therefore valueless and dangerous. Cling tenaciously to the substitutionary work of Christ. His dying love speaks to you personally, and asks in return, the love of your poor heart.

III. The Offering and Sacrifice of Christ as Acceptable to God and Exemplary to us.

"For a sweet smelling savour." The allusion is to the ancient sacrifices which were often sprinkled with precious perfumes. Used to illustrate the supreme satisfaction and pleasure of the Father in the atoning work of His beloved Son.

The *grounds* on which it is so eminently acceptable are such as these: It is a sacrifice of His own appointment. It is in itself a sacrifice of all-surpassing purity and worth and efficacy. It brings the highest glory to His character and perfections, and satisfies every requirement of His righteous government. And it is therefore the means of eternal salvation to all who by faith make it their own.

The *evidences* of its acceptance are such as these: His resurrection, ascension, exaltation, etc.; the descent of the Spirit (Phil. ii. 6; Heb. x. 12; Acts ii.). If Christ's sacrifice is so perfectly acceptable to God, surely it should be so to us. We should receive it and rest upon it for pardon and cleansing and power and life eternal.

Infinitely acceptable to God, Christ's sacrifice is also *exemplary to us*. Our lives are to be characterised by love. Love is to be the encompassing element and directive principle. We are to love all men for His sake, even our enemies. We are to live the loving life not only because Christ loved us, but *as* He loved us—self-denying and self-sacrificing. Not evaporating in sentiment and empty talk. Christ's love as the motive of ours, is of all motives the most powerful; if that fails all others must be powerless. This lofty standard and model rebukes and condemns much that is unloving in our lives. Let us follow His loving Spirit and principles, so shall we live in an atmosphere of sunshine. Alfred Tucker.

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* The After-Glories of Christ's Sufferings—1 *Peter* i. 11

Here, and elsewhere, St. Peter teaches that the sufferings of Christ, and the glory alike, were necessary parts of the divine plan of human redemption (chap. iii. 18). Such sufferings must have had wonderful issues depending upon them. Let us contemplate with reverent attention the glory which followed His incomparable sufferings:

I. While yet He Hung upon the Cross. Then it was that the Prince of Darkness seemed to achieve his complete and final conquest. The hitherto unconquerable Redeemer was smitten by His foe, and had bowed His head in death.

What more could the powers of vengeance desire? The struggle of 4,000 years was more than recompensed in this single and decisive conflict. Yes, it was a triumph, one that will never cease to be the theme of admiration and delight throughout eternity. But that triumph was His, not his who hastily exulted, but His who so meekly fell; His who cried with a loud voice, in token of complete and sublime triumph, "It is finished"! That was the first announcement of the glory which resulted from His suffering life and death. Its wondrous significance. To attempt to supplement Christ's finished work by any works of righteousness, is not only to be guilty of consummate folly, but to insult the majesty of heaven. In self-renouncing faith, rest upon the finished work of Christ.

II. In His Victory over Death and the Grave. The Prince of Life—the predicted Conqueror of death—lay silent in the tomb, and the Prince of Darkness seemed to triumph. See the Saviour rising from the tomb—the perfection and availableness of His Atonement is established, and the pledge of final redemption from the tomb. What fulness of consolation and glory the resurrection of Christ has brought to light.

III. In His Ascension to the Seat of Supreme Dignity and Dominion. He ascends amid the shining and enraptured hosts in attendance upon Him. Through the celestial portals He passes to the Throne of the Everlasting Father. Who can tell what then transpired behind the veil which conceals the spirit world? "Crowned with glory and honour," made Priest and King.

IV. In the Achievement of His Spiritual Victories and the Establishment of His Kingdom. Pentecost, and subsequent triumphs are the earnest and pledge of ultimate victory. In the last century Christianity gained more converts than in the previous eighteen. This new century will far outstrip the last. When the whole earth shall be renewed then Christ's glory will be complete, and He shall see of the travail of His soul and be Satisfied.

Will He be glorified in your salvation? Will you be numbered among the triumphs of His constraining love and renewing grace? Will you work with a patience, and pray with a fervour, and give with a cheerfulness and liberality befitting those who believe in the after-glories of Christ's sufferings? Alfred Tucker.

Love's Purpose and Promise—1 *John* iii. 1-3

An angel could not so well expatiate to us on the wonders of redeeming love. St. John is feeling as he thinks and thinking as he feels: his own rich experience lifts him up from logic to devout adoration, as in a rapture he cries, "Behold," etc. He

had seen and handled that love in its embodiment, he had realised it and received its stamp in his privileged position as a child of God, and on his character as a saint. Now with heaven in full view he stood on the confines of time rejoicing in hope of the glory dimly revealed, but soon to shine in all its radiance. Our text is rich indeed, not only with the wealth of revelation, but as coming from one whose knowledge, experience, and response to the love spoken of, were perhaps as full as mortal has ever known.

We are invited to consider, not merely the purpose and result of redeeming love, but *that love itself*:—the very essence of Deity, for *God is Love*, going forth toward us in compassion, to recover and reconstitute fallen man. What this love is in its immensity and its eternity we can no more fathom than we can measure the sunlight or compass infinity. But we can bask in the sunshine and occupy our place in space, and so we can enjoy our interest in this love and thus gain some idea of that which in its fulness no created intelligence can comprehend.

We shall be best able to contemplate this wonderful love in its manifestations; partly in its purpose, as revealed and answered in time; and partly in its promise, as now only partly revealed, but to be fully manifested in the future. In each part definite results are arrived at in the experience of those who accept this love, by which we may test ourselves.

I. Redeeming Love—its Purpose. "That we should be called the sons of God." It is the love of the *Highest* for the lowest. We were created capable of bearing the divine image, and love refused to give us up. Though we had openly revolted, were impenitent and ungrateful; though corrupt in nature and defiant in practice, "while we were yet sinners," Christ died for us. Herein was love indeed.

With all the resources at God's command our race might have been set aside and a new series of beings created who should more worthily respond to their Creator's purpose; but God refused to give us up and the rather gave up His Son to die for us.

Love divine was embodied in our nature, bore our griefs and carried our sorrows, bare our sins and expired under the hands of those it longed to save. As manifested on the Cross, let us adore redeeming love.

1. This love has been *bestowed* on commonplace sinners like you and me; literally and really *upon you and me*, upon sinners in every day dress and living the common life of men and women. It has come down to us and now rests upon us even though we are dead in sins and red-handed in transgression. *God loves*, not because of our worthiness, but in spite of our unworthiness; He longs again, out of the ordinary materials in us, to build up living temples for himself that His glory may be

displayed in us. To pardon will not suffice, to adopt and bestow privileges is not enough: He will beget us anew and make us in nature and life His *children*, investing us with all the privileges and possessions which the relationship implies. "I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

2. This *purpose* is actually *accomplished* in the *believer*. "Now are we the sons of God." This is no mere figure of speech, but a real experience. As John applied it to himself we are not disposed to doubt it, but neither must we exclude the whole church of the faithful designated by the term "little children" whose sins were forgiven and who knew the Father. But if so, it is the common privilege of all believers, of you and of me, if we have indeed known the love of the Father, and if it has taken effect in us. Note, too, the emphatic certainty with which he speaks: we ought to be no less certain. But on what grounds are we warranted in such an assurance? The consciousness that we have known and believed the love which God hath for us (iv. 16). The experience, therefore, of such a change as brings the conscious forgiveness of sins and a true knowledge of God as our Father, because the Spirit witnesses to it (ii. 12, 13). The love of the brethren, indicating that we belong to the family (iii. 14). A natural abhorence of sin and a hungering and thirsting after righteousness (iii. 9). The possession of a life which the world cannot understand, because it knew Him not (iii. 1). If these evidences meet in our experience and life we shall be able with confidence to say, "Beloved now are we the sons of God!" Thus we walk in light, in fellowship with God.

II. Redeeming Love—Its Promise. It doth not yet appear—but *we know*. It sometimes seems to us that we are left much in the dark in regard to the future. But as it is impossible to make an inquisitive child of four understand how he will feel at forty, so we cannot at present know how we shall feel when this corruptible has put on incorruption. Paul was caught up into Paradise, and doubtless what he saw and heard was a stimulus of great value to him, yet he never described the vision in detail: he could not—he had heard unspeakable words which it was not lawful [or *possible*, see margin] for man to utter. Had he uttered them we should probably have been nearly as much in the dark as now, in consequence of those words not having relationship to such a mode of life as we are conversant with. If some Central African chief were brought over as Cetewayo was, to England, and shown the buildings and works of Art, and indulged in a sight of the glories of our palaces and picture galleries, with the dainty foods and drinks and luxurious furniture of civilization; if I say, he saw all this intelligently as a savage could, and on his return to his

people he attempted to tell what he had seen, he would find it impossible. The vision would be with him till he died, but it would remain with him only, and he would be very far himself from being able to understand what he had seen. So, no doubt, it was with Paul, and so it would be with us, if while in our present immature condition, a sight of the glory to come were to be afforded us.

As the experiences of life wait for us and as we arrive at them we understand them, so it is with the details of the future life. Till we know by actual experience what is meant by such terms as "Heaven," "the glorified body," "the joy of our Lord," etc., we cannot anticipate distinctly the glories that await us. In regard to these things the most illiterate child of God who is in glory knows far more than any living Doctor of Divinity. But there is something we do know which should fully reassure us, for it carries in it the pledge of all blessedness. *We shall see Him as He is.* This implies more than it expresses.

We cannot see God now, partly through physical incapacity, but especially through want of complete moral compatibility. But here is assurance that our resurrection body, like unto His glorious body, will be fitted for the manifested Divine glory: that God will not need to screen His glory as He did from Moses or to hide it in the flesh as in the Person of Christ in order that mortals may safely gaze, for we shall see *Him as He is*: that a full deliverance awaits us from all that now ever makes the consciousness of the divine presence a cause of fear to us, when all darkness is passed from our nature and the light in which there is no darkness at all shall be our loved abode.

But that we may see Him as He is we must be like Him. Only as we respond can we know. Only love can understand love; only mind can appreciate intelligence; only the pure in heart can see and delight in God. When our childhood is passed and we are the manifested sons of God before the universe, it will not merely be by a divine acknowledgement which none can gainsay, but by a manifested family likeness to the Father which will command universal assent. The whole creation is now waiting for this final and glorious manifestation of the sons of God.

Such is our *hope*, and where it is genuine it has this result—"Everyone that hath this hope set on *Him*, purifieth himself, even as *He* is pure." This is the tendency of the new nature "That which is born of God sinneth not." Even here we begin to bear His image, "As He is so are we in this world." The vision of God is dawning gradually as we are able to bear it. The pure in heart see God.

C. O. Eldridge, B.A.

* "THE COMMON FAITH"—*Titus* i. 4

The common Faith is the faith of the whole Brotherhood—the Christian Faith. It is the objective Faith: *what* we believe, not the believing.

I. IT IS NOT ESOTERIC, A HIDDEN MYSTERY, the privilege of a select few, of an order, a priesthood; but *the inheritance of "God's elect"* (ver. 1) which consists of all who believe.

II. IT IS ACCORDING TO GODLINESS (ver. 1). It does not render men independent of the law; either of the Christian law of love, or the ancient law of righteousness. It is in harmony with the supreme code of ethics, with the noblest rule of life—*godliness;* that is, not only devoutness, but likeness to God.

This is the test of the Faith. A faith that admits *of loose views* of what Christ requires, and *of loose living* is not the Christian Faith.

III. IT IS "MANIFESTED THROUGH PREACHING" (ver. 3). Preaching is to concern itself with declaring the Faith; not with speculation in relation to it, as if the purpose of preaching were to find it out; for it is the manifested word of Christ.

It is to be proclaimed, not discovered; exclaimed, not disclaimed; explained, not explained away.

We have something definite to preach. What is it? It is the holy truth that God loved all men, and has redeemed all in Jesus Christ from sin to salvation, to moral and spiritual health and beauty—in a word, to Godlikeness; and that all who receive Him receive redemption, which includes "eternal life which God, who cannot lie, promised before the world began' (ver. 2).

This is the burden of preaching—to make manifest "the common Faith," "the Faith of God's elect."

IV. THIS BURDEN WAS COMMITTED TO ST. PAUL (ver. 3), and it is *committed to all who are called to preach.*

(a) It is a *Divine entrustment.* Think of its sacredness, of its responsibility, of the honour it confers, of its supreme joy.

(b) We preach with Divine authority. It is "the commandment of God" (ver. 3).

(c) We preach in view of the Cross. It is "the commandment of God *our Saviour.*" The thought of "our Saviour" ever brings Calvary before us. So that it is *under the authority of love* the preacher unfolds his message, and it is the love he proclaims that subdues the hearer. R. C. C.

Notes and Illustrations

The Girdle of Truth *(Eph. vi. 13)*.—In girding himself for the field, the first thing the soldier does is to fasten round his waist the military *belt*. With this he binds in his under-garments, that there may be nothing loose or trailing about him, and braces up his limbs for action. Peace admits of relaxation. The girdle is unclasped; the muscles are unstrung. But everything about the warrior is tense and firm: his dress, his figure and movements speak of decision and concentrated energy. He stands before us an image of resolute conviction, of *a mind made up*. Such a picture the words "girt about with truth" convey to us.—*Findlay*.

The Offering and Sacrifice of Christ *(Eph. v. 2)*.—The fact that Christ "gave Himself up for us an offering and sacrifice to God"—gave Himself, as it is put elsewhere, "for our sins"—throws an awful light upon the nature of human transgression. The blood spilt in the strife with our sin and shed to wash out its stain, reveals its foulness and malignity. All that inspired men had taught, that good men had believed and felt and penitent men confessed in regard to the evil of human sin, is more than verified by the sacrifice which the Holy One of God has undergone in order to put it away. It was felt that "the blood of bulls and goats could never take away sins," that the sacrifices man could offer for himself, or the creatures on his behalf, were ineffectual: the guilt was too real to be expiated in this fashion, the wound too deep to be healed by those poor appliances. But who had suspected that such a remedy as this was needed, and forthcoming? How deep the resentment of eternal Justice against the transgressions of men, if the blood of God's own Son alone could make propitiation! How rank the offence against the Divine holiness, if to purge its abomination the vessel containing the most sweet fragrance of His sinless nature must be broken! What tears of contrition, what cleansing fires of hate against our own sins, what scorn of their baseness, what stern resolves against them are awakened by the sight of the cross of our Lord Jesus Christ!—*Findlay*.

The After-Glories of Christ's Sufferings *(1 Peter i. 11)*.—Δόξαι, not commonly used in the plural (but see 2 Macc. iv. 15), may refer to the successive manifestations of Christ's glory—Resurrection, Ascension, Pentecost, Miracles (Acts iii. 14), Judgement—or to the glory of Christ, and the glory that shall be bestowed on His faithful. To St. Peter, the essence of the Gospel, seems to be in suffering and glory, to St. Paul, in free grace and deliverance from law. Hence the former sees a just and permanent picture of the Christian life in Isa. liii., while the latter looks back, not to the prophets (except Hab. ii. 4), but to Abraham. Hence, to St. Peter, the admission of the Gentiles is no great mystery; the Church is continuous. Further, in St. Peter's view (as in the Gospels), the great obstacle to Christianity is the suffering of Christ, and so, in fact, it always has been to Jew (Justin's *Trypho*) and Greek (the *True Word* of Celsus), and in modern times, because His suffering involves our acceptance of the law of suffering. But, in the view of St. Paul, the great obstacle is the tendency of men to rely upon their own merits, which is a common and serious defect, but applies, as regards Christianity and Judaism, rather to

the professor than to the faith ; it could not fairly be charged against the best Jews of old, and modern Jews would not plead guilty to it.—*Biggs (Inter. Crit. Com.).*

The After-Glories of Christ's Sufferings *(1 Peter i. 11).*—St. Peter is speaking of the prophets and their several partial Messianic foreshadowings, separate prophecies of suffering being crowned with separate prophecies of glory, both alike πολυμερῶς καὶ πολυτρόπως. On the other hand in the two other places the subject is not the broken and scattered anticipations of old time, but the single supreme glory of Him who suffered under Pontius Pilate. The antithesis of suffering and glory stands with equal clearness elsewhere; in this Epistle iv. 13, v. 1, 10; also in Rom. viii. 17, 18; (2 Cor. iv. 17 with θλῖψις); Heb. ii. 13; and above all Luke xxiv. 26.—*Hort.*

The After-Glories of Christ's Sufferings *(1 Peter i. 11).*—The gospel is represented as the doctrine of the sufferings and glory of Christ, as the means of salvation. The worker of this salvation, whom the prophets and apostles make the sum of all their doctrine, is Jesus Christ, and the sum of that work of redemption, as we have it here, is His humiliation and exaltation ; His sufferings, and the glory that followed thereupon. Now, though this serves as an encouragement to Christians in their sufferings, that this is the way by which their Lord went into His glory, and is true also of Christ mystical, the Head with the members, as the Scriptures often teach us, yet I conceive it is here mainly intended as a summary of the work of our redemption by Jesus Christ, relating to the salvation mentioned (ver. 10), and as the cause for the effect, so it is put for it here. The prophets inquired, and prophesied of that salvation. How? By searching out, and foretelling the sufferings and glory of Christ. His sufferings, then, and His after-glories are our salvation. His suffering is the purchase of our salvation, and His glory is our assurance of it; He is our Head having triumphed, and being crowned, makes us likewise sure of victory and triumph. His having entered on the possession of glory, makes our hope certain.—*Leighton.*

"A Common Faith" is a faith mutually shared by the apostle and his disciple; it is a link that binds them into spiritual unity. Perhaps there is a reference to Titus' Gentile origin, which in Paul's view made no difference to his spiritual status under the gospel blessing. From the point of view of the first Christian instruction, Titus was Paul's child; in the light of his subsequent knowledge and experience, Titus was Paul's brother and equal.—*R. Martin Pope.*

The Fly on the Pillar.—There is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence, as he saw in St. Paul's Cathedral a fly moving on one of the pillars. "It requires," he says, "some comprehension in the eye of an intelligent spectator to take in at one view the various parts of the building, in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the

whole, or the distinct use of its parts, was inconspicuous. To that limited view the small irregularities on the surface, of the hewn stone seem to be so many deformed rocks and precipices." That fly on the pillar, of which the philosopher spoke, is the likeness of each human being as he creeps along the vast pillars which support the universe. The sorrow which appears to us nothing but a yawning chasm or hideous precipice may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole. The dark and crooked path in which we have to grope our way in doubt and fear may be but the curve which, in the full daylight of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch!—*Dean Stanley.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1905-1906

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY: Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTE

The New Session begins next month, although the work of most classes does not begin till September. [For Summer Class (XXXIII.) see below]. Subscriptions, however, are payable in May and students are urgently requested to select their classes *before* they send their subscriptions, if possible. All students should endeavour to join and pay subscriptions in June in preference to September, and by no means in August.

IMPORTANT FOR TUTORS

The Tutors are requested to note the three following points:—

1. For Specimen Class Reports for last year see the PREACHER'S MAGAZINE for June, July, August, and September.

2. When Reports are sent for this year, the address of each Prize-taker should be given. (One prize for 15 students who have sent 4 papers out of the 7).

3. The names should be given of all who have sent 5 papers and taken 70 per cent. of the marks attainable—that they may receive Honourable Mention in the Prize-List.

XI. ETHICS

WORK FOR APRIL: Sections IX. and X. The training of the Christian Conscience, and Conclusion—The Goal. Questions: 1. Analysis. 2. Indicate the evils of casuistry. 3. How may the Christian Conscience be trained?

XIV. COMPARATIVE RELIGION

WORK FOR APRIL: Read pp. 277-305 of Geden and pp. 32-41 of Grant. 1. Briefly indicate the history and tenets of the Shi'âhs. 2. How has the

doctrine of "the inner light" been developed in Muhammadanism? 3. Explain very briefly "Al-Mahdi, Assassins, Darwish," "Doors," "Protestants of Islam," "Jihâd." 4. What is the doctrine of the "concealed Imam"? 5. Sketch the personal career of "the Bab." 6. Mention points of agreement between Muhammadanism and Christianity.

XV. LOGIC

WORK FOR APRIL: Questions: 1. In what way does Logic classify terms? Give the logical characters of London, horse, library, friendly, friendliness. 2. What are the different forms of Immediate Inference (§ ix.)? Give the rules and apply them as far as possible to "All dictionaries are books," "Some books are not dictionaries." "Some roses are yellow." "No roses are blue." 3, State and prove the rules of syllogism, showing the fallacies to which their violation leads. 4. Write notes on hypothesis, cause, verification, analogy, periodic variation. 5. Point out briefly the differences between Inductive and Deductive reasoning in Method and in aim, and show how both enter into scientific research.

XVI. PSYCHOLOGY

WORK FOR APRIL: Questions: 1. Distinguish the various types of movement known to you. 2. How is it that instinct plays a smaller part in human than in animal life, and less in the case of the adult than of the child? 3. Explain clearly what you understand by the term *will*. Chapter viii. may be read with advantage, but no questions will be asked upon it.

XVII. ENGLISH LITERATURE

WORK FOR APRIL: Read Chapter ix. Note specially pp. 190-196. Learn the extracts given. Coleridge's Ancient Mariner and some of his prose work, Wordsworth's Poems (a selection), Scott's Ivanhoe, The Antiquary, and Waverley and Lamb's Essays (a selection) will repay for all the time given to them. Questions: 1. Give instances of Wordsworth's interest in religious life from his poems. 2. Write a criticism of any one of Scott's Novels. 3. Try and point out some of the attractions of Coleridge's and Lamb's Essays. 4. What are the respective defects of Byron, Keats, and Shelley? Can you account for their popularity as poets?

N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.

XXXI. BIBLE ENGLISH

WORK FOR APRIL: Revise last sixteen chapters, and show in the following passages (1) the misleading word, (2) How it became misleading, (3) The meaning of the whole passage:—Job iii. 12; Luke xxii. 28; Joshua xv. 3; Matt. xvi. 24; Jer. xlix. 31; 2 Cor. v. 1; Matt. xx. 26; 2 Tim. iv. 3; Matt. v. 13; Rom. xii. 17.

XXXIII. SUMMER CLASS

In response to many requests, another experiment in the direction of Summer work will be tried. The Text-book will be McWilliam's *Speakers for God (3s. 6d.)*, and the Tutors, Revs. G. C. Gould, 4, Queen's Road, Erith, Kent; Patrick Pizey, Blacton, Four Oaks, Birmingham; W. H. B. Gibbon, The Manse, Parkstone S.O., Dorset.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR APRIL: Read Introduction and pp. 1-71, together with Prophecies of Amos and Hosea (R.V.). Questions: 1. What are the functions of a true

prophet? 2. Has Amos a message for our own times; if so what? 3. Note the outstanding differences between the prophecies of Amos and Hosea, and say which you think to be the greater prophet, giving reasons for your judgement. 4. What do you learn from Hosea as to the political problems of the time? 5. Give a brief analysis of Hosea, Chapter xi.

To the Editor of the Preacher's Magazine

March 16th, 1906.

My dear Sir,

Will you kindly allow me space to correct the title of the second book set down for the Local Preacher's Connexional Examination, 1907, Elementary Section. The correct title of the book is *A Short Introduction to the Literature of the Bible*, and not as stated in the Minutes of Conference.

Yours faithfully,

John Bell.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

April 1—Doers—*James i. 22*

How prone we are to leave things unfinished! Nowhere so much as in the sphere of duty. We know duty very well, but we don't put the finish to duty by doing it. We hear what is right and stop with listening. Hence St. James gives us

1. A warning. "Not hearers *only*." The word of God comes to us and we hear it, but nothing else happens. How much of what we know we leave undone! "Thou shalt love the Lord . ."; "Depart from evil"; "Do good"; "Believe on the Lord Jesus Christ"; and many more simple and well-known words of which we are "hearers only." We scarcely ever get into trouble because we don't know.

2. A commandment. "Be ye doers of the Word." This is the voice of authority, we *must* be doers. That is what the Word is for. To hear and not to obey is like having an eye and not using it. Only by doing do we become right. We are not good because we know in what goodness consists, but as we do it. (Luke viii. 21). Thus do we find the good. Remember the two builders of our lesson to-day. The sand built house swept away was that of the man who heard only; the rock built house was that of the man who heard and obeyed (Matt. vii. 21).

Let us learn what a wonderful difference there is between hearing only and hearing and doing. Jesus said, "*Blessed* are ye if ye DO them" (John xiii. 17).

April 8—The Holy Day—*Exod. xx. 8*

The Sabbath was God's special gift to His people. By it they were to remember the creation of the world by God, and how He rescued them from bondage. In it they were to do no work but were to rest as God did

when He finished the world. God has given to us a holy day in which we remember that Jesus rose from the dead, and that the Holy Spirit was given to the world.

1. They were to keep it holy. It was to be separate from all the other days. From the doings and pleasures and thoughts of the common days of their life. It was to be put aside for God in a special sense, to call to mind that He was their Creator and Saviour. So our Sunday is kept by God's people separate (holy) from the other days for the worship of God. Whatever we do or enjoy, God is to be in all our thoughts and ways. It is separate from other days because we celebrate such wonderful things.

2. They were not to forget God's will about His day. As the days hurried on, and they were busy with their work and thronged with the common pleasures they might forget. Let boys and girls remember the holy day: Look forward to it. Make earnest use of it. Rejoice in it. There is very much truth in what they used to sing about the Sabbath well spent. We should sing:

The Sunday well spent,
Brings a week of content.

April 15—WHAT JESUS IS—*St. John xi. 25*

What is Jesus, about whom we hear so much, to us? The answer is to be found in what He said about Himself—"I AM." I AM Bread, Water, Light, the Way, the Truth, the Good Shepherd, the True Vine, and the Life. This last is the great "I AM" towards which all the others lead. He is our Life now and hereafter. In our Golden Text the thought is about the life after this. Death had come to the home of the sisters and they were in sad fear about what there was beyond the grave. Jesus said, "I am . . the Life."

1. Jesus will be our Life in heaven. Just as He makes the beauty, joy, goodness, gladness of our life here, so will He there. Heaven will be a wonderful life; not merely crowns and harps and golden streets.

2. Jesus is our Way to heaven. Between the grave and the glory land there is the resurrection. It is like a bridge into the other land. Jesus is that bridge. It will be as if our mother had come to us in the morning and called us to the sunshine of the day (John vi. 39). We need not therefore fear, the Good Shepherd here will be our Good Shepherd there. If we have Jesus we possess everything. "He that believeth hath eternal life."

April 22—"S—S"—*St. Luke vii. 50*

Here we have the story of a sinner saved. Perhaps the most beautiful story in the Gospels. There were two classes of people about Jesus, the righteous who knew and kept the law, and sinners who did not. This woman belonged to the second class. By some word or look or deed Jesus had won her love and she came to Simon's house to give expression to it. Then Jesus said the most wonderful thing to her, "thy faith," etc. Our golden text teaches us:

1. Something about salvation. "Saved," what is that? "Thy sins are forgiven." She had many sins as we all have, for there is no heart that is all good. God's forgiveness gives us also a new heart so that we may not

sin again. I am sure this loving woman would not have gone away in peace if she did not know that sin was cast out of her heart as well as forgiven.

2. How to get it. "Thy faith." She trusted the word and the love of Jesus. Somehow she knew that He could save and she trusted Him to do it. In what she was doing she was showing her faith. It is the same for all of us, if we trust in Jesus He will save us. Faith is like the chain which couples the carriage on to the engine. Or like the little tap which turns the steam power into the engine.

3. What happens. "Go in peace." That means satisfaction, courage, joy. Sin is strong but we need not fear, He will keep us. People may mock but He approves. Our heart is sorrowful because we have grieved God, but we may be glad since He is merciful.

April 29—Precious Seed—*St. Luke viii. 11*

Jesus had spoken the parable of the Sower, how he casts the seed on this side and that; and how some falls on good soil and some on poor. The disciples asked Him what He meant by it. "The seed is the word of God."

1. It is seed. Seed is the germ of the perfect plant or flower. Apple pip of an apple tree, grain of corn of the ear of wheat. No crop without seed. God's word is the germ of what? Of goodness, Christian character. No salvation, no perfection without the seed (Word).

2. It is sown. Mothers, teachers, preachers sow it. God Himself brings it to memory. Hearing is having our minds sown with the precious seed. A promise or precept is like a seed of life when it falls into the right soil.

3. It needs soil. In the parable we have the soil trodden into a path, shallow soil on the rock, and soil foul with thorns as well as the good soil. A poor crop may come of bad sowing or poor soil. We must prepare the ground for it by earnestness and care. If we listen and receive and obey we shall bring forth the hundred-fold.

REVIEWS

The Century Bible. Psalms lxxiii.-cl. By Rev. T. Witton Davies, B.A., Ph.D. London: T. C. & E. C. Jack. 2s. 6d. net.—It is unfortunate that the Psalter should have been divided between two authors but as far as possible Dr. Davies has avoided going over ground traversed by Dr. Davison in his volume on Pss. i.-lxxii. The present volume is decidedly more "advanced" than the former but for the most part its critical positions would be regarded as "moderate." For ourselves we find it impossible to accept the principle that such passages as xvii. 15 must be "made to refer to the present life only" lest it should suggest the larger hope of a life beyond the grave. Nor do we think that even if the text be amended and translated "I being righteous shall gaze on Thy face: I shall be satisfied with Thy form" it can be adequately paraphrased "He

would be content to have fellowship with God in this world." We should also demur to the statement that, "The doctrine of Sheol and the practice of necromancy, which is so clearly connected with it, are really survivals of that ancestor worship which the Israelities found in Canaan, and which, in part, they adopted." The Israelites believed that Jehovah was still the God of their ancestors—and our Lord drew from that faith a great argument in favour of the doctrine of the life beyond the grave—but ancestor-worship is quite another thing. One of the best portions of this commentary is the "I Psalms" (Introd. 19ff.). The expositions of the individual Psalms are able but rather lacking in the devotional element. They appeal more to the student than to the disciple.

The Methodist Hymn-Book. Illustrated. By John Telford, B.A. London: C. H. Kelly. 5s. net.—Already a considerable and important literature has grown up around the Methodist Hymn-Book. Mr. Telford has done for the new book what the late G. J. Stevenson did for the old, but he has done the work better and with much wiser judgement as to the character of the "illustrations." Only a man of Mr. Telford's diligence and previous preparedness could have produced so large and satisfactory a book in so short a time. It will be practically indispensable to all Methodist preachers and class-leaders, and of no little value to students of hymnology.

The Allens of Harrock. By Edward H. Jackson. C. H. Kelly. 5s.—A good Methodist story of the present day with enough of *story* in it to hold the reader's attention and make him anxious to know how the course of true love will end. The characters are well-drawn—especially James Melville, though Mr. Jackson makes the mistake of letting him come into a great fortune in the closing paragraphs. But it is obvious that the author had a good deal more on his mind than the writing of a religious novel. His sketches of the Didsbury tutors of *our* day (golden days, of course!) are excellent. So are the conversations which deal with the great questions of faith and life. Those who know Mr. Jackson will be sure that the book abounds in good poetical quotations, and some poetry which is not quoted. *The Allens of Harrock* ought to be popular in all Methodist Homes.

Lessons from Life (Animal and Human), with an Introduction by Rev. Hugh Macmillan, LL.D. London: Elliot Stock. 7s. 6d. (Specially offered to Ministers, Teachers and Students at 3s. 9d.).—This volume is good to read at odd moments for the facts related are full of interest and the book abounds with curious information. To the preacher it offers a little worked mine of illustrations. There are very few hackneyed quotations and all shew skill and judgement in selection and presentation. We give a specimen on p. 185 (The Fly on the Pillar).

Mistaken Signs and other Papers on Christian Life and Experience. By Rev. W. L. Watkinson. The Man with the White Hat or the Story of an Unknown Mission. By C. R. Parsons. London: C. H. Kelly. 6d. each.—Most welcome additions to the sixpenny reprint series. Mr. Watkinson's *Mistaken Signs* was his first book and has held a high place in modern

Methodist literature. It will reach a still wider public in this new and cheap form. Mr. Parsons has never done anything better than *The Man with the White Hat*. It is a most popular story, full of life, pathos and humour.

Library of Methodist Biography: Richard Watson, Theologian and Missionary Advocate. By Edward J. Brailsford. London: C. H. Kelly. 1s. —We are delighted to see this addition to an attractive series of little books. Richard Watson was one of the greatest of Methodist preachers. Thomas Jackson's *Life* is very good, but it is ponderous and little known at the present day. Mr. Brailsford has told the story of his saintly life with much sympathy and in very felicitious language. We hope this series will have an immense circulation. It has begun well with men representative of various forms of service—the ecclesiastical statesman, the evangelist, the theologian.

John Wesley's Journal. Popular Edition. London: C. H. Kelly. 1s.— There has been a great revival of interest in Wesley's *Journal* of late and there is no doubt a place for this cheap abridgement. It is closely printed but not difficult to read, and the editorial work has been admirably done by the Rev. N. Curnock.

History of the Wesleyan Methodist Church of South Africa. By Rev. J. Whiteside. Illustrated. London: Elliot Stock.—Books of this type are very valuable to the student of modern Church History. Methodism in South Africa has a fine record of enterprise, devotion and success. Its work has been that of a Colonial Church and of a great missionary organization. Its triumphs over heathenism form a great chapter in the story of missionary work. Among the most interesting chapters are those on "The Chain of Stations" and "The Strenuous Struggle with Heathenism." Mr. Whiteside has given us a most readable volume which will be of great use to future historians of Methodism.

The Mecca of Methodism. A Collection of Permanent Photographs with Descriptive Sketch. By Rev. Charles Burbridge, Curator of Wesley's House. London: C. H. Kelly. 1s. net.—This is a most interesting collection of photographs which will doubtless be valued by thousands who visit the sacred places of City Road. Mr. Burbridge adds very interesting notes which give the necessary brief explanations. The work is executed in first-rate style.

MEN AND BOOKS : A MONTHLY SURVEY

Spiritual Criticism *

DR. PIERSON'S volume has its distinct place in the lines of defence of Biblical revelation, has its uses for preachers and teachers, and is adapted for private devotional reading. Let us say at once that there is a good deal in the book of which we cannot approve. It is apt to force meanings upon Scripture instead of finding them there; it is often overstrained and over-subtil; it sees miraculous intervention in arrangements for which ordinary intelligence is a sufficient account; it confuses orderly progress of events with hidden Divine superintendence of the Book that records them. And it is inaccurate: it cites a passage from the Pastoral Epistles as from the *Revelation* and builds an argument upon the mistake, and ascribes another passage from the same source to the *Hebrews;* it tells an apocryphal anecdote about "Peter Mackenzie, the Cornish Miner"; and so on. But for those who can distinguish between things that differ it has a real value. Take its illustrations with discrimination and a grain or two of salt, but its main argument is a powerful reply to destructive criticism, inasmuch as it shows the spiritual unity of the entire Bible. It is a storehouse of choice sayings and happy suggestions for Bible readings. Take a sample or two. Here is a much-needed warning against the danger of the cry, "Back to Christ!"

> Some say "Back to Christ!" as though we could have Christ without the Word. Even those that know experimentally what it is to have Christ revealed within, how would they ever have been introduced into that holy experience if they had not first come to the outer court of the Holy Scriptures, and there, under natural light, been able to see that the seal of God was put upon Him as the centre of prophecy? The written Word and the living Word are linked inseparably, inevitably and eternally, and he that despises this Book despises Him.

Striking is the comment on Luke xvi. 31 :—

> "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Here the exact trend of rationalistic criticism was indicated nearly two thousand years ago; for it began in

* *The Bible and Spiritual Criticism. By Arthur T. Pierson. James Nisbet & Co., Ltd. 3s. 6d.*

disputing the authenticity of Moses' writings; then it went from that to dispute the inspiration of the prophets; then it passed on to question the authenticity and infallibility of the words of Christ; and now it is disputing whether He even rose from the dead.

Here, again, is a suggestive study on the words "In Christ": Romans, "In Christ, justified." Corinthians, "In Christ, sanctified." Galatians, "In Christ, crucified." Ephesians, "In Christ, ascended." Philippians, "In Christ, satisfied." Colossians, "In Christ, complete." Thessalonians, "In Christ, victorious." Hebrews, "In Christ, bettered." [The word "better" occurs thirteen times in that Epistle, at the critical points of the argument]. And so you may go on through till you get to Jude, "In Christ, preserved." So that little phrase interprets every one of those books. It is the link that unites them all: "That he may gather together in one all things in Christ." He is the unifying Bond.

A trifle fanciful, perhaps; not quite perfect exegesis; but—well, try it for a Bible-reading.

A Study of Genesis

After rather long delay the Second Part of Mr. Strachan's *Hebrew Ideals* has been issued. The two Parts form a work that we can recommend confidently to preachers and teachers. The chapters of Genesis are divided into sections, to each of which a brief heading is prefixed, followed by terse, illuminating comments, bringing out the aspect of the history indicated by the title. For example, Gen. xxxii-xxxiii. is headed "Wrestling"; the sub-titles are Protection; Truth; Trial; Prayer; Power; Watch-night; Wrestling; Israel; Mystery; Dawn; Reconciliation; Enough; Unity. Each comment is short and strictly to the point, and generally illustrated by happy quotations. We give three examples:—

The Right of Younger Sons

Genesis seems to be written for the purpose of overturning all our ordinary ideas of the rights of primogeniture. It advocates the divine rights of younger sons. It teaches us that God's choice is rarely pitched where man's would be. God prefers Isaac to Ishmael, Jacob to Esau, Judah to Reuben, Ephraim to Manasseh. Even the modern principle of the careers open to the talents falls short of the Divine method of working; for God often passes by men of the most brilliant gifts, and uses the most unlikely instruments to do His work. Not that He ever acts arbitrarily; He has a reason for all His actions and all His choices. But He exercises His sovereignty and bids us exercise our faith. "None can stay His hand, or say unto Him, What doest Thou?"

Bethel

"This place," said Jacob, as he stood at Bethel in the morning light, "is none other than the House of God, and this is the Gate of Heaven." What kind of a place is Bethel to look at? It is no green oasis with

murmuring brooks and rustling leaves and soft refreshing shades inviting travellers to rest. Bethel is a bare moorland, gashed and scarred, strewn with tumbled rocks, where no one would voluntarily spend a night. Yet to Jacob—and to many another after him—it was like the Presence-Chamber of the Most High. "Faith inverts the vulgar order of things, and brings the mind to call that apparent which it uses to call real, and that real which it uses to call visionary." The other expression which Jacob applies to Bethel—the Gate of Heaven—is equally wonderful. "What strange sights a little faith helps us to see! How it transforms the complexion of the world, how it pierces the veil that is hung across the face of things, and sees marvellous things behind! Till God opens our eyes, we see little. We come into the universe of God like the lower creatures—born blind. A miracle of healing must pass upon us. The Lord must put His fingers on our eyes before we can see anything of the true depths even of our common life and its relations; and, much more, of the inner life. Nay, we do not know God Himself till our eyes are opened to see Him. This wanderer thought the land of promise a weary God-abandoned spot; God opened his eyes, and he found himself lying at the gate of heaven." This is the right answer to Hazlett's familiar and plaintive objection. He says, "In the days of Jacob there was a ladder between heaven and earth; but now the heavens have gone further off, and they have become astronomical." The open eye of faith can see God even more clearly in Newton's than in Jacob's sky. The astronomical heavens are profoundly theological.

The Death of Rachel

Jacob's love for Rachel began with tears of joy at the well of Haran. When she is so suddenly snatched from him by the hand of death, the springs of his emotion seem to be dried up. We do not read that he wept for her as Abraham wept for Sarah. His sorrow was too deep for tears. His wound never healed. Long after, when he was lying, far from his native land, in his gilded Egyptian chamber, awaiting his own end, he recalled that journey to Ephrath—the halt by the way, the agonised suspense, the last words, the awful stillness—and with touching simplicity he said, "She died to my sorrow." Rachel was not faultless, but he remembered how she made the years pass like so many days, and to him she was always the dearest and best of women. She was Joseph's mother, and during the ten years in which she had no other child she lavished all her love on him; he learned nothing but good from her, and grew up to be one of the best men the world has seen. This fragile, beautiful, shortlived mother became to the Hebrews the type of suffering motherhood—their *mater dolorosa*, mother of sorrows. Life is a web of thin-spun texture, easily rent.

Mr. Strachan's method is unique, and it is carried out admirably and serviceably.

Some New Sermons *

A great divine, who is also a great preacher, was reported to have said recently that he eagerly read every book on preaching,

* *The Unlighted Lustre. By G. H. Morrison. Hodder & Stoughton.*

and as many printed sermons as he could put his hands on, in order to discover everything that he could about the art and practice of preaching. Throughout his whole career he had been trying to learn "how to preach."

This is no doubt the right attitude for every one who aims at pulpit efficiency, or who wishes to make the most effective use of his own powers. Volumes of sermons can be made useful to the preacher in many and various ways. Just as the artist studies the pictures of the great masters that he may catch their spirit and learn something of the secret of their power; so the preacher studies the productions of the great masters of pulpit eloquence, in order that he may discover the principles on which they worked, and apply those principles to his own tasks. Some sermons will give him lessons in the art of sermon construction; will teach him how to plan and build his discourse. Others will help him to discover the best methods of expository preaching; others, again, will reveal some of the secrets of the art of illustration; and others, will be more useful for stimulating the devotional spirit. Sometimes the one and only lesson he will be taught will be a much needed one on "things to be avoided."

The volume before us—a volume of sermons preached in Glasgow by the Rev. G. H. Morrison, M.A.—may be used to illustrate one or two points. They are not great sermons; they cannot be regarded as models of constructive power; are topical rather than expository or even textual; but they are by no means commonplace or merely average. They may best be described as charming examples of simple, homely, and interesting addresses on themes pertaining to the spiritual life; and while not strong either in exegesis or evangelical appeal, are yet winning in their presentation of the truths selected by the preacher.

They help to show, *e.g.*, how a preacher's reading, especially if he is gifted with observation and insight, will suggest topics and materials for sermons.

The Unlighted Lustre

In reading the "Life of Sir Walter Scott" by Lockhart, there occurs a remark made by Sir Walter that has often come back to me in quiet moments. It was on the occasion when Lockhart first met Scott, at a small gathering of friends in Edinburgh, and after dinner the talk fell on living poets, with many of whom Scott was on terms of intimacy. A

reverend gentleman present—a principal from St. Andrews—was lamenting that he had never seen Byron, and Scott fell to talk on the beauty of Byron's face. "Doctor," he said, "the prints give you no idea of it; the lustre is there, but it is not lighted up." I confess that I have been haunted by that sentence—the lustre is there, but it is not lighted up. It seems to me so pregnant and so suggestive that I shall take it for my theme this evening. First, I shall speak a little on unlighted lustre; then secondly, on some of the ways in which it is kindled.

"The Glorious Lamp of Heaven"

A week or two ago, when we were all looking with interest towards the eclipse of the moon, I took up again a fascinating volume which I doubt not many of you have read. The volume I refer to is the "Story of the Heavens" written by Sir Robert Ball; and Sir Robert Ball is not only an astronomer who holds high and honourable rank among men of science, he is also a writer of pure and lucid English. Reading that volume I was deeply impressed by all that Sir Robert had to tell about the moon; but I think that I was arrested still more powerfully by the strange and wonderful story of the sun. Time and again I found myself laying down the book overpowered by the thought that the Lord God is a sun. The kinship between that creature and its great Creator shone out from the pages in unexpected radiance.

In this particular discourse the *divisions* also are worthy of notice. They are:

1. The results that flowed from the discovery of the right place of the sun.
2. How beneficent is the power of the sun, and yet from what a vast distance it is exercised.
3. Without the atmosphere the sun could never bless us.
4. When the sun is invisible we still see its reflected light.

One or two of our author's illustrations may be added:—

"Not Worth While"

I saw the other day, in one of the old English minsters, a library of ancient books called the chained library. . . To me the most interesting volume there was a copy of Sir Walter Raleigh's History, and it was interesting because it spoke so eloquently on this theme we are considering to-night. For once, long ago, the poet Matthew Prior was reading this volume, and as he read by candle-light he fell asleep; and when he wakened the candle had burned down, and through more than a hundred of these precious pages, a little circle of print had been burned away. Now we do not think of poets as very patient persons; the things they ought to do, as Rossetti said, are just the things they can't do; but Prior set to work with his own hands, filled up the gaps, wrote out the missing passages, and the work is so exquisitely and beautifully done that a casual reader would hardly notice it. There might be nothing remarkable if you or I did that; we are not haunted by the large dreams of the poet. But Matthew Prior was dowered by God's gift, and yet this lowly and humble labour seemed worth while. So in an instant, out of that minster tower, my thought went flashing to the hills of Galilee, and I saw One greater than any poet, and gifted from heaven with something more than genius,

spending His days in a lowly and humble service which half the world would reckon not worth while. You will never measure aright Christ's lowly toil, till you remember his magnificent outlook.

THE POWER OF CHRIST

I read the other day in some book about China a remark that had been made by a young Chinese convert. He belonged to the literary class, and had studied Confucius, and the remark he made was something of this kind. He said, "The difference between Confucius and Christ is not so much a question of morality ; for I find the golden rule in the sacred books of the East, and a great deal more that Jesus might have uttered ; but the difference is that once I was told what to do, but left quite helpless and powerless to do it ; but now with the ideal comes the power."

"THE ETERNAL RELIGION" *

In this volume Mr. Brierley has given us another series of his fresh and interesting studies on subjects pertaining to religion. His purpose here is to deal with what he calls "final religion"—with Christianity as the "Eternal Religion." In presenting his views on this great subject, he tells us that he has been guided by three main ideas :—(1) He has aimed at the "exhibition of certain principles essential to the understanding of the scheme as a whole" ; (2) some of the leading positions of Christianity have been pointed out ; and (3) religion as thus expounded is applied to some of the more prominent phases of present day life.

The book, however, is not thus formally divided ; although it is fairly easy to see the drift of the writer's argument as he makes progress with his chosen theme. He has much that is forceful and striking to say on such topics as : "The Eternal Revelation," "The Eternal Gospel," "The Story of Morals," "On Human Perfection," "Converts," "Necessity," "Faith as a Force," etc., etc.

Those who have any acquaintance with the author's earlier volumes will know what to look for ; and while his readers may not always agree with either his arguments or conclusions, they will find his discussions of these subjects stimulating in the highest degree.

The following sentences on "preaching" will be interesting to all our readers :—

JOHN WESLEY'S SERMONS

Historic Christianity is, as we have confessed, full of moral failures. But it has had also the most magnificent successes. They have always

* "*The Eternal Religion.*" *By J. Brierley, B.A. J. Clarke & Co.*

come, and always will come, when the Gospel in the fulness of its moral is combined with the fulness of its spiritual power. The modern pulpit, as an instruction in this whole matter, cannot do better than to re-read the sermons of John Wesley. In those wonderful compositions, examples of the purest English, the great evangelist, who did more for England than all the eighteenth-century thinkers and politicians combined, offers us a gospel which stirs to its depths the spiritual passion, and then turns this force to the performance of every human duty. The Church to-day can do no better than to copy that model.

NATURE, A PREACHER

Nature has become, as never before, a preacher to us, the most formidable rival to all other preachers. These last, indeed, need, above all things, to get instruction in her schools. Her "Lessons on Preaching" are the best extant. This orator has something for every capacity; her word for the little child, her problem for the deepest mind. She clothes her truth in beauty, she adorns it with infinite illustration. Robert Hall used to read everything in order that, on the topics handled, he might always be ahead of his hearers. Nature is always ahead of her hearers. Behind her baldest commonplaces are depths of meaning which no plummet can sound. This is the teacher that never tires her audience. Every day she has something fresh. What holds us to her is her infinite suggestiveness. What she offers is, we always feel, only a lure to what she conceals.

Another paragraph may be quoted as setting the doctrine of PERFECTION at a new angle, if not in a new light :—

"Be ye perfect" is our word. Yet think of the "perfection" of our fingers as compared with those of a Paderewski; of our muscular system as compared with that of a Sandow; of our scholarship as related to that of a Max Müller, or of a Harnack! In this one realm of omissions, of failures, to make the best of our faculties, and to increase thereby the depth and height of our being, how enormous is the lack of the best of us, how absurd the complacency which would regard ourselves in such aspects as "perfect."

There is another point not to be forgotten in a discussion of this question. It is that we can never consider human perfection either in a general or in a theological sense, as a question of the individual alone. A perfect man requires a perfect society. We cannot, howsoever we may try, get away from our relation to the brotherhood. This is the truth at the bottom of Socialism.

To sum up. The Gospel is a Gospel of perfection. To its ineffable height we are all of us called. The indwelling Christ is for us the daily victor over sin. But His greatest work in us is to open incessantly to our gaze the new depths of the riches of His calling, and to make us, in the light of that great vision, aware, as never before, of the poverty and bareness of our present state, and athirst for the yet untrod altitudes to which He points.

Here is another thought full of suggestion to all students of

FOREIGN MISSIONS

The convert is always a giver as well as a receiver. Each contributes

something of his own to historic Christianity. The conversion of the Latin races brought into the Church the rigid discipline of Catholicism; the entrance of the Greek peoples gave her the creeds and a dogmatic theology. It was the stern, cruel temper of the North African peoples that produced in a Tertullian and an Augustine that dark, fearsome aspect with which for centuries they clouded the Christian eschatology. With the new races that are yet to come in the same law will hold. A converted India and China will mean new conceptions of the Gospel. What they will bring will be only less in importance to what they take. . . . There may yet arise in China or India men who, at least to their own countrymen, will prove as original and as influential exponents of Christ as he of Tarsus has been to us.

The book should be read by all who care to see what a fresh and vigorous writer has to say on some of the pressing problems of to-day.

THE PROBLEM OF THE OLD TESTAMENT

BY THE REV. J. ROBINSON GREGORY

ON the title-page of Dr. Orr's *Problem of the Old Testament** is the motto: *Nubecula est, quae cito evanescet,* "it is but a little cloud, which will quickly vanish." So judgement is passed upon the "recent criticism" which attempts to destroy the authority, the inspiration, and the historical veracity of the Old Testament. This scholarly, painstaking, well-reasoned volume warrants the verdict. Those who have not been overawed by the learning and reputation of the critics, or fascinated by their splendid audacity, or puzzled by their ingenuity, or borne down by the sheer mass of their complicated and contradictory theories have long contended that their pleadings fail at the bar of common-sense. The most distinguishing feature of Dr. Orr's Prize Essay is its shrewd and sturdy common-sense. With adequate learning, with an almost German faculty for minute and laborious investigation, Dr. Orr combines the sound self-possession which renders him master of his erudition—and of his subject. The wood is not hidden from him by the trees, the architectural plan of the building by the joinings and tracery of the stones. Very suggestive is it that, immediately after stating the problem in terms of criticism, he examines "the Old Testament from its own point of view."

* See "The Bross Prize" in last month's PREACHER'S MAGAZINE.

Of course, he can have nothing fresh to advance on this subject, but it is, now-a-days, nearly unique for a great scholar to put this in the forefront of his discussion. Yet obviously this is the only course consistent with sane reason. Two or three years ago the present writer argued:—

> Often it is urged strongly that, for critical and literary purposes, the Bible must be treated precisely as any other book, and the demand is admitted almost as often as it is made. At first sound, nothing could be more reasonable; nevertheless the plea cannot be sustained in its completeness. The claim to inspiration enters its *caveat;* and that has the right to primary decision. By all means, treat the Bible as you would any other book that claims inspiration. See whether that claim is well or ill-founded. If, by any process, the inspiration is established, then you have an unique book, one that possesses an element differentiating it from all others. A collection of books composed and connected as is no other collection of books must have literary features of its own. This is not to discount criticism, much less to bar it. Only criticism, to be valid, must either take unique phenomena into its constant consideration, or, if this lies beyond its province, submit to subsequent correction on behalf of the omitted elements.*

This contention still appears to him unanswerable. But the critics generally do not even act upon their own principles. Whatever legitimate objections may be taken to Dr. Reich's assaults upon the higher criticism, he certainly has shown that its literary methods of treating the Old Testament differ conspicuously from those which would be applied to "any other book." It is scarcely too much to say that extreme criticism begins by assuming the untruthfulness of the Hebrew records. Dr. Orr has repeated occasion to point out that alleged contradictions have no existence, except on the postulate that the early religion of Israel could be no better and nobler than that of the surrounding heathen. One would have thought that the issues of the religion of the Hebrews, so different from those of heathenism, reflected light upon the question of origin. And—rather strangely Dr. Orr does not put this point—somewhere and somewhen the critical assumption has to be abandoned, and the difference between the Hebrew and all ethnic religions admitted, the introduction of which is, *ex hypothesi*, utterly unaccountable. Dr. Orr, however, does give only too ample illustrations of another critical habit: examples of Israelitish religion higher than that of the heathen or otherwise inconvenient are pronounced interpolations, for

* *London Quarterly Review.*

no other reason than that they are inconsistent with the later date assigned by the critics to the ideas. First the evidence is blotted out arbitrarily; then the absence of the facts to which it testifies is declared; then the absence of the facts becomes the ground of the later dating. To call this arguing in a circle is an extravagant compliment—no argument is vouchsafed at all. The appeal to "comparative religion" is deprived of validity by eliminating revelation from the religion of Israel before the comparison is made. The play of *Hamlet* with Hamlet left out is complete and perfect beside the religion of Israel without supernatural influence. The process is strikingly similar to the critical one—first remove God: then compare the Israelitish and other Semitic religions: then perceive that Israel has no superiority over the heathen; and finally decide that the knowledge of God ascribed to Israel must be imaginary because it is not there after it has been taken out.

To return to the volume before us: Dr. Orr declares that "the turning points in the discussion" are "1. Are J. and E. two documents, or one? 2. The Josianic origin of Deuteronomy. 3. The post-exilian origin of the Levitical Code." Certainly these are the crucial questions, though the first is not put too clearly.

1. Every reader of the Pentateuch, specially the earlier part of Genesis, must have noticed that some sections prefer the name God *(Elohim)*, others Lord *(Jehovah)*. The critics piece the Elohistic (E.) and the Jehovistic (J.) sections and verses together, pronounce each originally a separate document giving a continuous history, ascribe the present arrangement to an editor ("redactor" = R), and then find endless contradictions, omissions, repetitions, dependence on later thought and authors; and thus destroy the trustworthiness of both narratives. Often, perhaps generally, we can account for the choice of name by the connection in which it is used: Elohim denoting the God of providence and universal government, Jehovah the God of grace and of Israel. But the criterion sometimes fails. The critical question is too complicated for discussion here. It must suffice to say that Dr. Orr shows that, when they are treated fairly, J. and E. do not contradict each other. Whether the writer of Genesis (presumably

Moses) combined two earlier documents, or wrote a continuous history with two such documents before him, or whether he superintended the work of collaborateurs (as Dr. Orr seems to think), we may not be able to decide. The literary difficulties of the first supposition are extremely serious, the second has an awkward air of artificiality. For my own part, I am inclined to think that the explanation is much simpler. Every one accustomed to composition must have noticed how prone he is, when occupied with thought rather than style, to continue the use of a name which he has once chosen; and to vary the name when his attention is called to the style itself. In certain essays of the present writer's own he finds that for several pages he speaks of "the Scriptures"; then for several more of "the Bible"; then the phrase is changed to "Holy Writ"; and again the three titles are employed almost indiscriminately; and again there is an evident effort at appropriate variety. Such a habit is so natural that one cannot be surprised if Moses fell into it. Be this as it may, there is ample proof that the manner of the composition of the Pentateuch does not damage its trustworthiness.

2. The critical position is that the "book of the law" found by Hilkiah in the temple was Deuteronomy, and that those that hide can find. In other words, Deuteronomy was a "pseudograph" (=forgery), the handiwork of Hilkiah and his fellow-conspirators, palmed off on Josiah by Shaphan as a genuine production of Moses, and dishonestly confirmed by the prophetess Huldah. To this *bizarre* theory, worthy of the latest sensation-novel, Dr. Orr replies that from the narrative it is "clear . . that this finding of the book of the law in the temple was regarded by everybody concerned as the *genuine* discovery of an old lost book, and *that* the 'book of the law' of Moses"; that morally such a forgery was impossible, and intellectually the amazingly foolish credulity of Josiah and the nation is well-nigh equally impossible (besides, the announcement reads "we have found THE book of the law"); that the internal evidence of the book is decisive as to its Mosaic origin; and that, *on critical principles*, history confirms this origin. Dr. Driver endeavours to save the situation by placing the forgery in the age of Manasseh (a likely period!) and holding that Hilkiah and his helpers were themselves deceived. Surely this

does not require a serious answer. Fancy a scribe composing a book intended to produce a reformation, then carefully concealing it so that the reformation should not be produced! And would not Hilkiah and Shaphan detect the deception? Besides, if the date of the book is put earlier than Josiah, there is no conceivable reason why it should not be carried back to its own professed date.

3. Fewer words still are necessary upon "the post-exilian origin of the Levitical Code." Dr. Orr exhibits in masterly array and with minute carefulness overwhelming evidence for the existence of the Levitical laws ages before. But here a direct and conclusive appeal lies to common sense. The critical theory is that the Levitical arrangements are founded on Ezekiel's account of the future sanctuary and its services. To say nothing of the palpable allegory of Ezekiel's picture, or even of the utter unlikelihood of a priestly pseudographist lowering the position of his brotherhood, or of the childlike acceptance on the part of the returned exiles of the code as that which their grandparents had obeyed, the reader who does not perceive that Ezekiel's entire vision pre-supposes the existence and common knowledge of the Levitical system must be destitute of literary sensitiveness.

Would that we had room for full comment on the striking chapter on *Psalms and Prophets!* It has become almost a touch-stone of scholarship to deny to David any Psalm except xviii., as though the man who wrote that Psalm stood on a low spiritual level. Dr. Orr ascribes about a third of the Psalter to David, and gives good reasons for his judgement. He recognises, too, the predictive element in prophecy as to detail as well as general plan. He is courageous enough to deny a Second Isaiah, though he thinks—probably rightly—that a few chapters may have come from Isaiah's scholars. A remarkably sober section on *Archæology* marshals its testimony in favour of the Old Testament. If Kudur-Lagamar (Chedor-l[á]omer) is not actually read on the monuments (Hommel, Sayce, Pinches, think that it is), yet Kudur is; Amraphel is undoubtedly Hammurabi. Very wonderful is the recent vindication of Elam as a Canaanite. The Elamites were Shemites, and, unadvisedly, defenders of Genesis have suggested explanations of what has been thought the mistake of Genesis in ascribing Elam to

Canaan. Excavations have now demonstrated that the original Elamites were Canaanites; Shemitic conquerors took their name from the land they had acquired. The early date of Genesis receives strong confirmation from its writer's knowledge of a fact forgotten when later parts of the Old Testament were written, and from his ignorance of the subsequent conquest.

Dr. Orr has written chiefly for the intelligent non-professional reader. He asserts that such a reader is "almost" as capable of deciding the critical questions as the profoundest Hebrew scholar. Once again he is assuredly right. Except a few notes there is nothing in his Essay which the laymen cannot understand and judge of. The evidence of *style* can hardly be estimated without familiarity with the original tongue. But style is a much less important factor than usually is imagined.

On a few points, chiefly of detail, we are not quite in harmony with the Essay. Its own theory of the composition of the Pentateuch is rather nebulous. The chapter on the later historical books bears marks of haste. The textual difficulties of the minor prophets are dismissed too lightly. The valuable discussion of *Daniel* leaves a strange hiatus. The meaning of the Samaritan Pentateuch is overseen. There are abundant omissions, to supply which would require another volume. More attempt might be made to solve genuine difficulties. But Dr. Orr has given to the church a strong, sensible, acute examination of destructive critical theory.

CHRIST'S INTEREST IN MEN'S WORK

BY THE REV. JOHN REID, M.A.

Children, have ye any meat?—ST. JOHN xxi. 5

THIS chapter is plainly an addition to the Gospel. It is an appendix. One of the "many other things which Jesus did—the which if they should be written every one, the world itself could not contain the books that should be written."

The Evangelist had finished his story, but afterwards something brought this incident by the side of the lake to his mind, and he adds it as a postscript. We wish he had added more, that he had poured out the whole rich treasury of his memory

for our enrichment. We grudge the loss of the slightest fact or word about our Lord.

I want to speak only of the suggestions which are quickened as we allow this question to lie in the mind, and as we think of it:

1. The Master had an interest in fishing. That is the chief thought. The disciples were waiting for Him. Possibly He was longer in coming to them than they had expected. Perhaps as they waited they had begun to discuss a great many questions which only led to perplexity. Peter in the quick way that he had may have felt that the talk was unprofitable. He rose up and said, "I go a fishing." Better to take up the oar again, and hoist the sail and cast the net, than sit here talking thus. And the others said, "We also go with thee."

So they toiled all night, and when the Master came in the early morning He does not upbraid them for what they were doing. He does not hint that His designated apostles should have employed themselves in another fashion. He does not say, Is this the way you are preparing yourselves to be the preachers of the Gospel throughout the world? You should have been at your Bible and your sermons. No. no, the Master does none of these things. Like a kindly friend He enquires about the fishing, "Children, have you any meat." That is, "Lads, have you caught anything?" It is as if He had said, how have you got on with your fishing?

The point to be noticed is that he is enquiring about the fishing. That is a thought worth emphasis. We are all too ready to think that the Lord Jesus cares only for the work which we call spiritual—we imagine that He is interested in elders, ministers, missionaries; that He ordains them, charges them, watches them, helps them, is interested to such a degree in what they are doing that He takes no thought for any other of the activities of men. We speak of Christian work—what do we mean by the phrase? Preaching, teaching, visiting, and the like. We speak of Christian workers—whom do we mean? The ministers, visitors, teachers, singers in a mission, etc. We have got so far away from the simple human interests of Jesus, that some think it necessary to have a spiritual interpretation of this question of His. But it stands there to tell us that

the Lord Jesus was interested in fishing. I think that there is need that we should go over the Gospels again and read them in the light of this fact, read them as they are, without any hiding of the truth from us.

Surely the Lord Jesus must often have watched the work of a farm—especially in the quickening springtime and in the golden harvest days—watched it all with eyes that were full of interest. He would never have been able to make the work of the fields so illustrative of the Kingdom of God had He not done so. The seed sown by the sower—He saw that some of it fell by the wayside, some among thorns, some on stony ground, some on good ground. He had watched the birds coming down to pick it up. He had seen the quick short growth of the seed on stony ground, and observed how the seed among the thorns was choked and came to nothing. The harvest ears He had watched, and *counted*, some thirty, some sixty, some an hundred fold. He had watched the fishermen mending their nets, casting them into the sea, drawing them again to land, separating the good fish from the bad. Would he have sailed so often over that little lake; would He have made Himself so dear to those who sailed with Him, had He not shewn an interest in their affairs, talked with them of their work, and it may be took a hand in hauling the sail, in pulling the oar, and casting the net.

When you think of it it is amazing to find how many of the tasks and toils of men and women were noticed by Him. The merchant seeking goodly pearls, the owner of a vineyard engaging his men, the servants intrusted with talents, the shepherd and his sheep, the woman baking or sweeping the house, all these things and many more He saw; all these He watched ; all these He related to the kingdom of God and used them to help men to understand what it was. These things would never have been in the Gospel had the Lord Jesus not had a delight in them. The homely tasks and cares of men and women were lifted into the light of His glorious kingdom. The kingdom of heaven was likened to them. They were made the means of helping the establishment of the kingdom.

2. Do we not need to realise that He is the same still—that He is not only concerned about churches, and sermons, and missions, but thinks of all the things that men and women do.

He would still relate them to His kingdom, and use them for its advancement. Some of us may wish at times that we had chosen a higher form of toil, something more apparently spiritual, something in which we felt that the Lord Jesus had an interest. But we are cherishing a needless longing. The Lord Jesus is interested in what we are doing now.

Don't you think that any farmer who became a disciple would find his work more interesting, when he remembered that Jesus had spoken so much about the sowing and the growing and the reaping? Might not some of the women who followed Him take a new interest in baking and sweeping when they remembered that the Lord Jesus had thought of these homely tasks? Would those who were fishermen not see a new meaning in their work when they recalled how He had made use of their labour? I do not think that it was the first time that He had asked, "Lads, have you had a catch?" or helped them to make one.

There is a line of the poet Terence which is often quoted, "I am a man and nothing human is alien to me." But that word is only true of Jesus Christ. Nothing is beyond His interest. You can go to the work that you have to do and feel that the Lord Jesus cares how you do it. You can speak to Him not only about your temptations, your aspirations, your work in the home among the children or in the Sabbath school, but you can also speak to Him about your business—your daily tasks, and pray about your difficulties.

Did you ever do that? You would think it a dreadful thing if any minister did not seek the help of God in the preparation of his sermons. You would say that a minister who did not pray was not fit for his place in the kingdom of God. You would also say that the missionary who was engaged in the effort to extend the Gospel in heathen lands was working on wrong lines and likely to fail, if he did not look to his Master for guidance and did not ask for direction and blessing. When will the day come when the followers of Christ who are at work in the common trades and occupations of the world, will realise that they also are called to play a part in the great work of advancing the kingdom, that their business is related to the kingdom, and seek the guidance and help of Him who is also their Master in the doing of their work for Him? As far as I

can see it is not more preaching that is wanted in this land of ours. It is Christian service in the ordinary callings of men. The Saviour's work is not limited to the Sabbath day. The only way of advancing it is not preaching. He is working every day, and in every method. The merchant in his business, the tradesman at his bench, the housewife in the home, may all think that they are doing something which will help on His cause. The Master is honoured by faithful ministers, and earnest missionaries, yes, and by upright merchants, honest tradesmen, loving mothers, trustworthy servants. They too are doing what hastens the coming of the kingdom, when the will of God will be done on earth as it is done in heaven. So we can say and sing

> 'Yet these are not the only walls
> Wherein Thou mayst be sought
> On homeliest work Thy blessing falls
> In truth and patience wrought.
>
> Thine is the loom, the forge, the mart,
> The wealth of land and sea,
> The worlds of science and of art,
> Revealed and ruled by Thee.
>
> Work shall be prayer if all be wrought
> As Thou would'st have it done,
> And prayer by Thee inspired and taught
> Itself with work be one.

3. A thought like this is most cheering. Sometimes Christian people lose interest in the tasks in which they are engaged. They have to do the same things day by day and week by week, and year by year. Their labour is mechanical, monotonous, and tends to become drudgery. No work is done with spirit, or with pleasure or ease when it is done as drudgery. No work is well done then. All is dull and grey and hopeless. The task becomes a burden. But may we not receive fresh inspiration every morning as we turn to the familiar task in the thought that we are to do one more day's work for Jesus, that we are to advance His cause in the toil of the day, that we are to glorify Him in the service we have to render?

4. Would we not be cheered if we could realise that at any moment He might come to us and say as He said to the disciples on the lake "Lads, have you caught anything?" "How are you getting on?" Many of us suffer from the fact that our work is never noticed, never appreciated. Ministers

of the Gospel feel this, and have to betake themselves to the abiding comfort that the Master knows, and that no true service done for Him escapes His gracious recognition. But they are not the only servants of Christ who are favoured with this comfort. It is provided for all who serve Him with faithfulness, whatever be the form of their work. They too can expect the "Well done, good and faithful servant."

5. There is another reason why we are sure that the Lord is interested in the common tasks of men and women. They are the sphere in which they are to work out their sanctification. It is not by reading the Bible or by prayer or attending services that we grow in the Christian life. It is by the faithful carrying of the spirit of Jesus into the life we live and the work we do. Christian character is not the product of our Sabbath days, or of our moments of meditation. Our week day life has its place also. We are making ourselves then. In times of worship and communion we have glimpses of the glory of the will of God, visions of the beauty of holiness, impulses that are the promptings of the Holy Spirit. But the glory fades away and the vision grows dim and the promptings cease, if they are not followed by an endeavour to realise them. And it is in our intercourse with one another, in our toils and cares, in our business and our homes, that the endeavour is to be made. "Faith, hope, charity, these three," are all developed in the common experiences of a work-a-day life. Patience, heroism, thoroughness are exercised there. "The perfect saint," said Professor Drummond, "is the perfect citizen."

If thou art a Christian in deed and thought
Loving thy neighbour as Jesus taught,
Living all days in the sight of heaven
And not *one* only out of seven—
Sharing thy wealth with the suffering poor,
Helping all sorrow that Hope can cure—
Making religion a truth in the heart,
And not a cloak to be worn in the mart,
Or in high cathedrals and chapels and fanes.
All God's angels will say, "Well-done"
Whenever thy mortal race is run,
White and forgiven
Thou'lt enter heaven,
And pass unchallenged the golden gate,
Where welcoming spirits watch and wait
To hail thy coming with sweet accord
To the Holy City of God the Lord.

AFTER PENTECOST

BY THE REV. G. TALALUN NEWTON

They had been with Jesus—ACTS iv. 13

PETER and John were unlearned and ignorant men, according to the standard of the Scribes and Pharisees; and when they beheld their boldness they marvelled; and they took knowledge of them that they had been with Jesus (ver. 13).

These Galilean fishermen were not trained in the schools of the Rabbis, they were unaccomplished men, who did not possess the rabbinic culture of the professional teachers, and many would not listen to them, because of their association with the despised Nazarene. Similarly when Jesus taught in the temple the Jews marvelled, saying "How knoweth this man letters having never learned?" (John vii. 15). They claimed superior power because of their training, and would not listen to uncultured men, who exercised such influence in their own country.

I. *Peter and John have contributed to the progress of humanity.* It would be difficult to find two men who have contributed more to the evolution of man than Peter and John.

(a). Peter is claimed by the Roman Catholics as the first Bishop of Rome. The Epistles of these men are not exhausted yet, and in the twentieth century of the Christian era, they bear evidence of the Divine source of their power. It is impossible to estimate our indebtedness to these "ignorant" men.

(b). It is through John that God has revealed to man that the sacred source of life is *love*. "God is Love," and man is born of love.

(c). The secret source of their influence is *spiritual*—unlearned and ignorant men according to the estimate of their critics, have contributed to the intellectual development of the human race, because of their conscious relationship to God. Spiritual illumination stimulates mental activities. The scientific mind of this century is strengthened by the manna sent down from heaven. The Christian religion encourages mental development, but culture is not the condition of spiritual progress. The Divine message is delivered to the

ignorant, and to the cultured, and some of the humblest followers of Christ have been the medium for the regeneration of individuals of highest culture. When Paul visited Athens, and he beheld the city full of idols, he reasoned in the Synagogue and in the Market-place. And certain of the Epicurean and Stoic philosophers encountered him, and said, "What would this babbler say"?; and because he preached Jesus and the Resurrection they brought him to Areopagus, that he might make known to them the strange things they had heard (Acts xvii. 16-22).

"Now when they heard of the resurrection of the dead, some mocked"; "But others said we will hear thee concerning this yet again" (ver. 32), but Paul the babbler was successful in bringing men to the knowledge of the living Christ. That has been repeated through the centuries, and the humblest followers of Christ have brought millions into the secret of the spirit world. Some of the men who have contributed most to the progress of nations, such as Luther and Wesley, were despised and rejected of men, but through them God has worked mightily, and inspired the race by making known to us "what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory" (Col. i. 27).

(d). The secret of their influence is this, "They had been with Jesus." By such men God has worked mightily in all ages. The conventional Pharisee may criticise them still, but notwithstanding their limitations *God* works through them for the salvation of man. The marvellous power of the Christian character is embedded in personal relationship to Christ.

II. *The boldness of Peter and John is emphasised.*

(a). Boldness means fluency, eloquence, not impudence. They were impressed by their marvellous power. This is repeated to-day. Men who have been with Jesus speak well. The Divine Spirit fills the soul with enthusiasm, which kindles the holy fire, and the burning words are poured forth in eloquent strains. Unlearned and ignorant men possess the gift, and the world marvels at this unaccountable boldness. When unlearned and ignorant men have been with Jesus, the critic is silenced. Their extraordinary influence is known only to those who live in communion with Christ.

(b). Their enemies were convinced by their speech that they

had been with Jesus. There is another striking illustration of this in Peter, when Jesus was in the house of Caiaphas the high priest, where the scribes and the elders were assembled, and sought false witness against Jesus that they might put Him to death. But their testimony was insufficient, and the silent Jesus held His peace (Matt. xxvi. 57-75). Peter sat with the servants to see the end, and the maid approached him and said, "Thou also wast with Jesus the Galilean," but he denied it again and again. "And they that stood by came and said to Peter, Of a truth thou art one of them *for thy speech bewrayeth thee*" (ver. 73). His association with Jesus was reflected in his speech, and though in that dark hour he denied his Lord, there was sufficient evidence to convince his enemies that he had been with Jesus.

Unlearned and ignorant men cannot hide themselves from the cultured critic. The country and the county is discovered through the accent and the words. A man's associations influence his speech. The man who sits at the feet of the poet to learn of him will convince his readers that he was a pupil of Tennyson or Browning, he who was trained in the school of Turner produces evidence of the influence of his master upon him. A man's speech is evidence of his surroundings.

(c). Similary fellowship with Jesus will leave its mark upon us. Days spent on the mount with God will influence our life. The Christian has a particular accent, and a distinctive note, which will convince others of his relation to Christ. It is the privilege of the believer to reflect in his daily life the love of God revealed through Jesus Christ. The world can only be brought to the knowledge of God, through the reflection of Divine love in the Christian character of the believer. Do men think of Jesus when they hear you speak ?

III. *Their enemies took knowledge of them that they had been with Jesus.* When they recognised their relation to Jesus, they made a note of it, and listened to them because of their association with Him.

(a). This is the first clause in the indictment. Prove that they have been with the Crucified and something is gained. They were but echoes of the Nazarene. The influence of Jesus was manifested in their speech. Peter and John did not deny the charge made against them, and they were prepared to

admit the influence of Jesus upon their life and character. They knew that this charge against them would influence their enemies, but they admitted His power as reflected in their words.

(b). This has been repeated through the centuries. Men have been persecuted because they have been with Jesus. Christians have suffered death through their association with the Living Christ. Many have failed to acknowledge Christ, because of the fierce assaults of His enemies, but the true Christian will die for Christ who died for him.

IV. *There is further evidence that they had been with Jesus.* "A certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered the temple" (Acts iii. 2-8). In the name of Jesus this man was lifted up by Peter, and immediately his feet and ankle-bones received strength.

(*a*). This living witness of forty years old was standing by, and in the presence of this man, their enemies were convinced of their relation to Jesus, and they could not deny the Divine power manifested through the healing of this man. The critic is always silenced by living witnesses. Peter and John were imprisoned because they had been with Jesus, but this living witness brought five thousand men to Jesus.

(*b*). Men born again are living witnesses of the Divine origin of Christianity. The religion of Christ is not dependent upon dogmas, theories, etc., but upon millions who are saved from sin, and live in the hope of immortality. The sceptic, the critic, and the opponent of Christ is silenced in the presence of living men born of the Spirit of God. Converted men are the credentials of the Cross. Jesus died the world to save, and eternal life is granted to the believer. The opponents of Peter and John were embarrassed, and all they could do was to "command them not to speak at all, nor teach in the name of Jesus" (ver. 18). This is the last refuge of the enemies of Jesus.

(*c*). This opposition to the Christian religion is repeated to-day, the enemies of Christ are embarrassed to-day, and they still repeat the question of the opponents of Peter and John, "What shall we do to these men"? (ver. 16). "They

threaten them that they speak henceforth to no man in His name." The great reformers of the world have been commanded to silence. This is the only refuge of the enemies of Jesus. Living witnesses silence all opponents, and the powers of the world have sought to silence the speaker, and to suppress the testimony of the saved children of men.

(*d*). The heaven-born witness cannot be silenced. Peter and John answered, "We cannot but speak the things which we saw and heard" (ver. 20). The powers of the world have sought to suppress testimony for Jesus, but the living soul bears testimony to the power divine which will overcome the sources of evil. The true Christian must speak for Christ. Men may command him not to speak, but the mercy of God inspires him to produce evidence of the divine life within him. God is the source of inspiration to the believer, and men who are in the secret of the Almighty will obey God; men who have been with Jesus do not fear the opposition of man. The Almighty God is their defence, and the time will come when they will triumph over the adversary.

(*e*). The world will listen to those who have been with Jesus. The living witnesses are unassailable, and the world will rejoice in the assurance of the final victory of the God of Love who gave His Son to save the world.

THE ART OF READING

BY THE REV. R. J. WARDELL

V. Philosophy

THE present paper is not intended to serve as a text-book of philosophy, but simply to bring together a few guiding principles which may be useful to the reader who is anxious to form an acquaintance with this most important branch of the history of human civilization.

There is a two-fold interest belonging to all books of philosophy. One is interest in their technical aspects and the other is interest in their human character. Interest in the technical aspects of philosophy belongs to the professional

student and no amount of explanation can make technical philosophy easy. From beginning to end the technical study of philosophy is serious and difficult; for even a fair understanding of any great thinker demands a knowledge both of the history of thought in general and of his own period in particular and a minute examination of the works of the philosopher himself which may occupy the student's time for months if not for years.

But apart from this technical study there is a human interest in all philosophy which brings a rich reward to the ordinary reader who cares to seek for it. On this human side philosophical research may be described as *the struggle of the human spirit to understand its deepest interests and to express them in language*. The deepest interest of the common human spirit bears upon the question, How to live in the world? "The question, How to live? . . . is the question which most interests every man, and with which, in some way or other, he is perpetually occupied." Now the obvious way to an understanding of this ultimate problem is to find out *first*, What the external world is, and why it must be what it is; *second*, What the human spirit is and what it can do?; *third*, What sort of relation exists between the world without and the world within. The *instrument* to be used in this research is "the lightning of thought."

The above is the actual order in which the problems of life have been attacked by human thought in the history of philosophy. For example:—"In Greece first," said Hegel, "was the light concentrated into the lightning of thought; and the first problem of Greek philosophy was to explain the *enigma of external nature*, to account for the spectacle of the material universe, to solve the problem not of the soul but of the world."

At the head of all philosophy stands *Thales* (640-550 B.C.), who advanced the theory that the material universe is to be explained by *water*, "All comes from water and to water all returns." Another, *Anaximenes* conceived everything to be formed by one of several methods from "the unlimited, all-embracing, ever-moving *air*." The next philosopher of note, *Pythagoras* (died about 500 B.C.) taught that all forms and proportions of things are to be referred at last to *number*, and

that as nothing exists without form and measure number is necessarily the principle of things themselves, as well as of the order which they exhibit in the world. *Anaxagoras* (born about 500 B.C.) "like the first sober man raising his voice amid the confusion of persons speaking at random" was the first to announce that the world was not dead matter but *living mind*, an intelligent principle being the origin and source of all things. Then came *Socrates* with his scientific temper and religious spirit trying to establish the notions of *moral and religious obligation.* Then *Plato* who found the source of all finite existence was made up of two elements, form and matter, and that *God* was form without matter; who also originated a number of sciences such as logic and psychology.

After the introduction and establishment of Christianity throughout the civilized world the study of philosophy gradually became subordinate to the *study of theology.* For a number of centuries Christian theology merely related itself to the philosophy of the time which was a modified survival of classical speculation, but about the eleventh century a distinctive Christian philosophy known as Scholasticism began to manifest itself. The method of this philosophy was to assume the dogmas of the Church to be absolutely true and to endeavour to apply to them the principles and methods of classical logic and philosophy, and J. R. Green, in his history of the English People says that "from the moment when the Friars settled in the Universities Scholasticism absorbed the whole mental energy of the student world."

Modern philosophy had its origin in a revolt against Scholasticism and at the head of it stands *Descartes* (1596-1650). At the outset he sought to *get rid of all presuppositions and assumptions.* He doubted everything, but did so in order that he might attain to more certain knowledge. The first truth he established was his own existence, "I think, therefore, I am," and everything as clear as this proposition he assumed to be absolutely true. Such propositions he called innate ideas and amongst them he found the idea of the antagonism of spirit and matter which is only overcome by the absolute substance which is God. His successor *Spinoza* reduced matter, spirit, and the absolute to one infinite original substance, the ground of all things, possessed of many attributes, and named God or

Nature. After Spinoza came *Locke*, the writer of the famous essay on the Human Understanding with two leading thoughts running through his philosophy ; *first*, that there are no innate ideas, and *second* that all our knowledge springs from experience. Then *Hume*, who carried Locke's leading thoughts to such lengths that a man's self became nothing but a bundle of ideas without any soul underneath them or any God or reality outside them. The attempt to oppose the scepticism of Hume gave birth *(a) to Reid* and the Scottish or "Common-sense" school who argued for the necessity of admitting certain simple ideas which are primitive and universal as the foundation of all reasoning; *(b)* to the philosophy of *Imannuel Kant* (1724-1804) "the true hero of all modern thought," with his teaching that the world we know is not composed of dead outer things but of human thoughts and of so much more profound teaching that it would be unpardonable impertinence to try to sum it all up in a page or two, for "Kant is Kant, and the Lord made him, and many wondrous works besides, and it takes a long time to find such things out." From Kant to *Hegel* is a short way in the matter of years for Hegel died in 1831, but in the matter of ideas it is a long hard road to travel by way of *Fichte's* doctrine "All that is is Ego," and *Schelling's* "object and subject" to *Hegel's* central doctrine that consciousness is the fundamental and all-embracing reality, and that a study of consciousness will give us the contents of the universe; and then back to Kant again, through *Sir William Hamilton* and *Mansell*. And yet, when once the road has become a little familiar it exercises a spell over the mind that is not to be resisted, and with every milestone passed each day's journey becomes smoother than the last.

This rude outline of the history of philosophy is condensed from such books as "Ancient Philosophy" by J. H. Mayor, "Schwegler's History of Philosophy" translated by Dr. Hutchinson Stirling, "The Spirit of Modern Philosophy" by Dr. Josiah Royce, etc., and it is set down in order to illustrate the sort of *condensed chronological view of philosophy the reader must carry in his mind as one of the indispensable conditions for reading any book of philosophy with appreciation.*

But a mere chronological outline carried in the mind is not sufficient. It must be *combined with a rudimentary logical*

arrangement in which community of theme or point of view or some other common denominator is the guide. It is customary to classify philosophy into schools which take their names either (1) from some master-thinker; (2) from some place or age; (3) from some method pursued as inductive, deductive, or transcendental; (4) from the department of the universe with which they deal as cosmological, anthropological, ethical, intuitional, empirical, positivist, monist (any good dictionary will explain these words). But the most practical way for the ordinary reader to logically classify is to use *the names of the great masters of philosophy as a guide.* And after gathering together a general chronological outline in such a way that he can always carry it in his mind, he cannot do better than begin his logical study by reading over *more than once* such books as "Blackwood's Philosophical Classics," beginning with Descartes for the modern period and then following the chronological order of names. This process will probably occupy all the time he can give to the reading of philosophy for three years, and he will then be ready to settle down to the more elaborate study of some department of philosophy. Supposing he has had the perseverance to get thus far he will need no encouragement to proceed and he will find ample direction for his progress in such text-books as "Elements of General Philosophy" by George Croom Robertson, and "Handbook of Moral Philosophy" by Dr. Calderwood.

May I finish this paper by putting in an earnest plea for such serious reading as is implied in the above course? The deplorable thing about much of our life to-day is that men will not think. The line of least resistance in all things is one of the most prevalent policies everywhere. So many people will not face the *problems* of life; they will not read anything serious or anything that takes a long time unless it be for immediate utilitarian purposes. The only way to combat this tendency is for young men to gird up the loins of their minds and concentrate their moral powers, and, whilst they cannot be professional students, give themselves to serious reading. Nothing will help them to do that better than a course of philosophy.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

* What our Church Buildings Stand for

What mean ye by these stones?—Joshua iv. 6

TO the Israelites "these stones" meant something. They were not works of art set up for admiration. They were not set up for their beauty, but to point to something beyond themselves. They were memorial stones, or speaking stones, "Because the waters of the Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan."

And the text may well stand as the key-note of a sermon about the significance of the building in which we worship. The stones of this building are not put together merely or mainly as objects for admiration. They are meant to speak to us of something. They stand not for what they are but for what they mean. They are eloquent of something beyond themselves and it is concerning what they speak to us or ought to speak to us about that I wish to think just now.

A. The Stones of such Buildings Speak to us about the Existence of God and His Nearness to us all. We all believe that *God exists.* That there is One Omnipotent Holy Being who is not only King over all the earth but also our Father and Protector. We believe that He is the source of whatever is good and pure, holy and true; and that He is the centre of the spiritual realities which are not of this world, which concern the life that has no ending, and are far more important for us than the things belonging to this visible world. We all believe these things about God, and yet in most places and for most of our time the things of this visible world are so near to us and so all-absorbing that *we forget* the existence of God and the spiritual realities among which He is supreme. "You cannot see the stars when you are walking down a city street whilst the electric lamps are flaring. All those violet depths and calm spaces and blazing worlds are concealed from you by the glare at your side." So to see God and to feel the reality and importance of the most high things we need a quiet place shut in from the noise of earth where all the dazzling lights of worldly lamps are shut off and we are left alone with the infinite and the holy. *This house,* built of these stones, *is meant to be a place like that.*

We believe that *God is everywhere.*

> That He is one
> Whose dwelling is the light of setting suns
> And the round ocean and the living air,
> And the blue sky, and in the mind of man.

The presence of God extends throughout all the dimensions of the measureless universe. But the Divine Presence is not on one uniform and monotonous level everywhere. There are shades and degrees of His Presence. Sacred places where God is nearer to men than in others. Places where men may feel God's glory smite them in the face, feel the breath of His love warm upon their cheeks and see the beatific vision straight before their eyes. *This place is meant to be one of them.* If this be so then the place ought to be treated with extreme reverence. It has been asserted that one of the saddest things about Nonconformists is the careless way they treat the House of God. That they treat it with no more carefulness and reverence than they treat the halls and staircases in their own homes. There is some truth in that statement. And if it be true that our Churches stand to us for "Houses of God," we must learn to treat them with the reverence befitting such most holy places.

B. These Stones speak to us about "the Glorious Gospel of the Blessed God." We do not, as some Christians do, place crosses of wood or of stone, of silver or of gold here and there in our buildings, nevertheless the gospel of the Cross is the supreme thing about which these stones speak to us. What is meant by the gospel of the Cross is a very long story. The theme

> Requires an angel's tongue
> And an eternal day.

I am not presuming to explain it completely when I say that it is a story which meets the supreme demand of the heart and the conscience of every man born into the world. That demand is for the forgiveness of sins and the chance of a higher life. It is well-known that some writers of fiction understand the human heart better than most people. George Eliot was one of these and certain things about the human heart and conscience are written large in her books. For one thing there is the belief that if you sin you must dree your weird, take your punishment, and having taken it live on a lower plane of life for ever after. But for another thing running through her books there is a pathetic sigh like a muffled heart-break, that what has been done might be as though it had not been, and that some power might come into our life and save us from being what we are. *Forgiveness and renewal,* these are the two great fundamental wants of the human heart. And the gospel we have to preach in our buildings is the declaration of the power of Christ to deal with a man's sin so that he can stand upon his feet and be sure that he is forgiven by God and that through the Spirit of Christ he has a new chance of moral manhood. "Him who knew no sin

God made to be sin for us that we might become the righteousness of God in Him." That is the message of the gospel. It is a message that is a mystery. Nobody can fully explain it. Men have had and still have their theories about it, but no theory has ever exhausted it. The men who stand in our pulpits are sent to deliver that message, and the very stones of our Churches are eloquent of that message. If that be so then we ought to display towards our Churches at least some of the spirit shewn by the Jews to the old temple to which the Lord was so attached that his disciples remembered the ancient words, "The zeal of Thine house hath eaten me up."

C. These Stones stand for us as the Symbols of Fellowship. They speak to us about a sacred society organised by Jesus and composed of men and women bound together by a common bond of love and devotion for Him. We ourselves who worship in the Church should be as a fabric, a living fabric, a spiritual building to the Lord. We have one God and Father, one Saviour, one Faith; and we ought not only to be living stones but fitted stones, men and women so united that they form one corporate whole capable of acting upon the outside world for its good. "Know ye not," said St. Paul to a congregation of Corinthian Christians, "that ye are a temple of God." "Ye also," said St. Peter, "as living stones are built up a spiritual house." And it is by means of the mutual interchange of spiritual possessions and sympathies that we become so builded together.

If that be so is there not a powerful constraint laid upon us who worship in such Churches to see to it that no self-assertion of ours, nor any form of selfishness, should prevent us as living stones being builded together in one.

Robert J. Wardell.

The Universal Reconciliation

For it pleased the Father . . . by Him to reconcile all things unto Himself—Col. i. 19.

Christ's original relationship to the created universe was unique. Himself the first-begotten of the Father before all worlds, all things, angelic, mundane and human, were created in, through and unto Him, and in Him all things consist. All were at first "very good," in internal and mutual harmony, and in unison with the Divine nature and will. Hence it is natural that any special manifestation of the Divine attributes called for in the administration of the universe should be made through Him.

I. Need had Arisen for a General Reconciliation. This was in consequence of the advent of sin, a natural though not a necessary result of the moral freedom granted to

angels and men. Sin disorganised the angelic ranks; some fell, others retained their first estate; the fallen still rebellious, the holy, possibly, still insecure. The race of man, fallen in its covenant head was increasing in its numbers and its depravity; while the whole material creation was thus subjected to vanity and became a scene of misery, groaning and travailing in pain together. Here was a call for a greater work than that of creation. Originally there was nothing to oppose the Divine will, and all spiritual and material existences as they were called into being came in accordance with the will which was the occasion of their appearance; hence creation naturally proceeded without opposing hindrance. But the work of reconciliation is required because evil now confronts the Divine holiness; sin defies the law; human and angelic wills are now opposed to the will of God. Against these mere physical power is vain; these must be dealt with by moral influences in accord with the responsibilities of moral beings, so that they may retain their responsibility while the Great Lawgiver maintains His authority and the majesty of law. God must not connive at sin, nor angels or men be degraded by being treated as mere machines. But a new condition of things must be inaugurated whereby God shall be more abundantly manifested and glorified, and a new hope and greater possibilities must be presented which shall effectually woo the sinner, or seal his condemnation.

'Twas great to speak a world from nought,
'Twas greater to redeem.

II. Christ Became the Great Reconciler.

To this end it pleased the Father that all the fulness of the Deity should dwell in Him as incarnate. The glory was laid aside but shrouded in His humanity was that Divine fulness which still in some degree was manifested in His teachings and His wonderful life. His Person was a fair indication of the result of His work for in Him the fulness of Deity was united with the perfect humanity. The climax of His work of reconciliation was reached upon the Cross when He made His soul an offering for sin. Here human guilt and Divine justice met, the law was vindicated by a full atonement; so that mercy and truth met together, righteousness and peace kissed each other. Infinite and eternal Love was manifested as never before, and a new way opened by which that love might be poured forth freely upon the sinner who accepted the great reconciliation. And He is still, as Mediator, the great centre and administrator of this great reconciliation: to Him all power in heaven and on earth is given and He is head over all things to His church. The grace dispensed is out of His fulness, He quickeneth whom He will, He is the Resurrection

and the Life, He has received and is still distributing gifts for men, that the Lord God may dwell among them. And so He shall continue till He delivers up the kingdom again to God even the Father, when He has put down all opposing rule and authority and power.

III. His Work of Reconciliation has Universal Influence.

It has a legal influence, providing for the pardon and regeneration of the penitent sinner while allowing no excuse for sin, but making it more exceedingly sinful. It has a moral influence: Christ uplifted on the cross is drawing all to Himself. Thus despair is banished from earth and a great hope and opportunity for all has been provided. Salvation becomes to all a possibility, nay it becomes to all a fact unless they neglect or refuse it.

But its influence is universal. Things in heaven are included in its majestic sweep. As the work of reconciliation is greater than that of creation, so the manifestation of God herein given is greater. In creation and in Providence Divine wisdom, power and general goodness are manifested; but there is no such indication of His holiness, justice and love as is afforded in redemption. Well might the angels desire to look into these things for they afforded them a new conception of Deity. We can well believe that—

> The blood that did for us atone,
> Conferred on them some gift unknown;
> Their joy through Jesu's pains abounds,
> They triumph through His glorious wounds.
> Or stablished and confirmed by Him
> Who did our lower world redeem,
> Secure they keep their blest estate,
> Firm on an everlasting seat;
> Or raised above themselves aspire,
> In bliss improved, in glory higher.

And our apostle further intimates that as a final result the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.

Here then is our glorious opportunity. We have been personally concerned in the great revolt and have tasted its bitter consequences: but God in Christ has interposed and provided a universal reconciliation. Let us now accept this reconciliation and realize its blessedness.

C. O. Eldridge, B.A.

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* Christ—the Everlasting Yea

For the Son of God, Jesus Christ . . was not yea and nay, but in Him is yea—2 Cor. i. 19.

It is possible that St. Paul would never have written these words had he not been the subject of a gross calumny. They

were wrung from him in a moment of flashing indignation. He felt he must defend the honour of his action and vindicate the sincerity of his character. The calumny had arisen over a most trivial thing. He had promised the Corinthians that on his way to Macedonia he would re-visit Corinth, but circumstances made it inexpedient and his project had to be abandoned. This led to their declaring that he was fickle; that, in fact, he was a "yea-and-nay man." Paul would bend as soon as any man when principle and character were not at stake but they were so inherently sacred that at all costs they must be defended. Hence he declares his unswerving sincerity, his unassailable honour. Then, mainly as an argument, and partly to illustrate the fact that goodness cannot be inconsistent with itself, he turns from himself to his Lord and says: "the Son of God was not yea and nay, but in Him was yea."

Note what this asserts of Christ. In the realm of morality and touching the things of the soul He is God's "Everlasting Yea." He is not one who trims between affirmation and negation, but in Him is certainty. It is true that He may be "yea" or "nay," but He is never "yea-and-nay." You may gird your soul with this truth as with bands of steel. He is a Christ of certitudes.

I. The Supreme Desire of Humanity is for Certainty. In the midst of mystery we crave assurance. What is this unconquerable longing of our nature but the expression of its greatness? Why do we ask our questions, define our theories, formulate our speculations? Is it because life is too great for us? Is it not that there is something in us which is too great to be content with yea-and-nay principles? The soul longs for satisfaction; scorns inconsistencies; refuses to be put off with mere negations, and is satisfied only with an assurance. *Man knows that he cannot have absolute certainty on all matters!* Yet when he is conscious of the complexity of his nature and is sensitive of its stress and strain; when he feels the turbulence of modern life and is confronted with sin, and sorrow, and the mystery of death, because of the nobleness of his being he cries: "Who can show me any good?"

To his enquiry the Christian answer is, "We preach Christ crucified." And "the Son of God is not yea and nay, but in Him is yea." He is not a creature of contradictions; He is the Christ of certitudes.

> I say, the acknowledgement of God in Christ,
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it.

Such was the conviction of Browning's life; he lived in the light of it and fought his battles in its strength. It is a veritable gospel. It is God's yea to enquiring souls.

II. Humanity finds its Desire for Certainty Satisfied in Christ. He meets all reasonable demands. For example:

1. *Touching the problem of sin Christ is the "yea" of salvation.* Sin is a terrible fact. Note the awful indictment of Gen. vi. 5; or the Psalmist's self-consciousness of sin (li. 4). Face to face with the fact of sin a man says, "I want a Deliverer, not the example of a Deliverer, not the lesson of a Deliverer, but the *arm* of a Deliverer; not one mighty to instruct, but mighty to save. I want a spirit stronger than my own; I want a hope surer than my own resolution. I want a brief answer to the question that torments my life, "What must I do to be saved?" That answer is, "Believe on the Lord Jesus Christ and thou shalt be saved." Mark the condition—"*believe.*" Then the assurance—"*thou shalt.*" It is not a nay of refusal, nor the yea-and-nay of an inconsistency; it is a mighty affirmation; it is God's yea. It is only through faith in the living Christ that the problem of sin can be met and the questions concerning it answered.

2. *Touching the fact of temptation Christ is the "yea" of succour.* Man feels at times all the avenues to his soul open and the destructive flood striving to sweep within. It matters not what is the colour of the temptation, nor how it comes, there is the problem. It means either defeat or conquest, *and he must conquer.* Here is God's yea. "For in that Christ Himself hath suffered being tempted, He is able to succour them that are tempted." In proportion as a man yields to the spirit of evil he is conquered; in proportion as he yields to the spirit of Christ he conquers. "In Him is yea."

3. *Touching the reality of sorrow Christ is the "yea" of comfort.* Man, too, is conscious of the universality of sorrow. We see it in our streets, we feel it in our homes. There is the sorrow of pain, of disaster, of death. Is there any strength to enable us to bear it? Turn to 2 Cor. i. 3-5 and John xiv. 1. With the appropriation of faith claim the comfort of Christ as the strength of your life. *He does not promise to destroy sorrow*, but He promises to transmute it into joy (John xvi. 20). Know this, in all your approaches to Him, He will not treat you with an evasion—a yea-and-nay; nor with a refusal—a blank nay; but with the yea of a sustaining certitude. He bequeathes a sure salvation, a sure succour, a sure comfort. "In Him is yea."

> Yea, thro' life, death, thro' sorrow, and thro' sinning,
> He shall suffice thee, for He hath sufficed:
> Christ is the end, for Christ was the beginning
> Christ the beginning, for the end is Christ.

Herbert S. Seekings.

"Till the Storm of Life be Past"

A man shall be a hiding-place from the wind, and a covert from the tempest—Isa. xxxii. 2.

Of whom speaketh the prophet this: Of King Hezekiah, or of some other man? There is but *One* man to whom these graphic characteristics can with propriety be applied, the Divine Man, the Man Christ Jesus, our Brother born for adversity. Amid all the storms of life He is the only true hiding-place and covert.

I. The Storm of Agitation and Public Distress. The primary reference of the prediction suggests this. All around us lie the elements of social convulsion, swift and terrible as the winds of the wilderness. Troublous times, when men's hearts fail for fear, and tremble with foreboding. The God-man Jesus occupies the throne of the universe, controlling all events for the good of His Church and people. Our confidence cannot rest in the nature of our Institutions, the wisdom of our statesmen, or the abundance of our resources. Our trust must be in the over-ruling providence of the enthroned Redeemer. How Luther used to exult in this refuge. When the times were dark, when the enemies of truth appeared to triumph, when disaster seemed to come over the cause in which he was engaged, and the friends of the Reformation were dispirited, he was accustomed to say to his fellow-labourers, "Come, let us sing the 46th Psalm, 'God is our Refuge.'" Let us follow that noble example when national, commercial, and political storms arise and threaten to shake the social fabric.

II. The Storm of Temptation. Satan is no figure of speech, but a great and active reality. His temptations sometimes strike us with the suddenness and vehemence of a hurricane, and rush on us like an overwhelming flood. They come from every quarter, and are often like the roaring and driving tempest. May be in the form of unbelief, sensuousness, etc. Our only safety is in immediate flight to the Divine man, whose experience of temptation was so perfect that "He was in all points" a blessed Shelter from the storm, ever near and ever open. He hath suffered, being tempted, and is able to succour those who shelter in Him.

III. The Storm of Trouble and Adversity. We are so prone to seek our rest here, and to say when all is smooth, "This is my nest, and I shall die in it." But God permits a storm to disturb it, or even scatter it to the winds. We prefer to be led by the still waters, but our way often lies through the troublous sea. "Every billow in the ocean of the Christian's life is gilded with the light of love." The storm of trouble and adversity comes in various ways—the wheel of fortune turns against us, and the labour of years is lost. Those who

have won our affection prove fickle and false; pain thrills and throbs through the tender nerves of the system; affliction and bereavement darken the home and sadden the heart; but when the waves roll high and the tempests roar, across the storm comes this tranquilising word. Such storms endear Christ to us the more as our Shelter. The traveller overtaken by a storm, when wind and rain and snow beat furiously against him, clings faster to the rock of refuge. Happy the Christian, who the more trouble assails, cleaves the more closely to Christ. He is a refuge amid all such storms, ever accessible and impregnable. As any frightened child runs into the arms of a loving parent, so may we haste away to our blessed Refuge and be safe. Sheltered in Him we shall be unhurt in the wildest storm. As in sunshine, so in storm, let us learn to sing triumphantly, "God is the Refuge of His saints."

IV. The Storm of Death. Many genuine Christians have been "all their lifetime subject to bondage through fear of death," yet, when it has really come, the storm has hushed into a calm, and they have been conducted peacefully, and even joyfully, across the dark river they so much dreaded. One such, always feared "the swellings of Jordan"; but when the time drew nigh that she was to pass over, her son was reading to her one of her favourite hymns, "On Jordan's stormy banks I stand," she exclaimed, "Stop, Thomas, you must not read it so, they are not *stormy* banks now, they are green and beautiful"; and then she passed through the waters she had so much dreaded, and landed safe, where

> Sickness and sorrow, pain and death,
> Are felt and feared no more.

If we make Jesus our Refuge in life, when death comes all will be well. We can have no hope in what we have been or done, yet we may be full of confidence. There is a hope set before us, we have fled, we still fly for refuge to that hope. In Him we trust, in Him we have strong consolation, and are assuredly accepted in Him.

V. The Storm of God's Righteous Wrath against Sin. That the infinitely Holy One is angry with the wicked is an awfully solemn and impressive fact. His anger is the burning of a grieved love. God has hoisted the storm signal in His word repeatedly. The impenitent are spoken of as "treasuring up wrath against the day of wrath." That terrible tempest is hastening on, and they have no means of averting or screening themselves from that deserved wrath. Wealth or power cannot command a covert from that tempest; science cannot contrive one; good works, and all the pains of poverty or suffering cannot merit one; prince and peasant are equally powerless to screen themselves from this storm. Jesus is the only real Refuge, all else are "refuges of lies." He

endured for us the pitiless peltings of the storm, which justly threatened our destruction. Like a great rock He comes between us and the storm, when we take shelter in Him. There is no condemnation to them who by faith are in Christ Jesus—*in* Him, as Noah and his family were in the ark, or as the homicide was in the city of his refuge. Unnumbered millions have sheltered in Him, and yet there is room for unnumbered millions more—room for you.

There is no qualification required but a sense of need, a desire for shelter. If you really feel you are a lost sinner, and if you really come to Jesus for shelter, He will receive you at once. By an act of self-renouncing faith make Jesus your loved Refuge, then He will no longer be your dreaded Judge. There is every difference between a speculative and an appropriating faith. To know that He is the only true Refuge is one thing, but to appropriate Him as your refuge is quite another thing, and the only thing that can impart the sense of security amid all the storms of life. To delay is to court the fury of the storm. Beware of perishing just outside the wondrous "hiding-place" and "covert" which God's marvellous mercy has provided for you in Christ. Come in, come in, let nothing hinder you. ALFRED TUCKER.

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* A WHIT-SUNDAY HOMILY

Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me—ACTS i. 8.

Power. This is the supreme need of the Church and the individual member, and the need is emphasized by the greatness of the promise. So much is determined by the realization of the promise. "Ye shall be witnesses." No witness without power, no ever widening usefulness without power. Bring the need into line with the promise, and the result will be, an intensely spiritual Church, the deepening of personal experience, increasing activity and achievement. A promise such as this is the Church's inspiration and encouragement, her incentive to enthusiastic and enterprising effort. This promise supplies the Church's working power, and is her guarantee of success. The power of the Holy Ghost is the Church's dynamic, the power that sets in motion all the forces of the Church and the individual member. "Ye shall receive power."

I. THE CHURCH'S SUPREME NEED.

Power. It is the indispensable condition of the growth of personal religion and Church prosperity.

Power. It kindles enthusiasm, revives energy, stimulates thought and action, quickens the life and guides the activities of the Church into suitable and fruitful channels.

Power. It enables the individual member to give living effect

to the gospel, to translate principle into practice, and convert doctrine into conduct.

Power. This is a pressing need since the spiritual condition of each member determines the Church's capacity for service. The Church cannot rise higher than the faith and devotion of her members. The measure of the Church's prosperity is the spiritual fitness, the faith and holiness of her members.

Power. How realized. Jesus said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." The baptism of *power* is conditioned by *waiting*. "Tarry,"—a supremely important, though a supremely difficult task. Anybody can hurry, *few* can wait.

Waiting is preparation—and *waiting* in this sense means the difference between accomplished and unaccomplished tasks. "Tarry." Is it not frequently the case in daily life, Church life, domestic life, business life, that those who are always in the greatest hurry make the biggest blunders. In Church life and work, in the individual Christian life, how frequently we arrest spiritual progress, the development of the Christian graces by precipitate action.

"Tarry"—a little waiting in prayer and thought before God, to know His will, to be thoroughly prepared for our varied duties, would put us in the best of attitudes and supply the essentials to holy living and successful serving. Waiting is not losing time. The disciples waited ten days and Pentecost was the blessing—three thousand souls won for Christ as the result of the *power* for which they waited ten days. *Waiting*—the Church praying will mean the Church growing in power, usefulness, and efficiency.

II. The Church's Great Work. "Ye shall be witnesses unto Me."

The work of the Church is to witness for Christ, to carry out His redeeming purpose, to bear living and effective testimony to the power and value of the gospel.

This effective testimony she bears through her varied ministries. Each member by lip and life telling the story of Jesus, speaking of Him as they know Him, telling the story of His love and sympathy, of His wonderful acts of mercy; declaring the love of the Master as a glorious fact and an ever deepening experience. Every member cannot witness in the same way, but each can, as he has received the truth, tell it out.

In the Church there is a place for each, but each cannot have the first place. There is a ministry for each, but each cannot be the minister. Each may bear his own witness, so that the united witness of the Church may be powerful and effective.

Lord God the Holy Ghost,
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power!

J. W. Veevers.

THE FATHERHOOD OF GOD—*Psa.* ciii. 13

Two laws at work: 1. The divine government; 2. His parental care. "There are laws and laws" (Dale). 1. Physical. 2. Moral.

1. *Avenger and defender* they have none; they need none. The penalty comes down. It must come down. Nature is jealous to vindicate her laws; *e.g.*, *heredity*. "Visiting the iniquity of the fathers," etc. The world is built in truth and justice and righteousness. Nature persists in this; she punishes her transgressors and rewards the virtuous (see Butler's Analogy). "Love virtue, she alone is free" (Milton).

2. *Moral laws*. Different. Here it is sin, and God has chosen to accept His Son as *Sin-bearer*. If an angel suffered for us it would be unjust. But it is the Lawgiver Himself, in whom the law is alive, who sits on His throne and sways His sceptre. He who might have inflicted the stripes chooses to bear them Himself. Christ voluntarily died. "I lay down My life," "I delight to do Thy will, O God," and "By His stripes we are healed." The law is upheld and man is justified by faith. Righteousness and peace kiss each other.

God in Christ becomes our Father. "Like as a father pitieth his children so the Lord pitieth them that fear Him." He is the Father of all; all are His children who do His will, bear His image, and call Jesus Christ, Lord. His is the true fatherhood, of which the earthly relation is but a reflection, because He is *Creator, Provider,* and *Redeemer*.

HE PITIES: "Like as a father":

1. *Our weakness*. A father helps his child to walk, and bears him up. "So the Lord." "As an eagle stirreth up her nest . . . the Lord led him" (Deut. xxxii. 11).

2. *Our ignorance*. Compare a child's ignorance of the world, its enemies, the laws of health, himself; so our ignorance of self, of God, of our danger. How a father yearns over his boy! —so the Lord pitieth us.

3. *Our forgetfulness*. A child needs telling many times. He forgets. "Prone to wander." Hence the need of training, wooing, and good example. We must not send them to good places, but *take* our children there.

THE MEASURE OF HIS PITY.

1. *His ceaseless providence*. "He shall give His angels charge concerning Thee."

2. *The gift of Jesus* for our sins, and of His Spirit for our sanctification and guidance.

3. *To be conformed to the image of His Son*.

JOSEPH JOHNS.

Bible Reading

How to pray—St. Luke xi. 1

I. Secretly. Jesus urges secret prayer. He was great at it. Note the passages in the Gospels. The bonds of the family even are to be dissolved for secret prayer (Zech. xiii. 1). True secrecy is in the heart—aloneness with God. Not merely a duty, a privilege, a delight, refuge, solace. Prepare for it. Not so much commanded as permitted. We cannot confess our personal sins in the prayer meeting, or at the family altar; we want to bow our head in the Father's bosom, who knows all our pain and shame.

II. Deliberately. Not merely with a rush, or a gush of emotion, but make a business of it. Put earnestness and conscience into your prayers. Not merely ejaculatory, though ever so importunate. Not only when we feel the stab of a broken heart, but daily and constantly. Bring your best to it—understanding, will, time, strength, attention.

III. Imaginatively. Avoid hurry. Wait till you can see the mercy-seat, and the Lamb, and the multitude no man can number. When a door is opened for you to look into heaven, then fall to prayer.

IV. Sacramentally. Make every act sacramental. Every detail of menial duty may be turned into prayer.

V. Importunately.

VI. Particularly. Not by mere generalities. Generalities never pierce any man's conscience, but particulars.

VII. Vicariously. For others.

This is the kind of prayer needed. Adds acceptableness and fruitfulness to prayer. Continue to plead, "Lord, teach us how to pray." *Alexander Whyte, D.D.*

Christ's Sevenfold "Come"

I. For Help and Blessing. "All ye that labour and are heavy laden" (Matt. xi. 28, *cf.* Jer. vi. 16). He *longs* to bless *all*. Note His recognition of His own Omnipotence. No fear of "difficult cases," or of undertaking too much. *Any* burden of suffering, sorrow or sin.

II. To His Service. "Come, follow Me" (Matt. iv. 19, Mark x. 21). To be *His* fellow-labourers, "Workers together with God!"

III. To Retirement and Communion. "To a desert place apart" from the multitude; to rest awhile—with Him. Very needful still, even for devoted workers. Sometimes this is the purpose of a disabling affliction; let sufferers remember this, and act upon it.

IV. Is specially addressed to the *young*, even the *very* young. Mark x. 14. "Suffer them, forbid them not." He

was not often angry, but at that "forbidding" He was "much displeased," "moved with indignation" (R.V.).

IV. IN RESURRECTION. "Lazarus, come forth." From the grave, even from corruption itself; "four days." *Cf.* John v. 25, and 29 especially. Also note vi. 39, 40, 54: the threefold "I will raise him up" is most emphatic and impressive.

VI. TO ENDLESS GLORY AND JOY: "Life eternal." "Come, ye blessed, inherit the kingdom." Matt. xxv. 34. *Inheritance*—precious, rightful, secure, and abiding.

VI. IN THE GREAT CLOSING INVITATION OF HIS WORD. Rev. xxii. 17. "I, Jesus, have sent Mine angel. . . I am the bright, the morning, Star." Then follows the threefold and final, "Come."

It has been the gate of life to countless souls. Have *you* "entered in"—by Him? John x. 9. Will you enter *now?*

G.R.O.

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* GOD'S SPIRIT AND MAN'S

But there is a spirit in man: and the inspiration ("*breath*," R.V.) *of the Almighty giveth him understanding*—JOB xxxii. 8.

This book has been called the world's oldest poem. The trend of the latest science is distinctly against materialism. (Sir Oliver Lodge, Lord Kelvin, etc.). "We are led with awe to recognise the close correspondence between our finite reason, working slowly, and uncertainly, and imperfectly, and the realized thought of another Mind, embodied in the universe of which we form a part, and which we can nevertheless make the object of our thought—from the world within the atom to the worlds beyond the stars" (Dr. Davison *London Quarterly Review*). This text shows:—

I. That beyond and in the highest created intelligence is the Infinite God—"the Almighty."

II. That He has created man a spiritual being in His own image. "There is a spirit in man" (Gen. i. 27).

III. The Infinite Spirit is in touch with the human spirit: "The inspiration of the Almighty giveth him understanding" (Isa. xlii. 5; Acts xvii. 5).

IV. Man's highest wisdom is derived from this contact: "the inspiration of the Almighty giveth him understanding" (1 John v. 20). It follows that man's highest life is union with the Divine. "Thus saith the Lord, Let not the wise man glory in his wisdom" (Jer. ix. 23).

I. E. PAGE.

Notes and Illustrations

What mean ye by these Stones? *(Josh. iv. 6).*—Our text reads as if two such enclosures were raised: one by Joshua in the bed of the Jordan, laved at least by its waters; and one in Gilgal, the rising ground about midway between Jordan and Jericho. The first erection made by Israel in the promised land was this stone of remembrance. It was not casually or carelessly done. God enjoined it before they crossed, and men were told off to gather the stones fit for such a purpose during the crossing over. The first religious act they did was this memorial act; and the first bit of Canaan which they took possession of was hallowed as a memorial site.—*Pulpit Commentary.*

The Power from on High *(Acts i. 8).*—As the promised power was indispensable, so it was in its nature a thing simply to be waited for. The disciples were directed to tarry till it came. They are neither to attempt to do without it, nor were to try to *get it up*. And they were wise enough to follow their instructions. They fully understood that the power was needful, and that it could not be got up, but must come down. All are not equally wise. Many virtually assume that the power Christ spoke of can be dispensed with, and that in fact it is not a reality, but a chimera. Others, more devout, believe in power, but not in man's impotence to invest himself with it. They try to get the power up by working themselves and others into a frenzy of excitement. Failure sooner or later convinces both parties of their mistake, showing the one that to produce spiritual results something more than eloquence, intellect, money, and organization are required, and showing the other that true spiritual power cannot be produced, like electric sparks, by the friction of excitement, but must come sovereignly and graciously down from on high. The thing signified is not altogether, or chiefly, a power to work miracles, but just what Jesus had spoken of at such length in His farewell address before His death. "Power from on high" means: All that the apostles were to gain from the mission of the Comforter—enlightenment of mind, enlargement of heart, sanctification of their faculties, and transformation of their characters, so as to make them whetted swords and polished shafts for subduing the world unto the truth; these, or the effect of these combined, constituted the power for which Jesus directed the eleven to wait.—*Bruce.*

Temptation has two senses. It means test or probation; it also means trial, involving the idea of pain or danger. A common acid applied to gold tests it, but there is no risk to the delicate golden ornament. There is one acid, and only one, which tries it as well as tests it. The same acid applied to a shell endangers the delicacy of its surface. Now trial placed before a sinless being is intelligible enough in the sense of probation; it is a test of excellence; but it is not easy to see how it can be temptation in the sense of pain, if there be no inclination to do wrong. However, scripture plainly asserts this as the character of Christ's temptation. Not merely test but trial.—*F. W. Robertson.*

The Everlasting Yea *(2 Cor. i. 19).*—It is well worth while for us to consider the practical meaning of the truth, that *all* God's promises are Yea in Christ. God's promises are His declarations of what He is willing to do for men; and in the very nature of the case they are at once the

inspiration and the limit of our prayers. We are encouraged to ask all that God promises, and we must stop there. Christ Himself then is the measure of prayer of man ; we can ask all that is in Him ; we dare not ask anything that lies outside of Him. How the consideration of this should expand our prayers in some directions, and contract them in others! We can ask God to give us Christ's purity, Christ's simplicity, Christ's meekness and gentleness, Christ's faithfulness and obedience, Christ's victory over the world. Have we ever measured these things ? Have we ever put them into our prayers with any glimmering consciousness of their dimensions, any sense of the vastness of our request ? Nay, we can ask Christ's glory, His Resurrection Life of splendour and incorruption—the image of the heavenly. God has promised us all these things, and far more : but has He always promised what we ask ? Can we fix our eyes on His Son, as He lived our life in this world, and remembering that this, so far as this world is concerned, is the measure of promise, ask without any qualification that our course here may be free from every trouble ? Had Christ no sorrow ? Did He never meet with ingratitude ? Was He never misunderstood ? Was He never hungry, thirsty, weary ? If all God's promises are summed up in Him—if He is everything that God has to give—can we go boldly to the throne of grace, and pray to be exempted from what He had to bear, or to be richly provided with indulgences which He never knew ? What if all unanswered prayers might be defined as prayers for things not included in the promises—prayers that we might get what Christ did not get, or be spared what He was not spared ?—*Denney*.

God's Spirit and Man's *(Job xxxii. 8)*.—If the reference is to the common possession of the Spirit by man, the thought seems to be that the breath of God by which men live is the source also of their understanding. But while this is apparently the meaning of the text, it is hardly that required by the argument. This is rather that Elihu, though young, is wise because he speaks by a Divine inspiration, in which the friends though old have no share. A slight change is made by Duhm, who thus gets the sense, "But the spirit enlighteneth men," *cf.* for the two parallel verbs, Psa. cxix. 130. This is better than Bickell's suggestion that we should read "Spirit of God" for "spirit," since this again suggests something common to men generally.—*A. S. Peake (Century Bible)*.

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY : Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTICE

Although Subscriptions are due on May 1, students are earnestly requested,

1. Not to send their subscriptions until they have selected their classes for next Winter.

2. To send these, wherever practicable, *before the 30th of June.*

3. To state at the same time if they are Wesleyan Local Preachers; on trial as such; or intending to be.

XXXIII. SUMMER CLASS

The Text-book is McWilliam's *Speakers for God (3s. 6d.)*, and the Tutors, Revs. G. C. Gould, 4, Queen's Road, Erith, Kent; Patrick Pizey, Bacton, Four Oaks, Birmingham; W. H. B. Gibbon, The Manse, Parkstone, S.O., Dorset.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR MAY: Read pp. 72-138, together with prophecies of Micah, Zephaniah, and Nahum (R.V.). Questions: 1. Point out the relationship of Micah to Isaiah in the sphere of prophecy. 2. Discuss briefly the authorship of Micah—chaps. vi. and vii. 3. What historical event have we to assume to intelligently appreciate the work of Zephaniah? 4. Has the prophecy of Zephaniah had any influence in the formation of our national character? If so, what? 5. Justify the spirit of Nahum in relation to Assyria.

CLASSES, 1906-1907

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OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

May 6—SOWING AND REAPING—*Gal. v. 7*

We understand this for we can see it in our garden. The boy who has a little plot to sow knows that if he wants sunflowers he must not sow poppy seed. The tiniest seed as surely as the greatest gives back its own and no other. True also in our heart-garden where the harvest is character. We shall reap there also what we first sow. We don't become either good or bad by chance.

1. We are all sowers. We are like the man carrying his seedlings, and casting now on this side, now on that the seed that is to grow. But can't we live without sowing? You can leave your garden and not put a seed in it, but we can't leave the heart so. All our thinking, loving, purposing, is sowing our heart-garden. In our talking and doing we are scattering seeds in other gardens too. We must strive therefore to sow wisely and well.

2. We shall all reap. There is no lost seed in our sowing. In the field, the garden, the business, sowing often yields nothing. Not so in the heart-garden. If we lie, are unkind, deceive, etc., there is no uncertainty about the harvest, we shall reap it all again. If we are good, true, kind, unselfish, not a seed will be lost. The heart-harvest never fails. This should be a great *warning* against the bad and a great encouragement for the good.

May 13—TELLING—*St. Mark v. 19*

How we love to tell anything. Good news, bad news, no news has very willing heralds. Your side won the match of the season, how eagerly you tell it. I almost ran home to tell my mother when the first penitent came to Jesus as I preached. So Jesus did not give this healed man a hard task. How he would run home for he had the best news that any could bring. Remember

1. What he was to tell. "How great things." He was to be the Lord's messenger. Jesus had done *great* things for him. Such as no one else could do. They had to leave him to wander in his wild way. Such as he needed to make him a friend among his friends. He was a terror to everyone before; now he can go home and be at home. God's great things for you and me are: *forgiveness, a new heart, new hope, fresh joy.* He puts us into His service here and will give us a place in His home by-and-by.

2. Where he was to tell his news. "Home to thy friends." Crowds were about, might he not tell them? Others knew of the wild man of the tombs, might he not go and tell them? Home is the *first* place. There they have loved and sorrowed, and must have the first glad tidings of health. This our first place too. We have given them much care and toil at home, give them all the joy you can.

Our *most difficult* place to tell. They will see so easily whether we are true; but if we can't be good at home we can't be good anywhere. Has God done any great thing for you? He can and He will if you ask Him. Do you tell anybody about it? Telling helps us to enjoy and increase and keep our good things.

May 20—A WARNING—*Eph. v. 28*

Our golden text is a warning against one of the commonest perils of our life. It speaks to boys and girls as well as men and women, for some in very early life learn to drink hard. Boys laugh at a drunkard, but God does not. There are many reasons why we should take care not to be drunk with wine or any other drink.

1. Because we are not ourselves when drunk. The kind man becomes cruel, the truthful a liar, the trusty unfaithful. Men say and promise, and do things they never would do when sober. But they are responsible for it all.

2. Because we may get to like being drunk. We know men who boast about it; who wait for the work hour to close that they may go and drink. Some would do and suffer anything rather than miss drink. Men cannot fall much lower.

3. Because drunkards are outcasts. Home is ashamed of the drunkard. Every respectable circle would keep him out. Into God's kingdom he cannot come. We can't keep him out of our city or village, but into the "New Earth" he cannot enter. The best way to answer our golden text is not to drink at all. No one ever intends to be a drunkard.

May 27—THE TRUE BREAD—*St. John vi. 32*

What wonderful bread the manna was! How strange those five loaves which Jesus broke for the five thousand! But those who ate hungered again. God has another Bread to give—Jesus Himself, He is the true Bread.

1. He is the Bread of Life. Our ordinary bread helps to keep life going,

but Jesus gives life itself. To partake of Him is to live for ever. How can we do this? By *coming* to and believing on and receiving Him.

2. He satisfies every desire. The manna and the broken loaves still left them hungry men. "He who comes to Me shall never hunger." There is nothing richer, nothing more precious, nothing so satisfying as Jesus.

3. He is God's special gift. Everything good and perfect comes from God, but in a very special sense Jesus is God's gift to the world. We *ought to be hungry* for God's Bread. If we are *God offers it* for our acceptance.

REVIEWS

The Roman See in the First Centuries. By Rev. W. E. Beet, M.A. London: Francis Griffiths. 6d. net.—This pamphlet is one of a series of Essays for the Times "written in the light of Modern Criticism, in defence and exposition of the Christian faith." The growth of Romanism in England makes it of the utmost importance that the claims of the Papacy should be most carefully examined again and again, and that the unhistorical assumptions of the Roman See should be exposed in popular form. Mr. Beet, in this Essay, which is to be followed by another on the Papacy in the Early Christian Empire, shews very clearly how slowly Rome attained its position, and how little evidence can be found in early Christian history or literature to sustain its bishop's claim to universal rule as the Vicar of Christ. The Essay is written so that the plain man, or, as we say now, the man in the street, may read it understandingly, but it abounds in foot-notes and references which students will find invaluable.

Pioneer Work in Hunan. By Marshall Broomhall, B.A. London: Morgan & Scott. 2s. net.—The title is well chosen for this brief and simple record that tells of the small beginnings of a work that is slowly taking hold of a vast province. It is a story of long patience but of the promise of a sure harvest. There are no striking tales of great triumphs such as delight a Missionary Meeting, but an unvarnished account of the way in which the seed is sown and grows secretly. It is a book to be read by thoughtful students of missionary work as it really is.

The Twentieth Century Pastor. Edited and Published Monthly by William Downey, Philadelphia, Pa. London: Wm. Dawson & Sons.—This magazine is a homiletic treasury of things new and old, and provides help which many preachers will greatly value. Critical questions are not dealt with, and the expository element is slight, so the whole serial can be given to homiletics. Perhaps the most striking homily is that on "Sameness in Religious Experience," of which the text is "Ye have compassed this mountain long enough" (Deut. ii. 3).

Miriam: A Novel. By Jacob Lloyd. London: T. Sealey Clark.—A quiet, unexciting story of simple lives full of faith and love. The heroine is a pleasantly drawn character. There are various ecclesiastical differences dwelt upon pretty lightly, and the book is not objectionably partisan.

MEN AND BOOKS : A MONTHLY SURVEY

The Peasantry of Palestine

"THE unchanging East" is changing, slowly according to Western ideas, quickly according to Oriental. Mr. C. T. Wilson, who has lived and laboured many years in the Holy Land, and come into intimate association with its peasantry, has written an accouut of their life and habits* because he fears that these are fast reaching the stage when they will no longer tell of the customs of centuries past. The main factors in the change are the introduction of railways and the reforms of Midhat Pasha. However beneficially these may affect the country generally and in the long run, they are working disastrously for the Fellahîn (literally "ploughmen" = peasantry) at present. Village industries are destroyed; it seems impracticable to adjust Oriental agricultural methods to the new conditions; consequently the Fellahîn are migrating to the towns in search of work, and their character is becoming occidentalized.

To the Fellahîn (or peasants) of Palestine it is to whom we must chiefly go to-day to elucidate those manners and customs, and not to the Jews. The latter are, for the most part, strangers in their own land, immigrants from Europe or other continents, who bring with them the tongue, garb, and ideas of the countries where they have been so long domiciled. The Fellahîn, on the contrary, are probably to a large extent the descendants of the various Gentile tribes, who were never exterminated by the Israelites, but became a race of serfs, herding the cattle and tilling the land of their Hebrew conquerors.

Both Professor Sayce and Colonel Conder agree with Mr. Wilson in regarding these Fellahîn as the descendants of the Semitic races which inhabited Palestine at the time of the earliest Egyptian conquest.

The book is a fascinating one, pleasantly and clearly written, illustrated with capital photographs, full of information interesting for its own sake and doubly so as explanatory of Biblical manners and customs. Notwithstanding Turkish misrule and the oppressive taxation, the people are by no means in abject poverty, though the usual standard of comfort

* *Peasant Life in the Holy Land*," by the Rev. C. T. Wilson, M.A. (John Murray).

and prosperity is low. Their ignorance is deplorable. They believe that the Sultan is lord of all the kings of the earth.

When King Edward succeeded to the throne, the wildest stories were current among the Fellahîn as to the part the Sultan had played in securing his succession. . . One version I heard was, that the English did not wish the Prince of Wales to succeed Queen Victoria, but that the Sultan put his foot down and insisted on his being accepted as King, and that the British nation *of course* gave in at once.

The great interest of the book is the light thrown upon manners and customs alluded to in the Bible. Many of those which Mr. Wilson notices have been noticed previously by travellers, but long years of residence give opportunities of accurate observation that the most keen-eyed traveller cannot obtain. Now and again, Mr. Wilson's suggestions are a little startling, *e.g.*, "Go in peace" is the customary method of dismissing an unfortunate beggar. Mr. Wilson thinks that Elisha intended to refuse Naaman's request to be allowed to bow down in the house of Rimmon. He thinks, too, that a direct connection can be traced between the secret rites of the Druse religion and the Israelitish calf-worhip. The kiss of Judas by which our Lord was betrayed was probably the ordinary salutation of a disciple to his rabbi, *i.e.*, a kiss on the hand, not on the mouth or cheek. It was customary to give the former after the shortest absence, the latter only on rare occasions. The simpler the sign to the soldiery, the better would it answer its purpose. Yet our Lord's question, "Betrayest thou the Son of Man with a kiss?" seems to indicate an unusual ceremony. Several illustrations of our Lord's earthly life are given. On the trade of the carpenter:—

His tools are of the most primitive description. . . . Payment is frequently made in kind, the peasant giving the carpenter so many measures of wheat per annum, in return for which the other undertakes to keep his ploughs, etc., in repair. It is rarely a remunerative employment, and to make a living the carpenter must either have land of his own or must combine some other occupation with it. I knew one who was also village schoolmaster, and used to make and mend his ploughs, etc., in the courtyard of the little village mosque, with his scholars around him learning their tasks. Those I have known have all been poor, some of them very poor, and in the little town of Nazareth there would probably have been but scanty work for the carpenter, and the Saviour, in all probability, must have known at times the pinch of real want.

On the incident of the barren fig-tree, Mr. Wilson goes back to an early explanation which lately has fallen into discredit.

In the late spring or early summer a peculiar kind of fig is found on

many trees. It is not a different species or variety, as it occurs on all sorts, but it is found from two to three months earlier than the ordinary crop, and grows *underneath* the leaf, and not on the axil as with regular figs. . . It is very large and of a very fine flavour, and is much prized by the natives, as was the case in Old Testament times, as we see from Jer. xxiv. 2 and Hosea ix. 10, where it is called "the first ripe" fig. There is in Arabic a special name for it, *Duffûr*, whereas *Tin* is the word used for the ordinary fruit. On account of its being so highly prized, and as it is almost the earliest of any fruit, it is allowable for any one to gather it from the trees as they pass. It was these *Duffûr*, I believe, that our Blessed Lord sought for on the barren fig-tree, *and not the ordinary fruit.* This will make the passage of Mark ix. 13 quite clear, especially if, as is not unlikely, there were two words for the two kinds of fruit in the colloquial Semitic dialect in use in Palestine at that time, as in the colloquial Arabic of to-day.

As to our Lord being hungry so early in the morning while residing at "so hospitable a house as Mary and Martha's," the Fellahîn never eat breakfast, but, somewhat remarkably, eagerly gather and eat the *Duffûr* as they go to work.

A few miscellaneous illustrations may be culled. The construction of the clumsy but ingenious Eastern wooden lock, which can be closed by the fingers but opened only by its own particular key, explains how Ehud managed after the slaughter of Eglon (Judges iii. 23). Blacksmiths are nearly always gipsies, and have been from time immemorial. In 1 Sam. xiii. 19 we read: "Now there was no smith found throughout the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears." There was no need to slaughter all the smiths; it would be easy to prohibit the entrance of the roving artizans into the land of Israel. [Eccles. xii. 4: "the sound of the grinding is low."] Owing to the severe labour of grinding and the comparative scarcity of mills, the grinding goes on almost continually day and night; absolute desolation is expressed by "the sound of a millstone shall be heard no more in thee" (Rev. xviii. 22), weakness by there being little noise from the mills. Prov. xxvii. 25 (R.V.): "The hay [marg., "grass"] is carried." The reference is not to harvest or hay-making, but to the pulling up of weeds from between rows of growing corn. So precious is fodder that these are made into bundles, and carefully carried home.

The accounts of particular places sometimes read curiously. For instance, we hear that Bethlehem is noted for its commercial and industrial activity; that its journey-men builders

are in great request throughout Palestine because of their skill and integrity; that it drives a flourishing trade in mother-of-pearl ornaments, designed and executed with no little skill; that it has established prosperous colonies in both North and South America; that its women are celebrated for their *dressiness*. Let us say once more that the book is extremely interesting, and throws much light upon Biblical manners and customs.

The Origin of Life

The public excitement caused by Mr. John Butler Burke's alleged production of life from non-living matter has died down, though the class of experiments to which his belonged is still pursued ardently by men of science. The publication of Mr. Burke's book * enables us to make some estimate of the real importance and meaning of his discovery. Certainly Mr. Burke's claims are much more modest than many of those made on his behalf. He does not profess to have produced "natural life," *i.e.*, life of the character now existing on our globe; he declares over and over again that such a feat is not merely impossible now, but that, in his decided opinion, it will never be accomplished. He believes, however, that his radiobes indicate one form of an enormously lower life that may once have existed on the earth, but perished for lack of strength. He sees clearly the consequence of his contention—that phosphorescence, fluorescence, flame are modes of life. Nor can he stop there—all matter, all existence, must be now living, or, at least, once have been living. Life, as we know it, is the intermediate stage between *ideas*, "mind-stuff," and the inanimate. This last finding oversteps the limits of physical science, and plunges us into metaphysical discussion. In one place Mr. Burke ties himself down to physics, and ostentatiously leaves a free hand to the metaphysician (or theologian); in others, especially the last chapter, he philosophizes. He is only partially guilty of the absurdity, into which many evolutionists leap headlong, of attempting to prove a philosophical theory by scientific evidence (you might just as well try to prove the doctrine of justification by faith from the first book of Euclid); but he does not draw the

* *The Origin of Life : its Physical Basis and Definition. By John Butler Burke. Chapman & Hall, Ltd.*

dividing-line between physics and metaphysics with sufficient clearness. His metaphysics eventually land him in Idealistic Pantheism ; but he makes some remarkable, and not quite mutually consistent admissions or speculations on the journey.

Is Mr. Burke acquainted with Stewart and Tait's *Unseen Universe ?* He does not mention the book or the men, but he has a curious and important coincidence with their main contention. He thinks human survival after death probable because of the connection of mental processes with the æther (and for other reasons). He holds that future happiness or misery may be the result of our present life. This line of thought leads him to a Divine Will, the ultimate cause of all things, "in whom all things consist." But his "dynamic" conception of the universe leaves no room for God in the long run. Æons of survival for man, for the universe, are possible, but, he reasons, everything must, or probably will, come to an end after untellable ages. Here is another curious coincidence—with the theosophy of Colonel Olcot and Madame Blavetsky. Mr. Burke's style has not the virtue of lucidity, but he seems to think that the Divine energy must exhaust itself, and return to nothingness. If so, it sprang from nothingness ! *Ex nihilo nihil fit.* Nevertheless, Mr. Burke seems to give his adhesion to the philosophy of Lotze. The "permanent source of possible sensation is no doubt a perception in some mind, and that mind is the permanent reality." Yet Mr. Burke traces all energy to the æther, and, in his remarks on survival after death omits every reference to the Power whence the energy of the æther is itself derived. By what right does he limit the totality of existence to the present physical universe ?

It is a far cry from the radiobe to self-consciousness and conscience, yet Mr. Burke leaps the distance lightly. On the evolution of consciousness he has indeed a few halting words ; as to the origin of religious experience he is silent—but for the Christian thinker that is the main factor. On Mr. Burke's Idealism we make but a single remark ; admit that "things" are "ideas" in some Mind, and it does not follow that the projected idea is of precisely the same quality as the unprojected. The scientific question must be left, for the present, to men of science. We do not yet know what radiobes really

are. It is dangerous for a layman to proffer a remark, yet, whatever its nature, "vital force" is a stimulus. Mr. Burke's bouillon is protoplasm. Is it not conceivable that the radium energy, setting protoplasm to work, or itself working in protoplasm, produces movements that merely imitate life? The alternative we have suggested already; all matter is living, has not merely "the promise and potency of life." Such a theory would help us the millionth of a millimetre towards the conception of the creation of matter by Spirit. But then the life of phosphorescence, for instance, must differ *toto coelo*, from the life of thought and prayer. Infinite multiplication of atomic consciousness, if such a quality exists, cannot reach to a difference of nature. Amazed and puzzled we may be at the wonders revealed by physical research, perplexed by the psychological and philosophical problems they present and suggest, but we are more certain of our personal life, of our individuality and responsibility, than we can be of the very phenomena that unroll themselves before our startled vision.

OUR DAILY BREAD

St. Matt. vi. 11; St. Luke xi. 3

BY THE REV. G. ARMSTRONG BENNETTS, B.A.

IT is a most extraordinary thing that in the fourth petition of the Lord's Prayer we have one of the most perplexing problems of Biblical scholarship, a problem which up to the present has defied all the efforts of students to arrive at its solution. I say that this is most extraordinary, because all reason would have said that the traditions of the Church would have been sure to preserve the correct meaning of every word in a formula which was to occupy so prominent a place in its liturgies. Notwithstanding this, the fact is that the word which is rendered "daily" in our version, occurs nowhere else in Greek literature, and we are able to find no clue to its meaning upon which we can rely with any certainty. A fact so startling as this ought to be a lesson to those who rely upon *a priori* considerations in criticism. If the fact were not before us, we

should have said that it was quite incredible that the Church should not have preserved the proper meaning of every word in this prayer. Such a fact ought to give pause to all merely rationalistic criticism.

The word to which we refer is in the Greek ἐπιούσιος (*epiousios*). What this word really meant seems to have been a riddle to the Greek Fathers themselves. Origen tells us that it was unknown to Greek literature, and was not to be found in the dialects of the people, and that he considered it must have been coined by the Evangelists. No traditional interpretation seems to have reached him. (He died in A.D. 253).

When we turn to the most ancient versions they do not help us to a settlement of the question. The Peshito Syriac, a version which dates from at least the early part of the second century, translates it, "the bread of our necessity," while the ancient Latin version, known as the Itala, renders it *daily*. Jerome, a great authority in Biblical criticism, whose revision of the Old Latin versions forms the basis of the Vulgate, says that in the Armaic Gospel according to the Hebrews, he found "*the bread of to-morrow*." He himself suggested a most extraordinary translation, concerning which I shall say something later on, a translation which is a transliteration of the Greek based upon one account of the origin of the word. That rendering of Jerome's was "*supersubstantialis*," and has been inserted in the Vulgate.

While on the subject of the versions, I may just as well notice here some other renderings of interest. Luther, Tyndale, the Geneva, the Authorised, and the Revised Version in its text adopt the rendering "daily." The Revisers, however, say in their margin: *Greek, our bread for the coming day*. The Rheims version follows the Vulgate and has *supersubstantial*, and Wycliffe translated this word of Jerome's into literal English, *ouir other substaunce*.

I must not trouble my readers with any technical philological discussions, but I may say that it has not yet been found possible to determine what is the etymological origin of the word ἐπιούσιος. The question is whether it is to be associated with εἶναι, *to be*; or ἰέναι, *to go*. Bishop Lightfoot, sustained by Dr. Moulton in his edition of Winer, maintains that the analogy of the language is decisive for the connection with the latter, on the

ground that in the compounds of the derivatives of εἶναι, *to be*, with the prefix ἐπί the ι of the prefix is always elided, and that, therefore, we ought to conclude that the form is derived by prefixing ἐπί to a derivative of ἰών, the participle of ἰέναι, *to go*. Following this derivation, the word comes to mean "*bread for the time which goes upon to-day*," that is "*bread for the coming day*." This interpretation receives the support of a large number of the best modern scholars, but I cannot myself help feeling that there is great weight in the argument which has led many of the first authorities to set aside this ancient interpretation, which Jerome tells us he found in the Aramaic text of the Gospel according to the Hebrews. The ground of this rejection is that it seems to disregard our Lord's teaching in close proximity to this prayer (Matt. vi. 34): "Be not anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." In fact, I think, Cremer is right when he says that this interpretation is "*shattered*" by the word σήμερον (this day). As he says, we might, without giving way to anxiety, pray that when to-morrow comes to-morrow's bread might be ready for us; but it surely is not reasonable to ask that a store may be given us to-day for a morrow which we may never see. Indeed, this interpretation appears to me to violate the whole trend of Bible teaching with respect to the duty of not anticipating the morrow.

I think, however, there is a method of interpreting the word on the ground of this derivation without making it mean *to-morrow*. Indeed, it appears to me that there is one very strong reason for assuming that it does not mean this, for the participle of ἐπιέναι is constantly in use to designate "the day following." It is found, for instance, in the following places: Acts vii. 26; xvi. 11; xx. 15; xxi. 18; xxiii. 11. It seems to me, therefore, that, as another form is used here, it is reasonable to infer that another meaning is intended. I would, however, suggest that, taken in this sense, ἐπιούσιος is a very close etymological parallel to the Latin *instans (instant)*, and may be used to mean "*the time which goes right upon the present*." "*Give us this day our bread for our present need*": "For this *instant*," so to speak. I imagine it was this view of the word which led to the adoption of the rendering *daily*. "Daily" cannot have been taken by any one as an exact verbal translation of ἐπιούσιος.

But, if this be the correct view of the word, then *daily* is a good expression of the sense—"Give us this day our bread for the need of the day which is now upon us." The more I think about it the more does my judgement lean to this interpretation.

I confess, however, that up to the present I have been most inclined to accept the interpretation of those who take the word as being a derivative from οὐσία, a noun which means *being, existence;* so that the word would mean "*belonging to our existence*"; "*necessary for our support.*" I think most scholars would incline to this, were it not for the non-elision of the ι of the prefix ἐπί to which I have referred above. While this elision always occurs in the compounds of ἐπί with the derivatives of εἶναι, *to be;* yet there are a good many words of a similar construction in which the elision does not occur, and we must not insist too much upon such niceties in the Greek of the New Testament writers.

Another objection raised to this explanation of the word is that it assumes for the word οὐσία too philosophical and abstruse an idea to have found place in the words of Christ, which never have in them any of the subtleties of philosophy. Dean Alford well points such objectors to the use of οὐσία in Luke xv. 12, "Give me the portion of *thy substance* that falleth to me."

Cremer and some other expositors of high authority have held that our Lord had in His mind when He framed this prayer the words of Prov. xxx. 8, where the Hebrew for the words translated in the Revised Version, "*the food that is needful for me*" is, as the margin tells us, "*the bread of my portion.*" I confess this explanation of the passage seems to me still, on the whole, the best, although my explanation of the word as a parallel of the Latin *instans* is growing upon me. This rendering "*bread adapted to my need,*" "*what is necessary for me in the circumstance of the day*" is exceedingly striking and appropriate, and reminds one of the promise, "*as thy days so shall thy strength be,*" bringing in the idea that different provision is needed for the varying conditions of different days, taking the happy rendering of the Authorized Version: "*food convenient for me,*" i.e., "*food adopted to the immediate need,*" "*the portion required for the necessities of the hour.*"

We now come to the group of interpretations represented by Jerome's *supersubstantial*, which, as I hinted above, is a curious

transliteration of the Greek, *super* representing *epi*, and *substantial* representing *ousios*. These interpretations regard ἐπιούσιος as a limiting adjective which determines the petition as referring, not to the bread of our bodies, but the bread of our souls. Origen, with his usual habit of spiritualizing, takes this line, and says that he regards the word as indicating the nourishment of our spiritual natures. Jerome says it refers to the Bread of Life, the True Bread which came down from heaven when Jesus came (John vi. 51), the superessential bread. Erasmus thought that the reference to physical food would be incongruous in so heavenly a prayer.

Such notions are false and unbiblical. The Scriptures never countenance the transcendental philosophizing which disparages the body. The Bible does not draw any line of demarcation between the physical and the spiritual life. The twin lives are so interwoven with each other that their functions are interdependent. The body materially influences even the highest intellectual aud spiritual functions which we perform. The body is the temple of the Holy Ghost, and we are exhorted to glorify God in our body, presenting it as a living sacrifice to Him. Any interpretation, therefore, which would shut the food of our bodies out of this prayer is not only manifestly false, but, properly understood, proceeds from a low tone of spirituality. The will-worship which lives in the touch-not-taste-not-handle-not region of a false asceticism is born not of spirituality but of a system of carnal ordinances which is still in bondage to the flesh. True spirituality is not manifested in a process which excludes this, that, and the other from the spiritual sphere; but is displayed by the power which is able to write "Holiness unto Jehovah" upon the bells of the horses, and which knows how to bring the lowliest elements of life into the "holy of holies" of a complete consecration. Accordingly, when Paul writes of entire sanctification, he places its culmination in the sanctification of the body, for his order is "spirit, soul, and body" (1 Thess. v. 23). The test of the intensity of a man's spirituality is its *pervasive* force.

But while the exposition which would exclude the bread of our bodies from the prayer is wrong; that is equally wrong which would exclude from it the more important bread of our souls. Indeed, I think there is this amount of truth in

Jerome's exposition that the very form of the word is such as to remind every spiritual thinker that bread is not the staff of our true life. Whatever account we may give of its etymology, no thoughtful Greek could see this word without thinking of οὐσία, or *essential being*. Our essential being is that manhood which does not live by bread alone. I cannot refrain here from quoting the luminous words in which Stier states this aspect of the prayer.

> Impart to us that whereof we live. Give Thyself to us for the good of our hunger, for the satisfaction of our desire. This is essentially the central word of all prayer: *Supply our need*. Here is also the essential meaning of the much-contested ἐπιούσιος, in its plain position before us: that which is necessary to our οὐσία, the sustenance of the creature derived from the power and gift of Him who alone is in Himself ὁ ὤν (the One Who Is). But man lives not by bread alone, and as our Lord has spoken at the commencement of the Sermon (Matt. v. 6) of a hungering and thirsting of the inner man, so now in its centre, yea, in the innermost heart of the prayer which is its very kernel, He most assuredly does not bid us pray *merely* for the need and nourishment of the body, but speaks also of the Bread which the Father giveth from heaven.

Indeed, the whole Bible teaches us always to look upon things Visible as the symbols and signs of the Invisible. Who that saw the Lord breaking bread, and saying of it, "This is My Body," can ever look again at a piece of bread without thinking of that Atoning Sacrifice to which we owe our all, which, properly understood, is the sole ground of the perpetuation of the sin-cursed race, and from which we derive not only our spiritual life but our very existence? For who can believe that Adam and Eve would have been allowed to bring a sin-stricken humanity into existence, but for the Redemption which was before the foundation of the world? When our Lord made bread the symbol of His death for us, He made it so, not only upon the sacramental table; but He made that sacramental bread our perpetual remembrancer that our very physical life is linked to His Cross; and that all the elements of our life are sacramental. The daily bread of our bodies is the symbol and pledge that He Who gives and sustains the life of our bodies is also the Author and Sustenance of the life of our souls.

Finally, this word of mystery in the very heart of this daily prayer of God's praying people is to me a reminder of the fact that the mystery of godliness is great. The Inspiring Spirit

when He put here this great puzzle for our search knew that He was inserting in the midst of this simple prayer a word that was for centuries to be beyond the understanding of His Church. I thank Him for it. I thank Him too that He has linked this word of mystery to so simple a thing as bread. It says to me, "Give me this day that bread *which is mystery*." This is true not only of our spiritual life, but of our physical. Life is an unfathomable mystery which no plummet-line of science has sounded yet. In the presence of the simplest form of life we are upon holy ground where we behold the glory which Moses saw at the Bush. Life, and all the processes of its birth, growth, and nourishment are enshrouded in the cloud of impenetrable mystery.

Cremer well says that Exod. xvi. 14, etc., is the historical basis of this prayer. Surely no Jew could speak a prayer for daily food without remembering the daily provision in the wilderness. They said then, "What is this with which God feeds us?" And they answered, "It is *Manna*." "It is *What—is—it?*" "It is *we know not what*." "It is *mystery*." So to me this word in the Lord's Prayer is equivalent to saying: "Feed me still with Thy Manna." This is how God always feeds His people. We call the thing which we eat—*bread*. But our words are only veils with which we hide our ignorance. The life of our bodies is a secret which God alone knows, and when He sustains our life from generation to generation, He does it by the *hidden* manna. Who can tell what secrets lie beneath the surface in that invisible essence of things in which all qualities inhere? No man can gaze into the depths of that dazzling mystery and live. If this is true of the earthly things, how much truer is it of the things heavenly! Upon the table which the Good Shepherd spreads for His people the provision is HIDDEN manna indeed! There we eat the Flesh of God. What that means who can tell? All that we can say is, WE LIVE BY HIM AND HE LIVES IN US. LORD EVERMORE GIVE US THIS BREAD!

JESUS AND THE SISTERS OF BETHANY

St. Luke x. 38-42

BY THE REV. T. HENRY WILKINSON

AMONGST the friends of Jesus upon earth there were few dearer than those in Bethany, and in no home would He be a more welcome guest than in that of Martha, Mary, and Lazarus. There He found a rest, a shelter, and a love which oft refreshed His spirit.

One of the legends of Brittany tells us that on the day of Christ's crucifixion, as He was on His way to the Cross, a bird pitying the weary Sufferer bearing His heavy burden, flew down and plucked away one of the thorns that pierced His brow. As it did so the blood spurted forth after the thorn and splashed the breast of the bird, which ever since has had a crimson bosom, and has been known as the robin red-breast. May we not say that the love of the Bethany home drew many a thorn from the life of Jesus, and its hospitality gave Him many a joy. There He discovered a sympathy and a deep affection which often eased His pained heart in days of bitterness, controversy and opposition. There the homeless One, who had not where to lay His head, found a home where He might rest.

In the first glimpse we have of this home Lazarus is not mentioned, but the two sisters are prominent in the story. Jesus and His disciples on a certain day reach the village and are welcomed to the house by Martha. In the narrative we read, "Martha had a sister called Mary which also sat at Jesus' feet and heard His word." That word "also" must not be overlooked. When we take it into account it tells us that Martha, as well as Mary, was found sitting at the Lord's feet and listening to Him. Both felt the spell of the Master's voice.

But the difference of temperament and character in the two sisters quickly shows itself, and the contrast may be observed not only here but in subsequent incidents regarding them. Very soon we see Martha busily preparing supper for her guests and left by the younger sister to do the work alone. The elder's energetic, practical nature would not allow her to sit still for long. She was determined to do her best for the

Guest who had arrived, but she missed her sister's help. It was a trying position to be placed in, and the man or woman who does not feel sympathy with Martha must be a curious individual, with whom it would be rather difficult to live. But something went wrong, if not in Martha's kitchen, certainly in Martha's heart. She hurries impatiently into the room and addresses Christ, "Lord, dost Thou not care that my sister hath left me to serve alone; bid her therefore that she help me."

Now we may be perfectly sure that Jesus was full of sympathy for Martha. He did not say that she was wrong in what she was doing to serve Him; nor did He say that she was unreasonable in expecting Mary's help. If we knew more we might find that Mary did go to help her sister and take her share of the burden. It surely is not improbable, for the duty seems so clear and obvious. But we cannot read the story without seeing that there was something in Martha which called forth Christ's disapproval. She was "cumbered about much serving." The word in the margin of our Bibles [R.V.] is "distracted." She was pulled this way and that till her heart became storm-tossed, and Jesus answered her, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful," or "few things are necessary" as some MSS. have it. It was as if Jesus said, "Do not be worried in preparing a multitude of things, one dish will satisfy all my wants." It was Martha's distraction, not her energy, which Jesus condemned: her spirit not her deed. She had not kept the sweet peacefulness of Christ in her heart in this sudden rush of cares upon her, and so had lost sight of the true value of things. No doubt this is a difficult achievement for our human nature, but if Christianity means anything at all, it means the possibility of this by the power of Christ. Because we often allow the unnecessary things to usurp the place of the necessary ones in our lives we are likewise distracted. "We forget," says Dr. Whyte, "how few things are really needful. How few of us select and separate out the really needful things for a man's life. How few of us have the wisdom, amid the cumber of our lives, to say to ourselves—fewer things are needful, fewer appetites, fewer affections, fewer ambitions, fewer pursuits,

fewer pleasures. And those few well-chosen and steadily and supremely pursued." Let us take the pruning-knife and cut off the unnecessary things in life, which so often hinder and distract the soul. But even when we have done that there remains much pressure of work, many calls and claims, much stress and strain, many cares and duties; and the problem is how to keep the sweet peacefulness of Christ in the midst of these, how to keep the fret and storm out of our hearts. The solution lies in continual fellowship with Christ. The soul is distracted so often because there has been no quiet communion with Him, no pains taken in the culture of the inner life. In a busy age of multiplied activities this duty is of supreme importance and to fulfil it is included in that choice of "the good part" for which Christ commends Mary. Whatever may be the exact and full significance of these words they may surely be taken to mean that spiritual culture is of first importance. The man who sets aside religion lives a false and maimed, as well as a wrong, life, however active and competent he may be in worldly affairs. The making of character is of far greater moment than the making of money. The preparation of a meal is as nothing in comparison with the conversion of a soul. And if this were the occasion of Mary's conversion, as some suggest, then the words of Jesus stand as an emphatic declaration of the supremacy of spiritual concerns and the absolute necessity of fellowship with Himself.

It was Martha's love for Christ, as well as her energetic nature, which prompted her to be so busy for Him. The activity of service is ever the product of love to Christ. Many Christian lives are partial failures through lack of this one thing—hearty, energetic service. The Christian must do something for Christ. Without service *for* Him we shall lose all likeness *to* Him.

There is an old story of a friar who set himself the task of illuminating the pages of the Apocalypse after the custom of his time. Day after day he was found in his cell, absorbed in his delightful occupation, entirely forgetful of the poor and the sick who were suffering and dying of plague. One day he desired to paint the face of our Lord but his hand had lost its skill; and, wondering why it was, he realised at length that it was because he had neglected his duty of serving others.

With a humiliated heart he laid aside his brushes and went to minister to the needs of the men, until he too was smitten with the plague. Returning to his cell, he knelt in prayer to ask for help; and glancing at the book upon the table he saw that an angel's hand had completed the picture of the Lord, and in a manner far surpassing human skill. The legend is worth a thought for it holds a truth. The likeness of the Lord can never be stamped upon those who spend no energy in His service, who will make no sacrifice of their own time or pleasant pursuits or inclinations in order to minister to others.

But it is not enough simply to be doing; we must seek to be active in the best and most effective way, and above all else in the right spirit. If we are ready and willing to be employed for the Master we must not shrink from the difficulty of preparing ourselves to serve Him to the fullest extent possible. If we are not willing to sit at the feet of Jesus we shall not be fit to go on the errands of Jesus. Effective service will always have behind it spiritual culture, much prayer and self-discipline. Without that in the background "we may forget God in the very things we do for Him." To be active in Christian toil while forgetting Christ is the bane and weakness of much that is done in the Church. No man ought to be so busy as to have no time to pray. No man ought to have so much to do, even in the higher realms of service, that he can never be alone with God. The man who has no time for the means of grace will soon cease to desire them. He who desires them will find time for them and his whole life will be refreshed and sweetened. The Master, who spent hours alone on the Mount, who turned aside from the hurry and rush of the crowds to rest awhile in the desert, calls us to prize and guard the quiet hour in which we may have uninterrupted fellowship with Him. Here is the secret of all noble and effective service. If we do not spend time *with* Christ, the time we spend *for* Him cannot be rich in results. This is not a plea for less of energy and activity in our toil for Christ. It is a plea for more prayer, more thought, more communion with Him that the service may be better than it is. Our chief equipment for what Jesus would have us do is to have much fellowship with Jesus Himself.

While it is right to emphasise the necessity and duty of

doing something definite for Christ there is a much larger truth, never to be lost sight of, that the Christian must do *everything* for Christ, possessing the sweetness, the grace and the peace of Christ in the midst of all the throng and pressure of cares and duties. This is the ideal life and this was where Martha failed. Her deed was marred because her spirit was wrong. If we are not to fail as she did we must make better use of the golden hour of fellowship with the Lord. We *must* have it for it is priceless. "They that wait on the Lord shall renew their strength." When a man spends that hour bent upon getting out of it all that is possible, what a difference it makes to all the other hours! It helps to fill them with "the practice of the presence of God." For as Brother Laurence says, "it is not necessary for being with God to be always at church; we may make an oratory of our heart, wherein to retire from time to time to converse with Him in meekness, humility and love." And again, "that in order to form a habit of conversation with God continually and referring all we do to Him, we must at first apply to Him with some diligence, but that after a little care we should find His love inwardly excite us to it without any difficulty."

Brother Laurence lived about the year 1660 and in a little book of his conversations and letters we learn that he had been a gentleman's servant, but that he was so awkward and clumsy that he broke everything he touched. Then he desired to be received into a monastery, thinking that as kitchen-man in a holy house he would be cured of his faults. This is what he tells us: "I used to say at the beginning of every new and difficult duty, Lord, I am the last man to be set to do this unless Thou assist me, and then as if I had been a great apostle instead of a poor scullion, His strength was always made perfect in my weakness. And, if at any time I failed, I just accepted it and said, I shall never do better if Thou leavest me to myself. Thou must mend in me what is amiss if it is to be mended."

For fifteen years this was Brother Laurence's way until his kitchen became his oratory. Always when he began his daily task he said, "O, my God, since Thou art with me and I must now apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy presence, and to this

end do Thou prosper me with Thy assistance, receive all my work and possess all my affections."

This went on until everybody in the house felt the gracious influence radiating from the example of this holy, humble, happy man. It was observed that in the greatest hurry of business he preserved his heavenly-mindedness and tranquility of spirit. "The time of business," said he, "does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament."

So lived this man, and so should men live to-day—a life of activity yet full of spirituality, a life of work and service made effective by prayer and communion with God, a life in which the practical duties never obscure the unseen realities, a life in which we serve our Master with busy hands and with a loving heart.

Perhaps the best and truest exposition of this story of Bethany is given by Hartley Coleridge,

> Be Martha still in deed and good endeavour,
> In faith like Mary at His feet for ever.

If we would live *for* Christ, we must always live *with* Christ. The way to possess His peace is to have His presence.

THE ART OF READING

BY THE REV. R. J. WARDELL

VI. Science

SINCE the year 1800, when the Royal Society (England) began to publish its proceedings there has been such a vast accumulation of scientific books that no reader, however omnivorous, could hope to overtake it during the span of a prolonged lifetime. As a general rule this vast literature is by no means easy reading. No one can profit by it who is not willing to think, and to think hard on his own account, and no book or teacher can perform this operation for him. The ability to do so comes of itself through persistent practice.

The subject matter of this literature always has to do with some province or other of the realm of nature. "The aim of

science is to know nature. As a merchant takes stock of his goods before he makes plans for placing them on the market, so the student of science must make himself acquainted with the phenomena which nature exhibits, in the province which he has pledged himself to explore, before he attempts to assign to them their several uses." *

Scientific literature has been classified in more than one way by such competent authorities as Auguste Comte and Herbert Spencer, whose methods of classification are discussed and criticised in Dr. Hill's little text-book (see p. 42ff) ; but the ordinary reader will probably find it of most practical use to divide all literature of this kind into three classes, viz. :—

A. Technical Books: Science asks four questions concerning each appearance, whether it is living or not living, or whether it is merely an aspect or function of anything: *First*, "What is it?" *Second*, "How does it act?" *Third*, "Why *does* it act in this way rather than any other?" *Fourth*, "Why it *must* be what it is and why *must* it act as it does?" *Technical books give us answers to the first two of these questions only.* They are purely descriptive. They do not pretend to interpret. They deal only with modes of existence and not with the nature and purpose of existence. They contain exact and systematic statements of knowledge concerning some group of objects belonging to some realm of nature. They are the *text-books* which deal with the details of such sciences as astronomy, mathematics, botany, chemistry, etc., and *no man can lay claim to any competent knowledge of any department of science who has not a thorough and detailed acquaintance with the text-books belonging to that department.* These text-books are to science something like what the letters of the alphabet are to literature.

B. Expository Books: Knowledge of the actualities of nature and their modes of operation is obtained in three ways: by *the exercise of trained observation* only, by *the use of experiment* and *by the help of what is known as the "working hypothesis."* The method of the "working hypothesis" may be explained as follows:—A scientist takes some small portion of a province of nature for investigation. So far as that small portion is concerned he reviews what is already known about

* "Introduction to Science," by Dr. Hill, p. 5.

it, seeks to discern more facts in it by observation and experiment, makes more careful discriminations and more exact classifications of corresponding facts, and finally endeavours to discover more thoroughly the complexity of the sequences. The work he does in these ways always suggests some theory—some supposition of what he might discover either in that or some other portions of nature. He says, "Now if this be true there must be certain undiscovered facts, and this is *why the facts already discovered are as they are and do as they do*." This theory sets him seeking in a definite direction. He may find what he looks for, in which case his theory is so far established. He may find something different, in which case his theory must be modified or abandoned; but in any case that theory has been his instrument for the selection of facts and the discovery of truth.

This process is highly technical and very different from the process illustrated by the text-books mentioned in which the average mind can follow the *Order of Discovery* as it winds its way amongst the details. But in all cases where the discovery is accomplished by experiment and hypothesis the average mind requires not merely the order of discovery, but also an *order of proof or argument* in order to be convinced of the truth of the investigators' results; and *expository books attempt to interpret for general readers the methods and the theories of the great chiefs of science.* They give us an answer not only to *the First and Second questions but the Third also.* They expect nothing from the reader but intelligence, an average education and a love of natural knowledge.

The most famous expository books of a generation ago were such as Huxley's "Lay Sermons" and Tyndall's "Fragments of Science," but the beginner in this department could not do better to-day than spend a considerable time reading Sir Oliver Lodge's "Pioneers of Science," Dr. Alfred Russell Wallace's "Wonderful Century"; and, specially, Professor Duncan's book "The New Knowledge." He should then have no difficulty in arranging his future course.

C. Philosophical Books: These books are called philosophical because the instrument of discovery is pure reflection on the data given by all kinds of research. They deal with such subjects as the substance of the universe and the process

by which its entities came to exist. *They attempt to answer the fourth question of science*—Why anything *must be*, what it is, and why it *must* act as it does. Amongst the famous writers of such books are Herbert Spencer (English), Hæckel (Continental), John Fiske (American).

In order to profit by reading such books, three conditions are necessary :—

1. To secure clear and coherent ideas of the fundamental conceptions upon which such books are based. There is, for example, a marked difference between Spencer's and Darwin's conceptions of evolution, and between both these on the one hand and Dr. Martineau's on the other, for he views reason and conscience as the manifestations of the universal Being in whom nature and humanity have their being and inspiration.*

There are also marked differences in the conceptions represented by such words as "Life" and "Law," etc., between different writers of philosophic science,† and the general reader *must* form clear conceptions of what his writer means by such terms as these, and remember that these are the conceptions of the individual men whose writings he is reading, or he will be led into endless confusion.

2. To remember that the subject matter of such books lies in that border-land between ignorance and knowledge where the light of truth is uncertain—a region which has been called the "fighting line" of science where the leaders are engaged in a struggle for the extension of knowledge. For this reason to accept as an exact representation of fact the world-picture drawn by any man even of paramount authority is unwise and unwarranted, since it is liable to be defaced and obliterated. Hasty judgements kill clear knowledge.

3. To bear always in mind that if we go to philosophic science with the greatest of all questions, "Is there knowledge with the Most High?" and "Shall not the Judge of all the earth do right?" the only clear answer is the one that comes back to us from the depths of our own heart, "When I thought upon this it was too painful for me" ‡ and

> There is truth transcending far
> The way of scientific thought.

* See Martineau's "Types of Ethical Theory," Book II., Chap. ii., § 2.

† See Hill's "Introduction to Science," Chap. i.

‡ See Romanes' "Thoughts on Religion," p. 88.

With these three conditions understood a young man might well begin a course of philosophic science by reading such comparatively small books as Fiske's "Through Nature to God," Baldwin's "Fragments" and Dr. Saleeby's "Organic Evolution."

REJOICING WITH CHRIST

BY THE REV. JOHN REID, M.A.

Rejoice with me—ST. LUKE xv. 6

THE three simple parables which are given in this chapter are the glory of the Gospels. We can never value them enough. Their interest is unfading. They set forth so plainly the wonders of the love and saving grace of God, that when we want to tell people what the Gospel is we tell them these stories of the lost sheep, the lost coin and the lost son. We use them as outstanding illustrations of the Gospel, and when we do so we are misreading them. That is a strange thing to say, but it is true. They were never intended to be illustrations of the Gospel. All that we see and find in them *is* there, but when they were first spoken they were intended to show something else.

There are some people who can never be troubled to look at the preface or introduction of any book they are about to read. They hastily turn over the pages where the preface is, that they may get to the book itself. Often they lose little or nothing by doing so, but when we overlook the prefaces of the Lord Jesus we miss a great deal. We fail to read the words in their proper setting; we miss the very lesson the Saviour intended to teach by what He says.

I. Looking carefully at the introduction of these three parables (1-2) we discover that they were spoken in answer to a sneer. Jesus was seen in the company of publicans and sinners; He was even eating with them. The Pharisees and Scribes thought that this was what no respectable man would do. Any really good man would avoid such company. Jesus answers their sneer in these lovely stories. The Pharisees had looked at the company in which Jesus was, from a distance.

They did not draw near enough to see the kind of publicans and sinners with whom Jesus was eating. They were lost men and women who had been found, wanderers who had been brought back to the fold; they were prodigal sons and daughters who had returned in penitence to their father's house. They had been sinful and vile, but they had forsaken their sin; their hearts were tender because of the love that had been shown to them. They were leading a new life under the inspiration of the grace which had sought and found them. Instead of sneering the Pharisees should have been rejoicing. They were the representatives of the Church, the professed servants of God, the men who should have been glad that any wandering child of His should be brought back to faith and godliness. Jesus even seems to say that it was what He might have expected from them. As the shepherd who had found the lost sheep, and the woman who had found the lost coin, called their friends and neighbours to rejoice with them in their joy, so He was calling them to share in His gladness at seeing publicans and sinners turning to God. He came close, very close to them in the last story of the elder brother's anger at the glad welcome that had been given to his prodigal brother. "He was angry, and would not go on in." The music and the dancing were an offence to him. He stood aloof and criticised and blamed the gladness of his father and the mirth of the household. That brother had done what the Pharisees were doing. Jesus is saying to them what the father said to him, "It was meet that we should make merry and be glad, for this thy brother was dead and is alive again; he was lost and is found." Is there not a sad pathos in the words, "There is joy in heaven over one sinner that repenteth?" The sympathy which He could not find in earth He found in heaven. There was no one on earth to share in His joy.

Is it not possible that we need to read the stories in this way even at the present time? The Christian Church does not always show its sympathy with the joy of the Saviour when men and women turn to Him. It is only a little while since the work of the Salvation Army was looked at with disapproval. The zealous evangelists went down among the outcasts of our time, with the word of life and love, and because of the music and the dancing respectable church

people stood aloof, and would not rejoice in the finding of the lost. It is a common experience to find that when a mission is carried on in any town or district there are always some who stand apart, watching what is going on with suspicious coldness, ready to enlarge on any extravagance, to find fault with the methods of the evangelists, or the new found gladness of the converts. They do not go near enough to see what is being done. They withhold themselves from the appeal of Jesus who asks them to rejoice with them in His joy. It is the repetition of the fault of the Pharisees. Ah! the methods of missions may not always be what the more staid and quiet followers of Christ approve of, but what if souls are being saved by them? Is not that the chief thing? Is not that a cause of rejoicing for any one who has any sympathy with the Lord Jesus? Never let us stand aloof from any work that is going on in our neighbourhood. What though everything is not what we would like? If souls are being saved it is enough.

II. But may we not take this appeal for sympathy with the Saviour in His joy in a much broader way? Is there not far too little joy in the lives of Christian people and in the services of the Church? A quiet and sober staidness is the general characteristic, rather than that of an exuberant joy. Christian people seek to serve Him, seek to be faithful to Him, but how few rejoice with Him. Some one who did not know the meaning of Christianity has called it "the Religion of Sorrow." Some monk or other gave forth the foolish saying that "He was known to weep but was never known to smile." Yet if there is one note that sounds above all others in the Gospels it is the note of joy. It was for the joy that was set before Him that He endured the Cross, despising the shame. If there is one characteristic which distinguishes the life of the Church in the New Testament it is that of joyfulness. The angels gave the key-note in their song. When the Gospel was preached in one city we read that there was great joy there. Believers did eat their meat with gladness, in singleness of heart, praising God. When we look at the Church of to-day it seems as "there had passed a glory from the earth." No one would say to-day that the Christian Church is characterised by joyfulness. Even at the communion table when we sing of "the sweet foretaste of the

festal joy" the prevailing feeling is one of sadness. We are thinking of the Saviour's pains and death, not of His triumph. We are oppressed with the memory of "the broken vow, the frequent fall," not uplifted with the assurance of the grace which is sufficient for us. We fail to sup with Him joyfully sharing in His triumph.

Now why is this? Perhaps we have not realised how much cause of rejoicing we have in Christ. We limit the grace of God by our own tiny measures, and see not its divine proportions. We hear of the blessings which He gives but have never entered into their possession. We have received the gift of God but have not opened it to see what it contains. We cannot be gladdened with pardon till we know that our sins are forgiven. We cannot rejoice in the peace of God till we experience the fact of reconciliation with Him. We cannot rejoice in the hope of eternal life until we have Christ dwelling in us as the hope of glory. Let our faith become our experience and we will not be restrained from joy. Our "joy will be full."

But there is another reason for the lack of the happy spirit of gladness in the Christian life. The parable of the talents tells us what it is. The two servants who rightly used the gifts which were entrusted to them are rewarded with the invitation, "Enter thou into the joy of thy Lord." There is a vital connection between their faithfulness and their joy. Zealous whole-hearted service of Christ is always accompanied with joy. The fire that burns well burns brightly. The servant of Christ who serves with earnestness serves gladly. Where there is slackness, indifference or laziness, there can never be joy. Our own conscience forbids it. There must always be gloom where there is disobedience or half-hearted work. Let us do everything as unto the Lord, and the Lord Himself will smile upon our work, and we shall rejoice with Him in His joy.

III. We must never forget that to rejoice with any one demands a true and deep felt sympathy. Someone has said that there are two occasions when sympathy is desired, when we are in sorrow and when we are in joy. But in the one case we wait till some one comes to us with the word of comfort, in the other we go to tell them of our joy. But it takes a deeper sincerity of spirit and a closer community of interests to "rejoice with them that do rejoice" than to "weep with them

that weep." So we can never really rejoice with Christ unless we are at one with Him in the things which make Him glad. Our hearts must be right with Him, our spirits in tune with His, or we will fail. His Spirit must witness with our spirits before we can answer to His appeal that is still addressed to all who name Him as Lord, "Rejoice with Me," and only those who are truly united with Him in love and fellowship can answer it. The sensitive plant belongs to a tropical climate, and it is said that when it is taken out of the warm atmosphere of the conservatory it loses its peculiar sensitiveness. When it is chilled it does not answer to the touch. Is not that an illustration of the way in which we lose the power of responding to the joy of Christ? Our hearts must be warm with His love and with love to Him, if we are to be glad at His joy.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

The Temples of the Holy Ghost

Your body is the temple of the Holy Ghost—1 Cor. vi. 19

THERE are two terms in this text it will be useful to say a little about by way of introduction to the main truth to be spoken about in the sermon. They are the terms "body" and "Holy Ghost." It will be convenient to take the last first.

To make the meaning of the term "Holy Ghost" a little clearer I cannot do better than paraphrase what a famous Puritan divine (Jonathan Edwards) once said about it:—To many I fear the term "Holy Ghost" is only a technical term belonging to the science of theology, having no simple every day significance. When some of us say we believe in the "Holy Ghost" we do so because it is in the Creed, and we are expected to believe it. We pray for the "Holy Ghost" because it is the custom so to pray, but our ideas about the "Holy Ghost" are confused and vague because the term has hardened into a theological dogma and become embarrassed and beset with the speculative questions and disputes of centuries of theological strife. Nothing, however, can be simpler or more practical than the New Testament teaching about the Holy Ghost. Though we often read in the New

Testament about the Father loving the Son and the Son loving the Father, we never read of either Father or Son loving the Holy Ghost, because *the Holy Ghost is the divine love and life itself.* We often read about the Father and the Son loving men but we never read about the Holy Ghost loving men because *the Holy Ghost is Himself the very love of the Father and the Son which flows out in time and in grace*—that grace of God which warns men against evil, protects them from danger, and lifts their thoughts to the good, the beautiful, and the true.

The term "body." In our common speech the term might apply either to a mass of individuals regarded as one whole, or to the physical part of a single person. In these days a man might say to a Methodist, or to an Anglican, or to a Roman Catholic, "Your *Body* (*i.e.* ecclesiastical corporation) is the temple of the Holy Ghost." Such a statement would be good grammar but bad theology. The term would be used "collectively" in that case, and St. Paul uses the term "distributively." When he said "your body" he referred not to a multitude as a whole, but to a multitude as individuals, as if he had said "the body of each one of you."

This then is the meaning of the text:—The body of each one of you is a dwelling-place of the Spirit of God whose presence brings the grace of God.

Read *in the light of their occasion* such a statement is interesting in many ways. It reminds us that the majority of the early Christians were slaves, with bodies that were cheap and vile, easily bought and lightly sold and often a drug in the market. It reminds us also how in those early days many Christians thought the "soul" was God's work and the "body" the devil's work, and therefore the body *ought to* be abandoned to evil ways. It is impossible for us to understand such a state of mind because our education has been so different.

But however interesting all this might be it is more important for us to consider the statement from the standpoint of our own natures and circumstances. It suggests that *the body of each one of us is a temple of the Holy Ghost.* That in every man there dwells some measure of the Divine Presence. Are there any facts in our *selves* which can be reasonably accepted as evidence of this being so?

A. It is well to remember that the Holy Ghost is so intimately connected with our spirits and carries on His operations so constantly and completely through the natural workings of our own spirits that it is the easiest thing to think of His operations as if they were the unassisted activities of our own spirits. In the New Testament St. Paul is often speaking about "the Spirit" when it is impossible to say with any decision whether he is speaking of the human spirit or of the

Divine Spirit in the human. Probably in these cases he means both acting together as one. "Joined to the Lord in one spirit." A large number of illustrations of the union of two human spirits in actions are to be found in modern books of psychology and in the experience of daily life, and such illustrations only need lifting into the higher sphere. The Holy Ghost is "the inseparable companion of the human soul."

B. (1) Every thought and feeling urging men in the direction of purity and restraining them from wrong is a movement of the Holy Ghost, and a man has them because his body is the temple of the Holy Ghost. (2) Every impulse prompting a man to sympathy with his fellows, and to actions of helpfulness is a movement of the same Spirit, "He that dwelleth in love dwelleth in God, and God dwelleth in him." (3) Every aspiration after the spiritual and every moment of spiritual insight is a movement of the Holy Ghost. (For illustrations of such points as these read Bradford's "Growth of the Soul" and Hunter's "Angels of God"). He is a Spirit of Right to guide, a Spirit of Grace to soften, a Spirit of Purity to cleanse, a Spirit of Truth to illumine, and "every virtue we possess" is the outcome of His working within often when we are least conscious of the operation within us of any spirit but our own.

That is *the fact* suggested by the statement about our own bodies; and *the lessons* that follow are suggested by the word "temple." For example: (1) A temple is always a detached building, set apart from the low and vulgar, and profane; (2) a temple is always a sacred building, treated with reverence; and (3) a temple is always a witness for the Most High. Even thus should it be with our "bodies." These are the solemn duties laid upon us because we are "the temples of the Holy Ghost."

ROBERT J. WARDELL.

A YOUNG MAN'S RELIGION—*1 Sam. iii. 19, 20*

Bible history is full of events which show God's interest in, and care for, children. And the story of Samuel, if not the first recorded instance of child-religion, is one of the most interesting. It shows us the Divine power and grace resting, not on a great chief, a far-seeing statesman, a renowned warrior; but on a young growing lad, a lad living a common-place life.

Samuel was in a lowly, if not a menial, position; he was the door-keeper and care-taker of the shrine and sanctuary of Israel. He had few advantages or helps to a religious life; worship, where it was not degenerate and debased, was merely formal; the great leaders and teachers of the nation had all passed away; and Eli the judge was not only physically failing, but letting all power and authority slip from his nerveless

fingers. He had but the memory of his mother's example and prayers; and, after his call, the consciousness that the eye of God was upon him.

Yet, all unconsciously, he was being fitted for great tasks; and the influences moulding his life were his clear vision of God, and his obedience to the Divine command. Some one has said, "We are saved by what we see." Rightly interpreted this is true—when we "see Jesus" in all His beauty, grace and majesty, and accept Him as our Saviour and King, we are saved. The great question is, "Can we see God in our common-place lives? Can we hear His voice and His call in our lowly tasks?" If so we may follow in the footsteps of Samuel, and know that God is with us. Let us enquire what religion meant to Samuel?

I. It meant God's Companionship. "God was with him." He took God for his friend, kept up intimate communion with Him, and thus knew that his life was divinely guided. "The true life can only be lived in the strength of daily conversation with God."

He was called to a great work. He had to build his own character, and so to act that his life should be an example and inspiration to others. He was to speak to Israel the messages of God, and to lead the nation back to the true worship of Jehovah. Only in God's strength could he be strong enough for the task.

II. It meant Divine Training and Discipline. "The Lord revealed Himself to Samuel in Shiloh by the word of the Lord." Much of the training might be unseen by Samuel, but the God who had called him to his life work was fitting him for it through all the silent years of his earlier life, and through these unfailing revelations. God always knows where to find, and how best to train, His great workers. Moses must go to the desert solitudes; Paul must pass through all the stages of the Rabbinic schools; Augustine must spend long years in the study which go to make a great rhetorician; before either of them is fitted for the Master's service.

Samuel had also to learn God's will for the men of his day, before he could speak with authority and power. Knowledge must precede teaching. The "tongue of the eloquent" is a gift for those whose ear is "wakened morning by morning." To utter the will of God effectively, the prophet must live constantly in the Divine presence; and must be quick to understand the Divine will. It was this training which made Samuel "a man of God"; and helped to make his words authoritative to the people. So it must always be. The discipline of the Divine training is the real secret of all effective life.

III. It meant a Successful Life. "All Israel . . .

knew that Samuel was established to be a prophet of the Lord." He gained a wide-spread reputation and a lofty position because God's seal was on him as a chosen messenger. His word was clothed with power, so that he could make even King Saul feel that he was the messenger of the Highest.

And from this high position he was able to render effective service to the nation. As God's spokesman he helped Israel to regain its independent position; he recalled the people to the true worship of Jehovah; basing the national deliverance on a moral and spiritual revival. By his fidelity and zeal in God's service he became Statesman, Judge, Kingmaker, and the Founder of the great "Schools of the Prophets."

The lessons of such a life are clear:

1. True religion is based on worship and obedience. The daily worship, the frequent prayer, the constant attempt to do the will of God—these make life precious.

2. The man who holds intimate communion with God is the object of God's special care and guidance. Take God as your friend and He is interested in your welfare; He will find your work, will make that work influential; and will reward it with real success.

3. Thus your life may be effective. You need not be numbered with the crowd of incompetents, or with those whose last days are embittered with regrets and failures. Yours may be the happier life of those who have "something attempted, something done"; and have, through the accomplishment of the life-task won the eulogy of "Well done, good and faithful servant."

J. EDWARDS.

THE CHRISTIAN LIFE: A MORAL RESURRECTION

If ye then were raised together with Christ seek the things that are above.—COL. iii. 1-4.

"Raised together with Christ." There are, perhaps, few ideas in the whole of the New Testament more sublimely daring than this. It claims for the Christian, by virtue of his union with Christ, the privilege of sharing the experience of his Lord. To St. Paul, after the manifestation on the Damascus road, the reality of the Resurrection was indubitable. He would take this fact and make it a symbol of the Christian life. The resurrection of the Lord was not only Paul's guarantee of his own resurrection at the last day; it was also suggestive of his present experience as a Christian.

The glory of Paul's mysticism is that its purpose is emphatically practical. He never soars into the heavenlies without revealing a new beauty upon the earth. This is true of the text and its kindred passages. With a daring which was magnificent just in proportion as it was reverent he would

bring a truth, the glory of which would otherwise be enshrouded in the dim future, within the range of his present life. Already, spiritually speaking, he had entered upon a real resurrection. This conception is distinctly mystical, yet it throws a rich and wondrous light on the Christian life as it manifests itself in daily practice. It is to result in a transfigured life. Christ died *for* sin that we might die *to* sin. The soul apart from Christ is dead to God, but in union with Him it enters into life. This is a moral resurrection.

I. The Reality of the Moral Resurrection. "Ye died . . ye were raised!" According to St. John the Christian has "passed *out of* death *into* life." The experience is not a supposition, it is a certainty—"We know." Not only have we the Scripture to guide us, we have also the witness of the Holy Spirit and of our own conscience. We have, in addition to these, the evidence of a changed life. Guided by Scripture and assured by experience the Christian can say: "I died . . I live." Note some of the features of this experience:—

1. The entrance into a new and fuller life. "This my son was dead and is alive again." The son is typical of the souls that die to the interests of the Father's home and live again by their returning. Take the teaching of Jesus respecting the corn of wheat (John xii. 24).

2. The awakening of a new desire. Deep-rooted in the heart that knows not the experience of the grace of God there is a desire to satisfy self at whatever cost and attaining that to be content. But when a man rises with Christ this desire is substituted by another, nobler, and more Christ-like. He remembers the example of his Lord and a new passion glows in his soul. His old self-love lies dead, crucified; in Christ, he is a new creation. He is raised to that life which "seeketh not her own."

3. The dawn of a new life. Sin is the fore-runner of despair. It enervates the life and turns the eyes downward. But life in Christ inspires a new hope. It fills the painful silence with a new music. "Christ in you the hope of glory."

II. How the Experience is to Operate in Daily Life.

1. In contemplation. "Set your mind on the things that are above." Emerson says: "The key to every man is his thoughts." Everything, good or bad, is bound up in the thought of a man. "As a man thinketh in his heart so is he." Are his actions good? You will find their origin in the purity of his thoughts. Are they evil? You will find their origin in the defilement of his thoughts. Ere ever Judas sold his Lord the selfish thought was in his mind. How essential that our thoughts be pure. Wordsworth declares that "All things that love the sun are out of doors." Another setting of "Where

your treasure is there will your heart be also." If you would know what the man is, discover where his mind is centred. The soul must manifest itself in the tendencies of the thought. Set your mind on the heavenlies.

2. In aspiration. "Seek the things that are above." Contemplation leads to aspiration. The contemplative soul is the aspiring soul. A man cannot continue to think on the things that are above without seeking them. It is when they cease to hold his mind that they cease to allure his heart. Some live their life on the low levels feeling no motions of graceful and generous impulses in their soul because their tendencies are downwards. No one dreams that Paul wished to disparage earth when he urged his readers to turn their minds to the heavenlies. But he would show them that the true attitude of the risen life is one of aspiration. Why?

III. The Experience is Based on Great Principles. Behind the contemplation and the aspiration lie their great motives.

1. The incentive of the past. "Ye died." The risen life must be a progression from the dead past.

2. The inspiration of the present. "Your life is hid with Christ in God." Into such a mystic relationship have you been admitted.

3. The allurement of the future. "For when Christ who is our life shall appear then shall ye also appear with Him in glory." Such is your radiant hope.

Let none despair of living this life. The Colossians were far from the ideal. They were converts from heathenism, and heresy and superstition were rampant in their midst. Their religious knowledge and experience were very immature. Yet Paul speaks of them as "called to be saints," as having "died" to sin, and as being "raised together with Christ." It was not the rare experience of elect souls but of men who bore manifest traces of imperfection. In that my soul finds her hope.

It is possible, too, in spite of adverse circumstances. When this Epistle was written Nero was on the throne. The pure were few, the unchaste many. The glory of the Roman Empire was degenerating in moral exhaustion. The Greek world was living on its past. Humanly speaking, everything was against the man who hoped to live the Christian life. Yet to him there came the call which nerved his heart to noble effort. For over against the adverse circumstances he counted upon the inspiration of his Lord.

In the hymn beginning, "Ye faithful souls, who Jesus know" we have Wesley's paraphrase of this truth. All may realize in this life the reality of the moral resurrection.

Herbert S. Seekings.

The Right Use of Ears

He that hath ears to hear, let him hear—St. Luke viii. 8

I. This is the Case of Susceptible Souls—what we are to Understand by Ears to Hear. That is to say, he who has a mind and a heart to hear; who has a tender and impressible spirit, who is willing to think deeply, to take the trouble to look down into the true meaning of Christianity. Let him hear. Let him permit the truths and principles of Christianity to sink into the very depths of his inmost nature. So to hear as to grow wiser, purer, stronger, and in every way better day by day. Such are ears to hear, and such is the method of hearing the gentle, persuasive, beautiful, and instructive voice of Christianity.

There are times and moods when people have not ears to hear the voice of religion. They have no desire for spiritual things, no inclination to consider their spiritual interests, no disposition or drawing toward saving Christianity.

When people are *young*, full of dreams of earthly happiness, they cannot give ear to the grave counsels of Christianity. They think that is something for more advanced life, and that they will attend to the matter in due order, in their more mature years. They say to themselves, the splendid morning of life cannot be made gloomy by thoughts of personal religion. And so they go on building castles in the air till they begin to see that all is "vanity and vexation of spirit" apart from Jesus Christ. In this special mood they get ears to hear, and learn that true and lasting joy can be found in the favour of God alone.

So, too, it is with *men of business*. In their days of bustle and hurry they have no ears for spiritual and eternal things. They are too much occupied with commercial transactions to listen to the gentle beseeching voice of Christ. They have their fortune to make, their sons and daughters to educate and provide for, and to see that all their material affairs go on safely and regularly. It takes all their time and thought to do this, and they cannot attend to religion now. Then comes a reverse of fortune. Business goes wrong. They are reduced to the verge of bankruptcy, or they become bankrupts. And then with chastened spirit they listen to the teaching of Christ, and begin to see it will profit them nothing if they gain the world and forfeit themselves.

So, also, when people are given up to *the eager pursuit of pleasure*, they have no ears to attend to the admonitions and instructions of Christianity. They are in a perpetual whirl of excitement, mix in one gay circle after another, and are hurried on without time for grave reflection. But by-and-by ill-health comes, or some dear friend or relation is taken away, or some

bitter disappointment occurs, and the heart turns sick of earthly things. Under these painful events of providence God's Spirit strives with them, and conscience speaks with louder and more distinct emphasis, and they get ears to hear. The same truth awakens and impresses them which seemed dull and powerless before. And so we see there is a deep meaning in the apparently commonplace utterance of having ears to hear; a mind and heart perfectly prepared to take in the full influence of Christian truth.

II. HAVING GOT EARS TO HEAR THEY MUST BE RIGHTLY USED. Not only are people to get a mind susceptible to Christian truth, but to listen to that truth while the mind is impressible. "He that hath ears to hear, *let him hear*." Let him make the best use of his special moods, and profit by his good impressions, and take advantage of the gracious impulses that come into his soul. Let him sincerely regard what he hears, attend to it immediately, before he loses the influence of the truth, and his good desires leave him, it may be for years, or it may be for ever. A man who wishes to see must look while he has clear vision and light to see by. So a man who wishes to benefit by Christian truth must listen while he has the inclination and faculty for hearing. Let the light go, and it is useless to attempt to see; let the spirit and mood for hearing go, and it will be impossible to hear to purpose.

It is evident that very much depends on the special moods in which people hear the Word of God read and expounded, perhaps a good deal more than they commonly imagine, as to the way in which they receive Divine principles, and the estimate they put upon them. It is so in ordinary life as well as in Christian affairs. Let a man be in a melancholy mood, and, for the time being, all things are gloomy. Let a man be in a joyful mood, and all things are joyful. Call this the law of sympathy, or what we choose, there is the fact. If there be winter in the heart it makes us sympathise with the winter in nature. The howling of the tempest has a kind of soothing influence and sympathetically connects itself with our inward grief. To us, in such a mood, the joy of spring or the rejoicing of summer, appears to be an unfeeling mockery of our sorrow. If there is summer in the soul all seems summer in nature. The world around seems vocal with song. To us all is beautiful, fragrant, and happy; and we wonder how anybody can be dull and miserable. Moping melancholy seems like reversing the order of nature, as if the bitter blasts of March were to come in May or June, or frost and snow to come in July or August. Moods of mind are almost omnipotent in transforming the things we see and hear and handle. We are not altogether governed by logic, feeling has a good deal to do with our actions. Sentiment, mysticism, emotion, override

reason; and with reference to the masses of mankind it is not what things are in themselves so much as what they appear to be, which influences their conduct.

Now this principle, or law of sympathy, operates in the Christian sphere and has an important bearing on hearing the Word of God. A man enters a place of worship in a spirit of prayer, and has thorough sympathy with Christianity in its loftiest spiritual aspects, and so concludes the Gospel was never so beautiful and refreshing. Another man enters God's house unprepared for devotion, and though the preacher may reason like Paul, or become eloquent like Apollos, his sermon to that man is dry and profitless, without point or power of application. The mood in which we are at any given time, under any given circumstances, has more to do with the light in which we look at things than we sometimes imagine. A good mood fits people to hear wisely and well; a bad mood unfits them to hear. It is therefore for them diligently to cultivate a proper frame of mind for hearing the Word of God read and preached, taking care to gather up the benefit of impressive seasons and gracious impulses occasioned by God's providential chastisements, or special forms of religious awakening. A man of business takes advantage of a good market, and sells while people are in a mood to buy. A farmer takes care to sow while the land is in good condition and the weather fine. A statesman brings his measure into Parliament while the country is ripe for legislation on the subject. A poet composes and an artist paints while his mind is filled with images and feeling is at white heat. So men must use well and wisely the good frames of mind that sometimes come to them, giving them ears to hear, or their loss may be irretrievable; just as many a man has refused to sell when there has been a good market and has been ruined through his folly. He wanted higher prices, and the prices have gone down, and his losses have been greater than he could stand. There is a danger of spiritual bankruptcy much in the same way. Therefore, while God calls, and the Saviour pleads, and the Holy Spirit strives, and conscience urges, and reason approves, let men so hear as to obey the charming voice of Christianity, before it finally ceases to speak, or turns into the stern tones of condemnation.

WILLIAM UNSWORTH.

THE POETRY OF FLOWERS

The flowers appear on the earth—SOL. ii. 12

Consider the lilies of the field—MATT. vi. 28

Flowers are living poetry, set to living music, they are God's "visible music," and they reveal in a most beautiful way God's goodness. He covers the earth with flowers,

and these create for us new pleasures, and minister to our joy. "Visitors to Palestine," we are told, "unite in their enthusiasm over the flowers, everywhere they brighten the landscape with their brilliant colours, white, yellow, blue, violet, purple, maroon, crimson, scarlet, brown, and even black. Fields, many acres in extent, are aglow with anemones, ranunculi, poppies, chorisporas, silenes, clovers, milk vetches, chamomiles, groundsels, crocus, colchicums, irises, ixiolirions, gladioli, and tulips. The hedges are gay with their wealth of broom, roses, and brambles." *

What an exquisitely beautiful sight does the Land of the Bible, the birthplace of Christianity, present to the traveller, and what a beautiful sight is presented to us in the land of *our* birth. At this season of the year, the fields and gardens form nature's grand mosaic. "The flowers appear on the earth" —the very air is laden with their perfume, and their richness and beauty fill us with thoughts of God. They speak to us of God, of the variety of His creation, of His wisdom and goodness. Their perfume is a breeze from Paradise. Flowers deck the garden and the home, and the fields are one rich and velvety carpet. Flowers are fruitful means of teaching, from them we learn many lessons.

Flowers grow. This implies life; things that have not life *increase* in size, things that *have* life *grow.* Flowers are planted and grow, and during this summer weather we see wonderful signs of their growth and perfection. To grow in goodness and truth, there must be life, sin is death. Life means the presence of Christ, sin means the absence of Christ. There is no real life, and hence no real growth until our whole being is touched into life by the word of truth. It is Jesus who gives life and invests it with power, with reality. Man can *never* be all he was created to be until he realizes in Jesus a personal Saviour. Growth commences the moment Christ takes the place of sin. Life in its variety of aspect, beauty, colour, life in its greatness of possibility, and in its sources of influence, power, and usefulness, the gift of Christ to faith. Because of this life we grow. What a helpful idea—*grow*—growth in goodness, in character, in sweetness of temper, and gentleness of disposition. Growth in those things that mark us out as God's chosen ones, God's messengers of beauty, sweetness and joy. As flowers are God's messengers of these, so may each one of us be.

How do flowers grow—by obedience to the laws that govern them, God's laws. Certain influences, and properties produce growth, these the flowers use and hence grow. They receive and utilize the showers, the sunshine, and get all they can out of the soil. They cannot help but grow, since they obey the

* *Hastings' Dictionary.*

laws of growth, and remain under favourable conditions. It is precisely the same in spiritual and moral things. We grow through obedience, if we obey the laws of spiritual growth we must grow. Here are three laws of spiritual growth—repentance, faith, love. Growth is aided, just as it can be arrested; the gardener has to pluck blooms and leaves at times, in order to facilitate growth. Our growth in goodness is sometimes facilitated by the plucking, the pruning process which is not a pleasant, though a necessary experience.

Flowers are beautiful. Their beauty is a means of much joy to the beholder, the beauty of a flower is its poetry and music. How fresh and beautiful are the flowers of the field; the modest daisy, the golden buttercups, the graceful cowslip, the shy violet. The flowers of the garden and conservatory are rich and beautiful. These flowers surrender themselves to the soil, the shower, and the sunshine, and the result is beauty and sweetness. If we would only surrender ourselves to the All-Living One, we should grow beautiful.

The good is always beautiful,
The beautiful is good.

Flowers are fragrant. They proclaim themselves by their sweetness—their presence is sometimes discovered to us by the odour they emit. A beautiful life is a fragrant life. The fragrant lives are those that sweeten the world.

Flowers are attractive. Their beauty, their variety of shape, size, and colour, their richness of shade, their exquisite tints and their fragrance make them attractive. True Christians, who have learned the art of putting self in its proper place, and who are seeking to create a holier atmosphere and bring gladness to the hearts of others, are the attractive ones.

Flowers are useful. They make the world beautiful and are ministers of sweetness and joy.

If *we* would be useful, we must be *good*. The world needs goodness, goodness that is acted. Christians are useful—like the flowers they grow and are beautiful, fragrant, attractive, and useful.

Our homestead, flowers, and fruited trees,
May Eden's orchard shame;
We taste the tempting sweets of these,
Like Eve, without the blame.

J. W. Veevers.

Notes and Illustrations

Higher Criticism.—The name has unfortunately come to be associated all but exclusively with a method yielding a certain class of results; but it has no necessary connection with these results. "Higher Criticism," rightly understood, is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomena of the Bible, with a view to deduce from these such conclusions as may be warranted regarding the age, authorship, mode of composition, sources, etc., of the different books; and everyone who engages in such inquiries, with whatever aim, is a "Higher Critic," and cannot help himself. The peculiar distribution of the names of God in Genesis, *e.g.*, is a fact to be recognised, whatever account may be given of it, and the collation and sifting of evidence, with a view to the obtaining of a satisfactory explanation, is, so far, a critical process. There is nothing in such scholarly examination of the Bible, even though the result be to present some things in a new light, which need alarm anyone. As the world of nature presents a different aspect to the man of science, still more to the metaphysician, from that which it does to the common view of sense, yet is the *same* world, so the Bible may present a somewhat different aspect to the eye of the trained critical scholar, yet is the *same* Bible, for edification, devotion, and instruction in the way of righteousness.—*Orr's Problem of the Old Testament.*

Jacob's Benediction *(Gen. xlviii. 16).*—This benediction is perhaps the finest ever uttered by dying lips. Jacob puts into it his most thankful and joyful thoughts about God. He invokes Him as the God before whom his fathers walked—the God of history; as the God who has shepherded himself all his life long—the God of providence; as the Angel who has redeemed him from all evil—the God of grace; and He prays Him who has been all this and done all this to bless the lads. Past, present, and future are sweetly linked together in the blessing. The God who has been tried and proved by the old who are going to their rest, will show Himself as gracious to the young who are rising up to take their places.—*Strachan's Hebrew Ideals.*

The Christian Life: A Moral Resurrection (*Phil. iv. 8*).—Seek in thought those things which are above. Seek the conversation of the wise and the instructed; study the masterpieces of literature; make the most of whatever enlarges and ennobles the conception of nature and of human life. In all the higher and purer regions of thought, you are nearer Christ, even though His Name be not uttered. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; think on these things." Even if they do not bear His Name they are assuredly His. But, as you seek, let your cry be ever Excelsior Rest not in the highest earthly excellence. Be not satisfied until you have struggled beyond literature, beyond science, beyond nature, into that world which human thought may enter under the guidance of revelation; into that kingdom of heaven, which, since the Redeemer died and rose, has been open to all believers, and in which He, the King of Glory, sits

ceaselessly adored by tens of thousands of the highest intelligences, and ennobling human thought even by the distant sight of transcendental truth. "Seek those things which are above, where Christ sitteth on the right hand of God."—*Liddon.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY: Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTICE

SUBSCRIPTIONS WERE DUE ON MAY 1. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE, AND STATE WHICH CLASSES THEY WISH TO TAKE.

XXXIII. SUMMER CLASS

The Text-book is McWilliam's *Speakers for God (3s. 6d.)*, and the Tutors, Revs. G. C. Gould, 4, Queen's Road, Erith, Kent; Patrick Pizey, Bacton, Four Oaks, Birmingham; W. H. B. Gibbon, The Manse, Parkstone, S.O., Dorset.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR JUNE: Read pp. 141-211 and Prophecies of Habakkuk and Obadiah (R.V.). Questions: 1. Write short notes on Moloch, Megiddo, Carchemish. 2. Discuss the statement that the Book of Habakkuk is a "theological treatise in the form of a drama." 3. How do you reconcile the temper of the first and second with that of the third chapter (Habakkuk). 4. From his prophecy delineate what you conceive to be the character of Obadiah. 5. Trace the effects of the Exile upon the spiritual life of the nation.

PRIZE-LIST: SESSION 1905-1906

(To be completed next month)

I. HOMILETICS (ELEMENTARY): *(First Year)*: L. S. Shutter, J. T. Robinson, F. Buckley, J. Hyde.

II. HOMILETICS (ELEMENTARY): *(Second Year)*: W. Cobb, S. A. Ovendon.

III. ADVANCED HOMILETICS: R. W. Roope, Sergt. T. Grenfell.

IV. THEOLOGY: *(First Year)*: W. B. Spencer, R. C. Cartledge, H. Burney.

VII. CANDIDATES' THEOLOGY: L. Davies, Rev. E. Baines.

VIII. CANDIDATES' BIBLE STUDY: J. M. Featherstone, J. R. Geeson, A. J. Parker, T. W. Bell, I. O. Cochran, J. H. Clucas.

XIII. ENGLISH COMPOSITION: Rev. P. G. Moore-Brown.

XXI. WESLEY CLASS: A. V. Moody, Isaac Hyde, W. Boxford, E. Burrow.

XXII. Mackie's "Bible Manners": R. Foden.

XXIII. Robertson's "Mark": Miss Ensor.

XXIV. Denney's "Death of Christ": G. W. E. Dowsett, B. J. Francis, G. White.

XXV. Farrar's "Hebrews": Gilbert J. White.

XXVII. Experimental Bible Study: Miss J. E. Olver, Miss Emily M. Cain, Sister Donna Levy.

XXVIII. Art of Teaching: W. Baldwin, Miss B. Kenningham.

HONOURABLE MENTION

I. Homiletics (Elementary): *(First Year)*: D. A. Young, S. Blackshaw, H. J. Fuggle, Albert Cowgill, F. Winstone, C. F. A. Schilling, R. C. Blyth, H. Burney, T. H. Morrow, J. Wood, Miss M. Ensor, W. J. Boxford, E. Burrow, B. G. East.

II. Homiletics (Elementary): *(Secoud Year)*: F. Butteriss, R. S. Crompton, F. Mills, W. Pighills, G. Sharpe, H. Whiteley, W. H. Heading, W. Newbert, W. Noble, A. P. Shervil, Chas. H. Whittaker, Samuel Simkins, W. L. Cox, J. S. Harris.

III. Advanced Homiletics: C. M. Button, S. Whitworth.

IV. Theology: *(First Year)*: H. Eagle, T. H. Nuttall, F. W. Shaw, W. Coward, W. H. Davies, A. Sanderson, J. S. Harris, A. L. Brown, Sergt. Grenfell, F. Butteriss, J. Watson, G. E. Parker, C. H. Denning, J. T. Birtley, G. Sharp, A. G. Larkinson, A. Walls, W. E. Capon, B. J. Bufford, N. Pighills, Rev. S. H. Soper, T. Greenhalgh.

VI. Advanced Theology: J. H. Stringer, E. H. Crossland, J. Edmondson, R. Beckley, J. Pickersgill.

VII. Candidates' Theology: A. P. Richardson, J. O. Cochran, A. J. Parker, J. H. Watson, A. Burton, — Chirgwin, — Turner, — Stringer, — Storey, — King, — Suttill, — Nash, — Butterworth.

VIII. Candidates' Bible Study: A. C. Dawkins, F. H. Mills, S. E. Watson, W. Davidson, F. Crowle-Smith, M. L. Foyle, Alf. Trebilcock, J. H. Watson, F. W. P. Hicks, J. Hosking, A. Burton, F. G. Turner, A. P. Richardson, R. Wilkinson, J. E. Davies, N. H. Earl, R. E. Jane, C. Brend, W. S. Clapham, A. E. Shooter, H. F. Barker, J. T. Hudson, J. K. Montgomery, S. Edwards, H. B. Rhodes, H. P. Grove, O. K. Evans.

X. Church History: Miss Green.

XI. Ethics: A. Vickers, J. S. Dyson.

XIII. English Composition: A. T. Trebilcock, H. Burn, Miss A. L. Price, D. Manterfield.

XVI. Psychology: G. Phillips.

XVIII. New Testament Greek: W. H. Ashmore, W. J. Cooper, J. Glover.

XX. Hebrew: R. J. Yeomans, B. J. Francis, J. A. Skidmore.

XXI. Wesley Class: John Suddes, Ernest Bayley, P. Rushton, W. H. Ashmore, Thos. H. Morrow, John Taylor, James Wood, F. A. Smith, B. G. East, F. Winston, J. Joynson, W. Ayres, O. R. C. Blyth, H. W. Hughes, C. G. Barnes, E. A. Woolley, A. E. York, F. J. Littlejohns, W. Smith, R. T. Blight, R. H. Jones, G. Watson, G. F. Lina, W. E. Roberts, R. S. Cartlidge.

XXII. Mackie's "Bible Manners": J. Briggs, J. C. Rossiter, S. Duance, E. E. Mason, Wilfrid Broad, H. Burn, S. Blackshaw, A. Beeton.

XXIII. ROBERTSON'S "MARK": R. Foden, A. Beeton, W. Broad, W. C. Thomas, S. Duance, J. C. Rossiter, E. E. Mason, R. Buglass.

XXIV. DENNEY'S "DEATH OF CHRIST": C. Noon, E. Leonard, T. E. Martin, Y. J. Clark, J. W. Mackay, A. E. Watts, J. A. Stacey, N. Bernard, A. J. H. Schole, Harry Simmons, F. Carter, — Houghton.

XXV. FARRAR'S "HEBREWS": F. Statham, W. L. Simons, P. Bernard, T. E. Martin, W. G. H. Scholes, H. C. Clark, J. A. Stacey, W. H. Houghton, J. W. Mackay.

XXVII. EXPERIMENTAL BIBLE STUDY: Miss A. L. Scott, Sister Norman Button, Miss Louisa Wilcox, Miss P. Wayper, Mrs. J. S. Mattock, J. Edleston, Miss A. L. Brown, Miss M. Theobald, Sister Mary Neck, F. W. Rydal, Mrs. Bennell, W. Gray, Mrs. Unstead, W. L. Howells, Miss Stevenson, A. Dodd, W. Rule.

XXVIII. ART OF TEACHING: N. Wills, E. Taylor, W. A. Howells, F. E. Haughton.

XXX. MOULE'S "ROMANS": R. D. Pringle, H. W. Boyd, Miss K. Darlow, R. Fairless, Miss C. E. White.

FIRST INSTALMENT OF TUTORS' REPORTS

SESSION 1905-1906

I. HOMILETICS (ELEMENTARY): FIRST YEAR

"The names of 19 students were sent to me, but only 8 have attempted any work. Not one of these has written the full number of papers. Mr. J. T. Robinson has done very well; his four papers, in which he gets 84 per cent., show real sermonizing ability. The names of S. Blackshaw, W. Carlisle, and E. Pinder deserve honourable mention. The pity is that these brethren could not see their way to write more papers." JOSEPH REANEY.

"Out of this class of 18 only 4 wrote papers month by month throughout the Session. Messrs. H. Burney and T. H. Morrow deserve honourable mention, and 2 others maintained a fairly good standard. The text-book has been carefully studied by these four students. Testimony is again forthcoming as to the benefit derived from this course of study." C. R. BUTCHER.

"Thirteen students began the Session, of whom 6 continued steadfast to the end. Altogether 56 papers were submitted. The work done gave evidence of intelligent and earnest study, a marked improvement being observable in some of the latter papers. The prize-winner, Mr. F. Buckley (93 per cent.), is closely followed by Mr. H. J. Fuggle (91 per cent.). The papers sent in by these students were of exceptional excellence. Others gaining a place in the Honours' List are Mr. A. Cowgill, 82 per cent.; Mr. F. Winstone, 77 per cent.; Mr. C. F. A. Schilling, 75 per cent.; and Mr. R. C. Blythe, 73 per cent."

T. E. FREEMAN.

"Of the 24 students whose names were sent to me, 7 sent in no work at all, 6 sent in one paper each, 6 sent in two papers each, 3 sent in three papers each, and 2 sent in six papers each. Mr. L. S. Shutter gains the prize with an average of 92 per cent., and Mr. D. A. Young qualifies for Honours with an average of 70 per cent. Some of the most promising students failed in diligence and perseverance." A. B. HOLLIDAY.

II. HOMILETICS (ELEMENTARY): (SECOND YEAR)

"The class has done good work, and some of the papers have maintained a uniform excellence. S. A. Ovendon, with an average of 86 per cent., has done the best work in this section; and W. Newbert, with 81 per cent., and W. Noble,

with 74 per cent., have achieved good results T. Robinson's papers have shown care and progress, though the marks stand slightly below those already named. Nine other students have done satisfactorily The remaining 6 have sent in but one or two papers each." JOHN H. LITTEN.

"Out of 7 names given me, only 1 has continued to correspond ; and in addition 2 others have sent in their papers. But though the class, or my section of it, has been so small, of those who have done the work during the winter session I have scarcely anything but good to say. They have all secured an average of over 70 per cent." T. GRAY ATKINSON.

III. ADVANCED HOMILETICS

"The average of the work done has been fairly satisfactory. Many of the men have so many claims upon their time that it is very difficult for them to do regular work of this kind, and the Tutor has to be content with much less than he would like. Those who do work through are very emphatic about the benefit they get." ROBERT J. WARDELL.

IV. THEOLOGY : (FIRST YEAR)

"The work of the Session has been thoroughly done by about half those whose names were sent in, some contributing the earlier papers soon grew weary. Of those who have kept up with the work the prize-winner has, of course, maintained the highest level, but there are others who have shown more decided improvement as the Session advanced, particularly is this true of F. W. Shaw All in the Honours' List have done good work (and others who are not there too), and have shown a readiness to accept correction, which has been very gratifying." E. W. TROUNSON.

"The class commenced with 16 students ; 3 sent in one paper each, 1 withdrew on account of illness. Of the remaining students 2 have sent in only two papers each ; 3 sent three papers ; 1 sent four ; and 1 sent five. The remaining 5 students have sent all the papers. The work which has been done has been good, but there has not been enough of it. No less than 7 students have sent apologies for not completing their set of papers. In each case the alleged reason has been stress of work. Mr. R. C. Cartlidge has obtained the average of 89 per cent., and is recommended for the class prize. The following have qualified for the Honours' List : Messrs. W. H. Dawes, A. Sanderson, J. S. Harris, and A. L. Browne." J. C. WILLIAMS.

VII. CANDIDATES' THEOLOGY

"I have had 40 students allotted to me during the past Session, 11 of whom, unfortunately, have sent in no papers at all, while 8 others have only sent one each. There has been, as usual, a falling off in the number of papers towards the end of the Session. Those who have continued to the end have done well, scoring high marks. Considering the work, on the whole, I think it has been better than that of the previous Session. I should like to see, in the answers, less adherence to the phraseology of the text-books." GEORGE F. ROSE.

"Twenty-one brethren have sent in papers for this Class, some of whom have not continued during the whole term. The work has been excellent, showing much intelligence and devotion. One prize has been awarded to the Rev. E. Baines, and 8 brethren are in the Honours' List." ALFRED BINGHAM.

VIII. CANDIDATES' BIBLE STUDY

"Out of 26 students, 9 sent in the full number of papers, 3 did six, and one of the others, who is in the far North-west, will probably complete the number. The work has been done very well this year, and the class has evidently been appreciated, as the papers themselves and occasional accompanying letters

abundantly testify. The nine men who took every paper are all in honours. The names and percentages are as follow:—J. M. Featherstone, 88·3, a most diligent student, who three times obtained over 90 per cent.. and never had less than 82; J. R. Geeson, 83·1, whose minimum mark was 76; A. C. Dawkins, 80·3; F. H. Hills, 79·8; S. E. Watson, 79·4; W. Davidson, 78·1; F. Crowle-Smith, 75·7; M. L. Foyle, 75; and A. J. Trebilcock, 74·1."

JOHN T. WADDY, B.A.

"It is a pleasure to report on the work of this class during the past Session. Thirty-three candidates were enrolled in my part of the class. Of these 13 have done nothing. The following will show how the work has been distributed:—Three candidates sent one paper each; 1 sent two; 2 sent three; 4 sent four; 1 sent five; 2 sent six; 7 sent seven. All who did the full number of papers are in the Honours' List, as also are those who did six and five papers respectively. All who attempted the work did well, and some of them would have obtained a high mark if they had persevered to the end. I recommend Messrs. A. J. Parker and T. W. Bell for prizes." J. FINNEMORE, M.A., PH.D.

"I have been much encouraged by the improvement that has marked the work of the 22 students who have regularly sent their papers. Most of the answers have maintained a high level, and given evidence of diligent study. Mr. J. O. Cockran has won the prize, and Messrs. E. H. Earl, R. E. Jayne, C. Brend, and W. S. Clapham, richly deserve to be in the Honours' List."

H. G. ROBERTS, M.A.

X. CHURCH HISTORY

"I much regret to report that only 2 students have sent papers on this subject. Of these 1 student sent two months' papers; the other, Miss Green, of Hull, completed the course, sending throughout excellent work. She has gained 93 per cent. of marks. Next Session we take two more volumes in the same series, and it is to be earnestly hoped more students will take in hand this important subject." ERNEST E. ORMISTON.

XI. ETHICS

"Four students entered, of whom 2 have very conscientiously prosecuted their study to the end, and have grasped the book thoroughly. They are Messrs. A Vickers and J. S. Dyson who have both obtained over 80 per cent. of the possible marks." G. W. POLKINGHORNE.

XIII. ENGLISH COMPOSITION

"My experience of this class has been very much the same as in previous years. Twenty-six names were sent to me at the beginning of the Session; of these 18 sent in a paper for the first month, and only 6 sent in papers at the last month; 8 have not sent in at all. The work done has been on the whole satisfactory, although the average has not been so good as in previous years. Some of the members have made progress month by month, and have evidently gained advantage from the course. Unfortunately those who would have profited most, their necessity being the greater, ceased after a paper or two. The best papers sent in have been written by the Rev. Moore-Browne of Bermuda; Mr. A. J. Trebilcock, Mr. H. Burn, and Miss A. L. Price, have gained a place in the Honours' List." T. WALTON MEREDITH.

XVI. PSYCHOLOGY

"Thirteen students commenced the Session, but the majority soon ceased to send in any papers. Mr. G. Phillips sent in the full number and obtained 72 per cent. of the total marks possible. Mr. Wallace Grigg sent in five papers, averaging 76 per cent. Several others did run well, and it is difficult to determine what did hinder them from finishing their course."

G. W. POLKINGHORNE.

XVIII. New Testament Greek

"Of the 6 pupils assigned to me, 1 sent in no work at all; 1 sent in one exercise: 3 sent in two; the remaining pupil sent in five, and made fair progress. I do not consider this result satisfactory." Ernest E. Genner, M.A.

"I began with 12 pupils, of whom 6 quickly gave up and 6 continued to the end of the Session. No one has done quite well enough to deserve a prize W. H. Ashmore, W. J. Cooper, and J. Glover obtained marks qualifying for honourable mention. These did excellent work, and the other three also sent in good papers, but not sufficiently often to enable them to cover much ground."

C. T. Gwynne, B.A., B.C.L.

XIX. Advanced New Testament Greek

"Fourteen students joined this class, of which 6 read 1 Timothy, while the remainder took special subjects. The following is the Honours' List with percentages of marks for 1 Timothy:—Rev. F. W. Harrison, 91; Miss Bishop, 90; Mr. R. F. Waites, 89; Mrs. Cullwick, 86. Some remarkably good work was done by students of the class, engaged in the study of selected subjects. Rev. J. C. Sowerbutts read all the Pastoral Epistles with a total percentage of 92. Rev. W. E. Garman took the Epistle of St. James, and his work was valued at 87 per cent. Two students read St. Paul's Epistles to the Thessalonians; in this subject Mr. J. S. Dyson, who has been a member of the class for several years in succession, gained 89, while Mr. T. H. Ridge sent in four excellent papers, reaching an average of 93. Three others took portions of the Gospels, one of whom, Mr. E. T. Roberts, reached an average of 80 per cent. The class has thus proved itself to be useful in many directions, and many grateful testimonies have reached me, giving evidence of the value placed upon the study by those who have become students of the Greek Testament."

R. Martin Pope, M.A.

XX. Hebrew

"Our Hebrew class at the commencement of the Session numbered 8 students. Five of them have persevered with consistent regularity throughout the Session. Four of the five have sent in papers which have been highly satisfactory, while three have secured places in the Honours' List."

Arthur T. Burbridge, B.A.

XXI. Wesley Class

"The work done in my Class during the year has been in the highest degree satisfactory." Edward Greeves.

XXII. Mackie's "Bible Manners"

"Half the students who entered have sent in papers. The work of those who did all the questions was of high quality and deserves warm commendation."

A. W. Cooke, M.A.

"Eleven students were entrusted to my care in this class; 1 failed to send in any paper; 1 sent in one paper: only 2 presented two papers; 1 three papers; 1 four papers; 1 five papers; while 4 persevered to the end. Each of these four proved themselves painstaking students. The highest average was obtained by Mr. R. Foden, 92·7; Mr. S. Blackshaw was next with 90·0; Mr. A. Beeton, 83·7; and Mr. H. Burn, 80·8. Many of the other students failed to complete the course through unavoidable causes. The marks reached all round were thoroughly satisfactory and good proof of careful work." Cecil M. Weeks.

XXIII. Robertson's "Mark"

"Twenty-seven names were sent to me at the beginning of the Session, 17 papers were sent in September, 9 persevered to the end of the Session. All of these nine did very good work, the written answers showing that the text-book

was being studied with interest and care. One or two to whom this kind of work was evidently quite new, made gratifying progress during the Session."

W. H. SPENCER.

"Of 4 names given to me 1, H. T. Buglass has sent in all six papers, obtaining 70·83 per cent.; 1, H. Stansfield, sent in three, obtaining 75 per cent. each, but 37·5 reckoning on the maximum; 1, H. Moore, forwarding one only, securing 55 per cent.; 1, J. Southworth, has sent in none." F. W. SYMES.

XXIV. DENNEY'S "DEATH OF CHRIST"

"Sixteen students have communicated with me. Of these 11 have sent in four papers or more, and 9 have sent in the full number. The subject seems to have been studied with great interest, and notwithstanding the difficulty of the text-book good marks have been obtained. The highest place on my list is shared between Mr. G. W. E. Dowsett of Eltham Park, and Mr. B. J. Francis of Southend-on-Sea, who have each gained an average mark for the Session of 89 per cent. They are closely followed by Mr. Charles Noon of Ringstead, 87; Mr. Ebenezer Leonard of Southwell, 83: and Mr. T. E. Martin of Eye, Suffolk, 82. Painstaking and creditable work has also been done by Mr. H. J. Clarke, Mr. J. W. Mackay, and Mr. A. E. Watts. I wish to express my high appreciation of the kind letters of thanks sent to me by several of the students."

S. B. GREGORY, B.A.

"Fourteen students entered, 8 of whom started in September, 4 in October, 1 withdrew owing to Text-book being out of print, and 1 withdrew owing to pressure of other duties. Four students sent in six papers, the average marks for the four sets being 82 per cent. Two sent in five papers averaging 74 per cent.; 2 only four papers with average of 60 per cent.; 1 sent in three papers, average 72 per cent.; another two papers, average 76 per cent.; and 2 only sent one paper each, marks 52 per cent. and 44 per cent. respectively. The papers of the students who have followed the studies each month have been very good, one or two excellent. Evidently the Text-book has been well studied, and a keen interest taken in the work done." W. FYTCHE.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

June 3—ANOTHER COMFORTER—*St. John xiv. 16*

"Another" implies that there was some other also who was a Comforter. That one was Jesus who had been with the disciples many days and was about to depart, so that they would "*see* Him no more." He would be their Comforter still, but they should have another also, when the Holy Spirit was given.

1. How would the Holy Spirit be another Comforter. He would *be with them for ever.* Jesus was going away, He never would. He would be *in* them. Jesus was seen by their eye, touched by their hand. The Comforter would be the friend of their heart life—in their thought, purpose, affection. They would know Him without seeing Him.

2. In what sense is the Holy Spirit a Comforter? A friend is a comforter by his love; a helper by his assistance; a teacher by his teachings; a guide by his leading. All this the Holy Spirit is.

3. What is His greatest comfort? That He makes known Jesus to us. When He was given Jesus came back into their lives in all that He was to them. The Comforter is God's gift to those who obey the voice of Jesus.

June 10—A Great Discovery—*St. Matt. xvi. 6*

Not everyone understood Jesus. Many talked and wondered, but few really knew who He was. Jesus asked His own friends who they thought He was. There were two things in Peter's discovery which we must remember.

1. The Christ. The One sent into the world by God. Specially promised to, and with a mission of salvation for men. Christ is the One who brings men to God.

2. The Son of God. Son in a sense in which no other is. It is as if Peter had said "Thou art God." He came into the world Son of God to bring God to men.

We must find the *real Jesus.* We cannot find Him without the Spirit of Jesus. ("Flesh and blood hath not revealed it"). What do *you* think about Jesus?

June 17—God's Thought of Jesus—*St. Luke ix. 35*

In our last Golden Text we were thinking about men's ideas of Jesus—who He was. Here we have what God says about Him. It is good to hear a man who knows, but how much better to hear God! God spake *out of the cloud.*

1. About the dignity of Jesus. "The Son of My love." God loves every one in Jesus, but He loves Jesus above all. He was not only the Son loved by God in a wondrous sense, but making known God's love. "God so loved the world."

2. About the authority of Jesus. "Hear Him." Because of what He is we must listen to and obey Him. Think of what our attitude towards Him must be. If I asked you, what would you say? "Love Him." Quite so. "Follow Him." Yes. But here is another, *listen* to Him. He has many things to say to us in His Book, and in our own hearts. God says to us, "Hear Him."

June 24—Never such a Speaker—*St. John vii. 46*

Jesus did wonderful works, but He said also wonderful words. He amazed people by His miracles. ("We have seen strange things to-day"). No less were they surprised at His sayings. Even the officers of the chief priests were so astonished at His words that they returned to their masters without Him. *Never man.* I wonder what they really felt—that He had spoken more wonderful things than any other man had ever done? or that He had spoken as no mere man could speak? Probably the latter. "No one who was only man could speak as He does." What awoke this wonder in these officers?

1. What Jesus said. Perfect wisdom, pure light in what He said. Just what the heart and mind needed. His teaching answered the very questions of their mind. No one could listen to Jesus without feeling that he was learning perfect truth.

2. How He spoke. The assurance of One who knows. The authority of One who has a strange right to speak. No hesitation, no questioning, but holy declaration. No one listened to Jesus without feeling he *ought* to listen.

3. Why He spoke. Amidst all His searching words was burning love—sympathy, tenderness, desire for the hearers good. Never such unselfish talking, never such pleading love before! Remember, that there are no words in the world like those of Jesus. Let Him speak to you. Read, remember, follow His teaching.

REVIEWS

The Library of Methodist Biography: James Smetham: Painter, Poet, Essayist. By the Rev. William G. Beardmore.—We thank Mr. Beardmore for a most charming and tasteful addition to the Library of Methodist Biography. It is difficult to realize after reading it that the author did not know Mr. Smetham personally, for he writes as one would imagine only an intimate, affectionate, and discriminating friend could. He writes, too, with an artist's sympathy, and the brief biography abounds in references to art and literature, which add greatly to the charm of this appreciation of one of the most interesting and fascinating of the saints of the 19th century. Those who knew James Smetham well and those who know that most delightful memorial, "The Letters of James Smetham," of which Mr. Bearmore speaks with most justifiable enthusiasm, will close the tiny biography, lamenting that it ends so soon, and that "the younger generation," for whom it is specially written, should not have been enriched by fuller detail and more ample quotation. But the severe limitations of this admirable series confined the author to six score pages. Doubtless many of its readers will not rest till they have secured the *Letters* and *Literary Remains* (published by Macmillan). It is infinitely pathetic that a man who has won such worthy recognition, when he had passed beyond the reach of human praise, should have known so little of its sweets during his earthly pilgrimage. There is to our mind nothing more true or beautiful in this volume than the author's reference to the poet-artist's "heroic wife":—"One aspect of this posthumous renown involves a tender and pathetic interest; it is, that the noble woman whose kindred soul went side by side with him in the thorny and shadowed pathways of disregarded genius, and who with an intelligent and modest but far-reaching fidelity always believed in him, still survives him, and has ultimately been the means of saving his career from dull forgetfulness. And henceforth her name is embalmed with his in one of the most charming life-stories of the century. In our own country nothing like it has seen the light since George Herbert's contemplative works."

Life of David Hill. A New and Revised Edition of How David Hill followed Christ. By J. E. Hellier. Introduction by Rev. J. H. Jowett, M.A. London: Morgan & Scott. 2s. 6d. net.—Padri Elliott of Faizabad. A Memoir (chiefly Autobiographical). Edited by Rev. A. W. Newboult. London: C. H. Kelly. 3s. 6d.—It is not often that two such missionary biographies come into one's hands together. David Hill and J. A. Elliott were as unlike one another in natural disposition as they well could be, yet they were one in the spirit of their service, the completeness of their consecration, their heroism, and their saintliness. David Hill was much more of the typical saint than Elliott. Few men of our time have more entirely answered to the ideal of the saint than he. It was impossible to listen to him either in public or in private without being impressed by the fact that he walked with God, that his whole soul was absorbed in the service of Christ. He lived and died satisfied with the Divine companionship, a celibate apostle and evangelist, bound by no earthly ties, his mind set upon the things above, his heart filled with Divine compassion for China's millions. Elliott to the last carried his devoutness lightly. His

spirits overflowed into the rollicking fun of a school-boy home for the holidays, but he could pass from the wildest gaiety to the profoundest pathos in a moment. He had the heart of a little child. It would be a poor and superficial measure of goodness which should exclude from the highest rank of Christian devotion the man of high spirits, ready wit, keen sense of humour, sanctified audacity. Each of these volumes is a most important contribution to missionary biography, Miss Hellier's life of David Hill is worthy even of him. It fitly enshrines his memory and will inspire many of the younger generations with something like the same enthusiasm of self-sacrifice. It is a book for the devout, for the seeker after God, for the young man or woman who has heard, or is willing to hear, the voice from across the sea, "Come over and help us." *Padri Elliott* appeals to a wider circle, for it is not only good reading for the devout, but exciting and entrancing to those who love stirring adventure and hair-breadth escapes. It lacks the literary charm of Miss Hellier's record and is made up of a brief biography well edited by Mr. Newboult and miscellaneous papers by Mr. Elliott himself. These papers are all interesting, though the interest is very varied. The wonderful and tragic story of the Indian Mutiny told in the chapter headed "Through Fire and Sword" will satisfy even a boy's love of adventure, and by itself would make the volume popular as a school prize and a gift-book for young people. Both biographies are excellently printed and well illustrated.

Wesley and His Century. A Study in Spiritual Forces. By the Rev. W. H. Fitchett, B.A., LL.D. London: Smith, Elder & Co, 6s.—There are already many lives of Wesley, but there is still room for this bright and even brilliant book by Dr. Fitchett. It is the work of a journalist or popular lecturer rather than of a serious student and critic, yet it will probably prove the most popular biography of the great evangelist. The story is told rapidly and with unflagging interest. One may not always be satisfied with Dr. Fitchett's judgement, and occasionally a phrase offends one's taste in trivial matters, as when Wesley is described twice in a few pages as "long-nosed," but these are mere specks. The book will make Wesley known to thousands who would not read more solemn *Lives*, and it is on the whole a very fair and sympathetic presentment of Wesley's life and character.

Twelve Sermons. By F. W. Robertson of Brighton. London: H. R. Allenson, Ltd. 6d.—Thirty years ago all preachers read Robertson's sermons, and his influence was felt in almost every pulpit. We are not concerned to comment upon divergences of theological opinion or points of view, and have no hesitation in recommending young preachers to read Robertson. His manly tone, originality of treatment and instinctive honesty make him in many respects a model.

HABAKKUK, AND THE RISE OF THE CHALDEANS

BY THE REV. PROFESSOR G. G. FINDLAY, D.D.

I

HABAKKUK is the first of the prophets to denounce "the Chaldeans" as Israel's oppressors. For him they take the place held so long by the Assyrians, of Jehovah's appointed instrument for chastising His people's sins,—an instrument destined to destruction in its turn because of the cruelty and violence with which it exercises its God-given power. This theme involves nothing new in principle: Isaiah's teaching, now confirmed by the course of history, had given the same interpretation to the Assyrian tyranny. But to Habakkuk the problem assumes a darker aspect, and he reaches a more advanced solution. He grasps the situation with vigour and decision; his treatment of it is marked by boldness of conception and imaginative genius. "Perhaps no other poem of equal length has a range of vision so wide and lofty" (McCurdy). Habakkuk is one of the prophet-poets of Israel, like Isaiah and Nahum, a singer rather than an orator. The concise dramatic form of his composition and style involve his verses in obscurity—an obscurity aggravated, as many critics judge, by corruptions and serious displacement of the Hebrew text.

Habakkuk's position in regard to the Chaldean conquest differs from that in which Isaiah stood toward the Assyrian crisis of a century ago in two respects: he looks for no such immediate vindication of Jehovah's covenant-faithfulness as Isaiah predicted, and witnessed in the deliverance of Jerusalem from Sennacherib; and he must needs challenge Jehovah's use of evil tools—a thought foreign to Isaiah's mind. In the raising of this latter question Habakkuk's originality lies. He is in search of a theodicy.

Chapters i and ii form the prophecy of our author, introduced by the title of i. 1, "The oracle *(massa)* which Habakkuk the prophet did see." Chapter iii bears a new title of its own: "A prayer of Habakkuk the prophet." This is in fact a *psalm* (*cf.* the

title of Psalms xvii, lxxxvi, xc, and the subscription of Psa. lxxii), of a detached and general character, bearing on its surface no marks of connexion with the foregoing chapters or the historical situation they imply. The identity of authorship is therefore questioned; and critics decide for or against the editorial tradition of iii. 1 according to the view they take of the internal structure of the two pieces (chaps. i, ii, and chap. iii) and the mental characteristics revealed in each.

I. THE PROPHECY PROPER extends from chaps. i. 2 to ii. 20. The unity of this composition and the order and connexion of its several parts, are also in dispute. Admittedly, the deliverance of ii. 4 ending with the words "The just shall live in his faithfulness," is the climax of the Book; the series of woes that follow—ii. 6 (or 5)-20—form a pæan composed in a mode with which Isaiah has made us familiar; it supplies a fitting sequel to the oracle of ver. 4, an outburst of the prophet's joy over the downfall of the great oppressor now assured to him. As a whole, chap. i leads up naturally enough to the crisis signalized by ii. 1-4; the colossal greed and savagery of the new master into whose hand Jehovah gives the empire of the world, create a problem in Divine government, for which he asks a solution. *The position of i. 5-11* in the train of thought is the stumbling-block; yet this is just the passage which furnishes the historical datum and point of attachment for the Book, by the reference it makes in ver. 6 to the Chaldeans.

Now this section of the first chapter stands isolated in its context; with it removed, vers. 2-4 and 12-17 appear to give a continuous, consistent sense, forming (it is said) a sustained appeal against some powerful and cruel rule under which Israel has been placed for "correction" by Jehovah. *Who* the tyrant is we are not told; only the later verses point to a foreign imperial potentate, under whom "the nations" are suffering along with Israel—this suits Assyria or Babylon equally well. The accepted application of the prophecy to the latter power is due to ver. 6; but if the paragraph in which this datum stands be eliminated, the reference of the rest of the chapter becomes an open question.

Giesebrecht, therefore, whose criticisms are always judicious, proposed *to reverse the order of vers. 1-4 and 5-11;* he reads the

latter paragraph as Habakkuk's opening announcement of the Chaldean invasion, and the rest of the chapter (1-4, 12-17) as the prophet's complaint and appeal to Jehovah against invaders He has sent. Wellhausen and Nowack, in their Commentaries, adopt Giesebrecht's rectification; moreover, they regard vers. 5-11 as earlier in date by some years than the remainder of the chapter, and possibly from another hand, since in the one representation the Chaldeans are seen *approaching*, and in the other *already dominating*.

Karl Budde, the brilliant Hebrew Professor of Strassburg, has struck out another explanation * of the seeming disorder in this Book. Instead of throwing i. 5-11 backward, he carries it forward and sets it down *after ii. 4*. Chap. i. 2—ii. 4 (*minus* i. 5-11) he then reads as *an impeachment of the Assyrians*, to which, on his theory, chap. i. 5-11 gives *Jehovah's reply to the effect that He is raising up the Chaldeans to punish Assyria*. The prophecy, as thus originally conceived, Budde supposes to have been delivered within the years 621-615 B.C., being designed to encourage the Judæans to revolt from Nineveh, whose ascendency is now seriously threatened by her southern neighbour and old rival, Babylon. In "the law" and "judgement" whose action is "slacked" (i. 4), he sees the Torah then newly promulgated by Josiah, and hindered in its execution through the interference of the Assyrian over-lord. In the flush of the Josianic reformation, Budde contends, Judah could claim with a good conscience to be "righteous" (i. 13, ii. 4), and naturally resented as undeserved the sufferings inflicted by her heathen rulers. The event contradicted the above forecast, the Chaldeans turning out to be the destroyers instead of the deliverers of Israel; this accounts, Budde thinks, for the disturbance of the original order, Habakkuk's editor, with great adroitness and little honesty, having transposed his announcement of the Chaldeans' coming to the position where it now appears, on purpose to remedy this failure and to make it appear as though the Chaldeans had been the oppressors denounced and not the rescuers greeted by the prophet!

* See the *Expositor* V. i. 372—385 (May, 1895), where Budde also discusses an elaborate reconstruction proposed by Rothstein, which has not found favour, but which starts from the correct assumption that i. 2-4 speaks of oppression *within Judah itself*.

Budde's solution of the difficulty has found considerable favour; Cornill in particular, and G. A. Smith,* give it their adhesion —the latter, however, with an important modification to be noticed afterwards.

A. B. Davidson has stated (in pp. 50-55 of the Introduction to Habakkuk in the *Cambridge Bible for Schools*) the strong objections that lie against Budde's construction. The historical basis for it is wanting. By the year 621, in the middle of Josiah's reign, Assyria was no longer oppressing the Judæans; the Scythian terror had before this time eclipsed the old fear from that quarter; Nineveh was shorn of her distant provinces, and with difficulty held the Medes at bay. In the given political situation, the language of i. 15-17, applied to Assyria, is an anachronism; and though the Chaldeans had by this time revolted from Nineveh and were in league with her other enemies, *the Medes* were her direct assailants; from them the fatal blow was impending, which finally fell in the year 607. Not till after the battle of Carchemish (B.C. 605) did the Chaldeans assume the rôle ascribed to them in i. 5-11—then, and not before, was that people "raised up" to "march through the breadth of the earth." This seems to be the earliest possible date for the paragraph in question.

Dr. G. A. Smith's conjecture—that the *Egyptian rule* is denounced in i. 2-4, 12-17, and *its overthrow by the Chaldeans* promised in i. 5-11—escapes the above objection; but what little we know of the brief dominance of Pharaoh Necho over Palestine (608-605), does not warrant our applying to it the indictment of i. 2-4, 12-17. Necho's victories were not of the wide and conclusive character indicated in i. 14-17. This Pharaoh inflicted two definite injuries on Judæa, neither of which is referred to—the defeat and death of Josiah, and the captivity of his son Jehoahaz; but he established no empire over "the nations."

The assumption from which all the schemes of readjustment proceed, that of the continuity of i. 2-4 with i. 12-17, is justly questioned by A. B. Davidson. Instead of these sections of the prophecy being parts of the same lament, they are in reality very distinct. No syllable in the former passage breathes of *foreign* oppression; it is only the identification of "the wicked"

* *The Book of the Twelve Prophets (Expositor's Bible), II., pp. 119ff.*

and "the righteous" of ver. 4 with "the wicked" and the "more righteous than he" of ver. 13, that has led the above-mentioned critics to discover the *heathen* tyrant in the beginning of the chapter. Read by itself, the protest with which this Book opens sounds like nothing else but the familiar plaint of the prophets against the misgovernment and social injustice rank in Judæa under the later kings: "this is the most natural sense of the verses and of the words used in them." With Davidson agree on this point not only Pusey, Delitzsch, Kirkpatrick, but "advanced" critics also like Kuenen, Driver, and McCurdy.

> How long, O Jehovah, have I called, and Thou dost not hear!
> I cry out to Thee "Violence," and Thou wilt not save!
> Why dost Thou bid me look on trouble and behold mischief,
> So that oppression and violence are before mine eyes,
> And strife comes and quarrel arises?
> Therefore the law is palsied, and judgement cannot move;
> For the wicked sets watch about the righteous,
> So that judgement goeth forth lamed!

This is the cry of a patriot outraged by civil wrong, by the improbity of magistrates and the poisoning of the fountains of justice, such as the prophets had denounced ever since Amos and which brought about the ruin of both the Israelite kingdoms. Hab. i. 2-4 echoes the accusations of *Z*eph. iii. 1-3, Jer. v. 25-29, vi. 6, 7; it repeats the tale of Isa. iii. 14, 15, and Mic. iii. 1-3, vii. 2-4, of Amos iii. 10, v. 11, 12, etc., relating to earlier times; *cf.* also Psalms xxxv, lv, lxxxii, for the appeals of pious Israelities to God against the oppression of their fellow-countrymen. The Deuteronomic legislation was, in fact, nullified by the radical corruption of the state manifest under Josiah's sons, not by the interference of foreign rulers.

What is God's answer to the prophet's accusation levelled against His people? It is just such as had been made to Amos and Isaiah and *Z*ephaniah in turn—the same that is given to his contemporary Jeremiah: "Lo, I am raising up the Chaldeans!" (6). This is Jehovah's "work" for the day that is approaching—a work strange and incredible, since it meant the destruction of the edifice of restored law and worship but just erected by Josiah (5), in which despite their infidelity the Judæans cherished confidence and pride; *cf.* Jer. vii. 1-15. Babylon will be the avenger of Jehovah's wrongs upon Judah,

as the Scythians had threatened to be about 630 B.C., and as the Assyrians had been in the eighth century. Hab. i. 5-11 is therefore parallel to Isa. v. 26-30, and holds the same relation to its foregoing context as this prediction to the "Woes" of Isa. v. 1-25. Chaldea plays over again the familiar part of Assyria (hence perhaps the abruptness of her introduction); the new power, which was in fact the offspring of the old inheriting its character with its dominion, is "ordained for judgement" and "established for correction"—for correction of the sins taxed upon Judah in vers. 2-4. So far, Habakkuk's doctrine contains nothing novel; he is but applying, with incisive force, the logic of Amos and Isaiah to his own times.

But in vers. 12-17 his thought takes a surprising turn. Instead of acquiescing in Jehovah's response to the cry raised to heaven by Judæan sin, the prophet *remonstrates against that answer*. The remonstrance implies experience of Chaldean usage, and therefore was separated by some interval of time * from the threat of vers. 5-11. Jehovah's answer to Habakkuk was practically given by the victory of Carchemish in 605, which brought south-western Asia to the feet of Nebuchadrezzar; after that event Judæa soon came to taste the quality of the new empire. The whole of Habakkuk's prophecy thus falls between the years 605 and 597, at which latter date Jehoiakim revolted from his Babylonian master and was crushed. Earlier prophets had been content to see in the subjugation of Israel to heathen powers a just nemesis upon its rebellion against Jehovah, Isaiah finding his comfort in the thought that the saved "remnant" will preserve the seed of the nation to reflourish in a better day; Habakkuk ventures to question *ab initio* the righteousness of the use of such instruments by a holy God. As Dr. G. A. Smith puts it, at this point for the first time "the prophet" appears "as sceptic" (yet see Amos vii. 1-4). The horrible inhumanity and the idolatry of brute force displayed by the Chaldeans in their dealings with subject peoples (14-17) forced this contradiction on the prophet's mind. At the same time, the interlude of freedom and national revival enjoyed under Josiah made their return to

* In the composition of the poem, the scenes of which extend over several years (see iii. 2), this interval disappears, and Habakkuk's second appeal to Jehovah (i. 12-17) with dramatic propriety follows immediately on the answer to his first appeal (i. 2-4).

bondage the more galling for the Judæans. Something of the new scepticism manifest in Habakkuk is due to the growth of the spirit of humanity and the finer sense of the Divine rectitude acquired under the teaching of his predecessors.

In ver. 12, commencing his second appeal, the prophet appears submissive; he repeats, in his grand style, the old patient creed: Jehovah's eternal being assures His people's survival; their present dire experience will issue in "correction," not extermination. Suddenly, in ver. 13, his suppressed indignation blazes out—but how can God associate Himself with monsters like these Chaldeans? How revolting that He should call their doings His "work!" (3).

> Too pure are Thine eyes to behold evil,
> And to look on mischief Thou canst not endure!
> Wherefore then dost Thou look on while the robbers rob; *
> Art silent, while the wicked swallows up one that is more righteous than he?

The critics who must make "the wicked and righteous" of this verse square with "the wicked and righteous" of ver. 4 miss the point of the prophet's daring sarcasm. Toward His people Jehovah is strict enough—His "eyes too pure," forsooth, to bear the sight of wrong (*cf.*, *e.g.*, Psa. v. 4-6); yet He watches calmly the outrages of this world-tyrant, and keeps silence while the Chaldeans trample down a nation which, bad though it may be, is better than themselves. Why punish the wicked by the more wicked? † This is the enigma that confronts Habakkuk—an enigma confounding indeed when it is once realized, and inevitable at the given stage of revelation.

Here Habakkuk parts company with Jeremiah, whose view of Judah's ill-desert he has endorsed in i. 2-4. He takes the first step in that enquiry as to the justice of God's administration in human life and in the course of history—"the riddle of this painful earth"—on which Israel meditated with fruitful results during the Exile, and which gave birth to the Book of Job and to the doctrine of the Suffering Servant of Isaiah liii. The difference between the two contemporary teachers does

* We adopt Wellhausen's emendation.

† In ver. 13 Judah is not called absolutely "righteous," but "righteous in comparison with" its enemy. One could well understand a high-minded French patriot denouncing the Germans at the end of 1870 in terms such as he had applied to the violence and chicanery of his own government at the beginning of the same year.

not take the extreme form assumed by those who see in "the righteous" and "the wicked" of i. 4 Judah and the Chaldeans, and suppose Habakkuk to represent his people as innocent in their quarrel with Nebuchadrezzar. If that were so, Habakkuk's position would be almost that of "the prophets," blind to the moral condition of their country,* over whom Jeremiah's "heart" was "broken" and "all his bones shook" (xxiii. 9-40). Like Jeremiah, our prophet regards the Chaldean power as "ordained for judgement"; Jeremiah, like him, foresees a tremendous doom awaiting the king of Babylon "when the time of his own land shall come" (Jer. xxv. 12-14, xxvi, xxvii. 7; the authorship of chaps. l, li is disputable). What exercises Habakkuk is not that Judah should be punished, but punished by such hands—that the Holy One of Israel should call the Chaldean king "my servant" as He does repeatedly in Jeremiah, and should say of this inhuman despot, "I give it [the dominion of the earth] unto whom it seemeth right unto me; and now have I given all these lands into the hand of Nebuchadrezzar, the king of Babylon" (xxv. 9, xxvii. 5, 6, xliii. 10). Jeremiah, on his part, sees no difficulty in this—any weapon is good enough for punishing apostasy so vile as that of Judah and her kings; he condemns Jehoiakim and Zedekiah in turn for breaking faith with the master whom Jehovah had set over them (*cf.* Ezek. xvi. 59, xvii. 12-19): Habakkuk is grieved to the heart by God's setting up such a master; the Chaldean dominion horrifies him—not Judah only, but the human race is laid under this frightful incubus; and *God*, it seems, has done it!

Wherefore hast Thou made mankind as fishes of the sea,
As the worms that have no ruler?
All of them with the angle he takes up;
He draws them into his net, and gathers them into his seine;
Therefore he rejoices and exults
Thereupon he sacrifices to his net, and burns incense to his seine;
For by them his portion is made fat, and his food grows rich!
Is he for ever to draw the sword,† and to slay continually the nations
without pity? (vers. 14-17).

* Though Habakkuk did not side with the popular prophets who opposed Jeremiah, he helps us to understand their position and his protest indicates the furious resentment roused by the rule of Nebuchadrezzar, which led to the desperate rebellions of Jehoiakim and Zedekiah.

† The Received Text here is obviously corrupt; we follow Giesebrecht's and Wellhausen's emendations.

Here is the first inspired appeal against "man's inhumanity to man," against the crimes committed in the name of "empire" and the exploiting of the masses for dynastic interests. Amos and Isaiah were touched by this sentiment; in the Book of Habakkuk it is the leading *motif*. Here the revolt of the spirit of mankind against imperialism comes to full consciousness, as it was bound to do under the Israelite religion, and speaks out its complaint to God. By the end of the first chapter, the sin of Israel appears to be swallowed up in the greater sin of the Chaldean conqueror against humanity.

MEN AND BOOKS : A MONTHLY SURVEY

Studies on the Sermon on the Mount *

THE excellency of Mr. Lyttelton's *Studies* is also their defect. Subtilty of interpretation and depth of insight too frequently become over-subtilty and mere verbal disquisition. The problems of the Sermon, especially those that spring from current modes of thought, are faced fearlessly and illuminatingly; but difficulties are created apparently for the pleasure of solving them. Another fault is reluctance to apply an evangelical exegesis, *e.g.*, in the Beatitude on the poor in spirit. Nevertheless, as a stimulating, helpful, original study of the Sermon, we know nothing to equal it, not even Zahn. It is not a complete commentary; it limits itself to homiletic and ethical aspects, and it treats the Sermon almost as though it were the entire New Testament. But it is strong and fresh throughout, and neither its substance nor its manner is to be found elsewhere.

Peculiarly skillful and happy is Mr. Lyttelton in tracing the connection of the different paragraphs of the Sermon. This implies that he regards it as a consecutive discourse. It is so customary now-a-days to look upon it as a more or less arbitrary collection of *logia* with a possible sermonic nucleus that Mr. Lyttelton's treatment becomes a pleasant surprise. True, he does not reject absolutely the theory that the Sermon

* *Studies on the Sermon on the Mount. By the Rev. and Hon. E. Lyttelton, M.A. Longmans, Green & Co. New Edition.*

is a cento of sayings uttered at various times and in varying circumstances, but he argues that, if this is the case, we are bound to study the order of thought as presented by the compiler. Of course, this must mean that the compiler had Divine authority for his arrangement—was inspired. Here, for the nonce, Mr. Lyttelton's courage fails him, and, for fear of "the critics," he stops short of the actual assertion of this claim. Evidently, however, he inclines so much to the belief of actual sermonic origin that he does not deem the second theory worth more than respectful mention. He is willing to admit that there may have been pauses during the delivery of the Sermon, and, probably, interpellations and replies. The chief objection to this notion is the orderly progress of the thought as Mr. Lyttelton himself exhibits it.*

It is almost impossible to select brief specimens from these *Studies* for quotation. There are no "purple passages," as there are no jejune sentences; sustained thought so links sentence to sentence and paragraph to paragraph that they are marred by detachment from each other. Perhaps our best method will be to summarize, with an extract or two, part of the comment on Matt. vi. 25-34, headed, "Be not anxious." After pointing out that the key-note of the prohibition, "Lay not up for yourselves treasure upon earth" lies in the modification "for yourselves," and that the warning relates to a *spirit* of worldliness and to forgetfulness that we are not owners of property but merely stewards, issuing into a "double-mindedness" which attempts the impracticable service of both God and mammon, stress is laid upon the "therefore" of ver. 25.

> The first hint as to Christ's point of view is given by the word "therefore" in ver. 25. As already explained, the retrospective and prospective force of this word points to a connexion between verses 19 and 25. In other words, the evil resulting from storing up treasure tells on the character in a peculiar way; and something similar must be the effect on the character of anxiety as to the future in the matter of life's necessaries. There can be little doubt that the fundamental connexion lies in the tendency of each to encourage mistrust of God, or quite as probably in the outcome of that mistrust. It would be a gross misinterpretation of he passage to infer that there is any discouragement of ordinary prudence

* One exception Mr. Lyttelton makes, half-doubtfully: Matt. v. 31, 32. Every student must perceive the difficulty. May not the utterance have been given in answer to a definite inquiry?

in money matters. Forethought is not the cause or the result but is a preventive of anxiety. For instance, insurance, which is sometimes represented as a form of gambling, is in reality designed to allay that very excitement which the gambler seeks; and the confusion arises from our not perceiving that what Christ is warning us against is not a fault of conduct but a temper of mind; and the form in which the warning is often cast, as if a certain outward action were being forbidden, is due to the necessity of vivid popular speech. Neither prudence nor imprudence in the management of earthly goods is in question. To urge the one and discourage the other would be to lower the Discourse to the level of man's common-sense, and our Lord never did this. There was no time during His public ministry for the uttering of platitudes.

Yet even in providing things honest in the sight of all men, undue anxiety is forbidden.

It is impossible to justify the indifferent tone adopted by Christians in speaking of business worries, as if they were simply a misfortune. Judging from these verses we must pronounce them to be a deadly form of sinfulness; all the more so, indeed, if they are the inevitable outcome of an occupation deliberately chosen.

As to "anxiety," the Greek word signifies "'something which distracts or divides,' and we have to ask what does it divide, and from what? . . By indulging in anxiety about his earthly welfare man divides himself from God, or, perhaps more appropriately still, he destroys his own singleness of mind and aim. It is a sign that he is not single-minded in his wish to fulfil God's will simply; if he were, he would long ago have learnt that God's scheme for him and his best efforts may very probably include failure as it is ordinarily reckoned." Is anxiety about our spiritual condition allowable? Mr. Lyttelton's answer is the sublimation of common-sense, but it leaves out of the reckoning the witness of the Spirit, and any degree of "assurance." The last sentence of the whole discussion reads, "When our Divine Master said, 'It is finished,' He did not mean that what we call success was gained, but that nothing had been left undone. This is the only true achievement which lies properly within the scope of our responsibility." The application to the spiritual life is not very happy, nor indeed the exegesis; but it is full of lessons as regards the earthly side of the Christian life.

A Seeker after Truth

To those not interested in the details of University reform, two-thirds of the memoir of Henry Sedgwick * are wearisome;

* *Henry Sedgwick : A Memoir. By A. S. and E.M.S. Macmillan & Co.*

quite half the remaining third has little to do with religious questions ; but the residuum suggests a problem of great importance to the preacher of the Gospel. The personal character of Henry Sedgwick won the warm esteem of Christian leaders such as Bishops Westcott and Gore ; he possessed a rare power of clear thought ; he was dominated by a sturdy intellectual honesty. All his life he sought after truth, yet he found no place on which to rest the sole of his foot. Within sight of the end he declared that he had "not the slightest idea of" his "destination." He rejected Christianity decisively though reluctantly; agnosticism as a creed he thought an intellectual absurdity ; of theism he could see no sufficient proof, though by 1898 he accepted it with doubts and reservations as "a working philosophy," *i.e.*, as a scientific hypothesis. The problem for us is how one so capable, so sincere, so lovable, could have missed the Christian conclusion, could have come to no conclusion at all. The answer conveys a weighty lesson. Sedgwick started with the demand for perfect intellectual certainty. Till that was satisfied he would not advance a step. The *existence* of critical problems was, in his view, fatal to Biblical revelation.* The argument for Theism falls short of proof, therefore it could not be relied on, so he turned eagerly to physical research, to meet with little beyond bitter disappointment. Giving to the words the best possible sense of Christ's usage, Sedgwick was eminently "wise and prudent" ; the one defect of his personality was its lack of childlikeness. So "these things" were "hidden" from him. The questions were continually in his mind ; few men have been more *troubled* by them ; but he persisted in his original demand. His friend, Dr. Ward, with pathetic earnestness, urged on him the experience of the saints. He could not even consider it, because the experience of the saints did not solve perfectly the intellectual problem. Had Dr. Ward's appeal come earlier, it might have succeeded. The lesson for the Christian preacher is, first, that the Gospel speaks to the heart, that *must be* touched ; second, that this appeal should be made before intellectual habits have become rigid.

* He studied Hebrew and Arabic so thoroughly that he was marked out for a Semitic professorship. He abandoned the study on discovering how little Hebrew helped him as to the problem of the Old Testament.

There is more to say. Sedgwick was Prælector and Professor of Moral Philosophy. His utmost powers were devoted to the study of ethics. For years he desired to resign his office, and actually gave up lecturing on Moral Philosophy, substituting economy and politics. Why? Avowedly because he could find no basis or sanction for ethics without God and immortality. He was far too clear a thinker to find the needful basis or sanction in evolution or sociology. Such a *tour de force* as Dr. Meeses' *Ethics* was impossible to his honesty. Ethics must be more than the history of opinion or formulated conclusions; to Sedgwick ethics were worthless without the idea of duty, of personal obligation to a Personal Authority. He is a powerful witness to the fact that morality is a vain show in the absence of religion.

The Exploration of the Holy Land

The author of the Ely Lectures on Palestine Exploration * has himself done good work for the Palestine Exploration Fund. He writes as an expert. The Lectures, however, are a history of literature not of field work. By common consent Edward Robinson (1838, 1853) is the founder of Palestine exploration. Yet previous to his first visit to the Holy Land, one thousand eight hundred and eighty-five travellers had published records of tours in Syria and Palestine, exclusive of visitors before 333. Robinson himself spent only some six months in Palestine, in two portions divided by an interval of fifteen years. Yet he revolutionized Biblical geography. The earliest visitors were pilgrims intent only on devotion. Felix Fabri (1480-3) is the first to "strike the modern note" of observation and inquiry. But till Robinson no one set himself definitely to the identification of Biblical sites. Ernest Renan (1860) had marvellous, still unsurpassed opportunities, but he lacked engineering skill, and turned to literature.

The Palestine Exploration Committee (1865) set itself to systematic excavation and survey. Everyone is more or less familiar with the interesting and enlightening work of Wilson and Warren, and the yet more important results of the scholarship, acuteness, and engineering skill of Colonel Conder.

* *The Development of Palestine Exploration. By F. J. Bliss, Ph.D. Hodder & Stoughton.*

Yet Dr. Bliss points out that scarcely more than a beginning has been made, except in surface survey. He strongly urges systematic and skilled excavation. Yet he confesses: "Chance is your great discoverer. Chance found the Tell-el-Amarna tablets. Chance found the Siloam inscription. Chance brought to light the map—mosaic of Madeba." And chance lighted upon the Alexander sarcophagus, "whose delicate sculptures rival the Elgin Marbles." So it was scarcely more than chance that gave us the Moabite Stone. Yet what might not systematic excavation accomplish on the site of the City of Books? The possibilities and construction of a brick mound are explained clearly:—

The first inhabitants, having chosen a site, rear on the rock or the virgin soil their constructions of bricks formed of clay dried in the sun—usually made with straw. When the first occupation falls into ruins—through war, age, or temporary abandonment—the conditions are as follows: The lower portions of the walls remain *in situ*, but are surrounded and buried by the smaller upper portions, that is, by precisely the same material as that of which they are made, and, what is more important, by precisely the same material as is to be used in the next construction. The rough platform thus formed furnishes a ready-made foundation. The second town rises on the ruins of the first, with no necessary interference with its ground plan. Moreover, the objects left in the ruins of the first town—vessels, weapons, tablets—are completely buried by the buildings of the second town, and thus remain intact for ever, or at least till the excavator of future ages discovers them. This process may go on for centuries, until we have a perpendicular series of towns, as at Lachish, where the excavator was able to furnish plans of eight distinct operations, covering a period of some twelve or fifteen centuries.

Stone constructions are much less enduring, simply because the same material may be used over and over again.

Dr. Bliss emphasises even more markedly than Mr. Wilson (see June PR'S. MAG.) the rapid change passing over Palestine. Old customs, he says, are vanishing every day. To the causes given by Mr. Wilson he adds the return of Jewish exiles. These are Anglicanized, Americanized, Russianized, etc.—they cling to the manners of the land of their exile, their children have been educated in its schools. They bring with them western inventions. Even the picturesque water-wheel is disappearing. The closing sentences of the book strike a different note:—

Riding up the steep hills which mount westward from the Sea of Galilee, I met, one morning in Spring, a poor Arab walking beside a donkey which carried his sick wife. He called to me to stop; he seized my bridle: Did I know of one who healed at Tiberias? Was he wise? Was he kind?

Would he cure the woman? And as I rode on towards Nazareth, having reassured the man, I fell to thinking that just such a scene might have been enacted on that very road in the days of Him in whose name the missionary doctor at Tiberias ministers to the suffering to-day. For down every road leading to the Sea of Galilee there flocked men and women bearing the sick, half in doubt, half in hope, that One who healed, whom they knew only by hearsay, might be gracious to them also.

DR. J. H. MOULTON'S GRAMMAR OF NEW TESTAMENT GREEK *

IT is rarely that the publication of a book can be regarded as an event of world-wide interest. But this book is one, the appearance of which is such, because it introduces a new era in the study of New Testament Greek. Our readers will already have learnt from the newspapers and reviews that it bids fair to revolutionize the whole treatment of the grammar of New Testament Greek, and materially to change its exegesis. Following on upon the researches made by himself, Deissmann, and others in the papyri, ancient inscriptions, and the historical study of Modern Greek, Dr. James Moulton has in this volume brought together some of the results of these investigations, and systematically arranged them under their appropriate headings as belonging to the several divisions of grammar, in order to present to the world, as a prelude to a minute and detailed grammatical treatment, a view of some of the more general conclusions which have been arrived at in the course of their inquiry.

It is remarkable that earlier attention has not been given to these sources of information concerning the historical development of the Greek language. But the fact is the papyri and inscriptions are not literature, they have very little intrinsic value, and it requires a great zeal for research and a vast amount of patience to wade through a mass of documents which as regards their contents were quite ephemeral—the letters of school children, purely private domestic letters, bills, contracts, petitions, and the like. But our readers will see at

* *Grammar of New Testament Greek. By James Hope Moulton, M.A., D.Lit. Vol. I. Prolegomena. Edinburgh: T. & T. Clark, 38, George Street. Price 8s. net.*

once that from such documents more can be learnt than from set literary compositions about the vernacular of the people, and the tides of influence which were controlling the development of the language.

One most interesting conclusion has been reached by these investigators, viz., that the New Testament was not written in a peculiar Hebraistic Greek, a dialect peculiar to the Jewish section of the Greek-speaking world; but in a common dialect which has been technically named the Κοινή (*Coinē*, "common"), a dialect which at the time of Christ and the Apostles was generally spoken by the great conglomeration of nations included within the bounds of the Roman Empire. It must not be supposed that this *Coinē* is a corruption of the classical Greek language. The classical language, so says Dr. James Moulton, was "a dialect which, in point of fact, no one ever spoke." The *Coinē* was the speech which gradually developed upon the tongues of the Greek-speaking people of the world as a growth from the intermingling of the various ancient dialects of the language. This *Coinē* has a literature of its own from Polybius down which has received some considerable attention from the students of Greek; but it has never been so thoroughly investigated as to enable us to obtain a scientific knowledge of its character and idioms. The work of Deissmann, Thumb, Moulton, and others is now leading to a more complete knowledge of this *Coinē* language, and they have come to this conclusion that there was a universally spoken Greek which was current throughout a larger portion of the civilized world than the English of to-day, and that the general characteristics and idioms of this world-Greek were practically the same in areas the most widely distant from each other.

The object of this book is to show that New Testament Greek is written in this *Coinē* language, and that it has no peculiarities differentialing it from the *Coinē* sufficient to mark it off as a special Hebriastic or Aramaic dialect.

As I have already indicated there are three sources from which it is sought to ascertain what the *Coinē* was. They are the papyri, ancient inscriptions, and Modern Greek. The first of these is the most abundant source of information, and it may be objected that as these come from one quarter of the world—Egypt—they can only afford information as to what was the

dialect spoken in Egypt; and it may not unreasonably be urged that the contiguity of Egypt with Palestine, the close association of the Hebrew people with the Egyptians, and the well-known fact that in very early times large Jewish communities were found in Egypt, give good grounds for thinking that the Greek spoken in Egypt would very probably be strongly tinged with Hebraisms. The reply which Dr. James Moulton would make to this is that the idioms and constructions which are found to exist in Egyptian Greek are sufficiently confirmed by inscriptions from places at such a distance from Egypt as to show that those peculiarities are not local, but belong to the language in districts far removed from any possible Hebrew influence.

Further, Modern Greek can scarcely be supposed to have any Hebrew leaven in it, and yet the study of Modern Greek strongly confirms the position stated above. It may be asked, How can Modern Greek determine what was the language spoken nineteen hundred years ago? Thus: the fully developed plant contains indications of the germ from which it sprang. So an expert in language can often discern in a given construction the processes through which it has passed in order to reach the form in which he finds it. Besides, books and documents exist which enable the student of Modern Greek to learn what are the lines of development through which the language has passed. Dr. James Moulton and those who accept the doctrines stated above affirm that Modern Greek is derived not from Classical Greek but from that coalescence of dialects which formed the basis of the *Coinē*, and, strange to say, constructions which were supposed to be Semitic are now demonstrably constructions which, though not Classical, are found to belong to the very spirit and genius of the Greek vernacular. I write thus about their affirmations, not because I am disposed to cast any doubt on them, for I confess that although I have held firmly by the doctrine of strong Semitic influence in Biblical Greek, a view which I learnt from my much-revered tutor, Dr. Geden, yet I am compelled to admit that the evidence adduced seems to be all but conclusive. When, however, one remembers the newness of the theory, it is perhaps wise to hold one's final judgement somewhat in reserve, until scholars have had time carefully to examine and weigh this evidence,

and especially to test the question as to whether the modern peril of hasty generalizations from a few particular cases may not have found place here also.

Much has been written about the revolutionary character of this theory concerning the non-Semitic nature of Biblical Greek. Of course, from the stand-point of the linguist the change amounts to a revolution, but it will not make any very great change in the exegesis of the New Testament. It does not much affect the meaning of particular constructions. They mean just what expositors have said they did. The only change is in the account which is given of their origin. Of course, this statement must be modified to this extent that some of these constructions may have had theological ideas attached to them because of their supposed association with parallel constructions in the Septuagint Version of the Old Testament Scriptures. Where this is the case, their presence in common Greek will prove that the constructions in themselves cannot be held to have any theological meaning which is not conveyed by their proper meaning in the language to which they belong, although, even then, their association with special ideas in the LXX. must be allowed to have considerable weight.

It must not, however, be supposed that the new matter in this wonderful book is confined to this one particular of the destruction of the doctrine of Hebraisms. In another respect, the book contains new light upon the Greek of the New Testament which will much more seriously affect translation and exegesis than that to which we have already referred, viz., this, that investigation shews that Common Greek differed very considerably from Classical Greek, and that in many cases Classical niceties which have been made much of by many critical commentators did not hold in the *Coinē*.

Further, modern grammarians have studied the verb much more profoundly than their predecessors, with the result that in the modern science of grammar, we have, what is almost a science to itself which the Germans call *Aktionsart*, or the study of the *mode of action*. Students of Hebrew will know that what we call tenses as denoting *time* are not at all necessary to an elaborate verb conjugation, that in Hebrew the time of an action is a question of connection and context rather than of the verb form itself. Comparative philology proves

that in the root language from which Greek, Latin, German, English, and the other languages of the Argan family were derived, tense, properly speaking, did not exist, but that the verb possessed a very elaborate conjugation for the purpose of discriminating *modes of action*. This primitive spirit of the language did not vanish as the verb developed time-forms, but still works through the whole language, and it is often the mode of the action, rather than questions of time, which determines the use of a particular tense. Sensitiveness to the power of language to express modes of action would be specially found in Jewish writers to whom this was the peculiar vital force of the verb. The chapters bearing upon this question in Dr. James Moulton's book are full of absorbing interest. They throw wonderful light upon many difficult points of exegesis. They show us how the science of *Aktionsart*, or *Action-mode* will enable us to discriminate many delicate shades of meaning, and to solve many a puzzle which has hitherto defied the skill of the critic.

At the same time, this more closely scientific study of the principles of grammar will spoil many a time-honoured traditional exposition, will destroy many a sermon which was the darling of the preacher, and will rob the theologian of many a pet proof-text. But the true heart will cry, Truth at any price, no matter what becomes of our idols! And here it will be found, as in every other sphere, that truth brings immeasurably greater gains than losses. There is nothing in the new grammar of New Testament Greek to touch any of the main questions of theology. Indeed, even a first reading of this book is enough to show that it will make the Bible appear more wonderful than before, and will be a new instrument of exposition by means of which the prayerful student will find mines of wealth, of which the old exegetes never dreamt.

I would like to conclude this article by an appeal to Christian people to give themselves to the study of the original languages of the Bible. Those who cannot read Hebrew and Greek little know how much they miss in the apprehension of the exact point and flavour of the words of Holy Writ. Besides, the best modern commentaries and theological treatises presuppose a knowledge of the original Scriptures, and even a little

acquaintance with the languages gives the Bible-lover access to many gardens of delight from which he is shut out, if he cannot read the very words of inspiration themselves. I know it is often replied to this that "a little knowledge is a dangerous thing." It is, if its possessor does not know that his store is little; but if he is humble enough to recognise the fact, his little is immeasurably better than none. The proverb which we have quoted is a pet pillow for lazy heads, but will have no weight with the man who loves God with all his mind, and who recognises that it is his duty to get all the knowledge within his reach. Some are deterred from commencing the study of Hebrew and Greek by the mistaken notion that the task is too difficult to be undertaken by one of little culture and small leisure. But it is comparatively easy to get Hebrew and Greek enough to spell one's way through the Bible, to read with a good degree of understanding many of the best modern critical commentaries, and to apprehend the allusions to the original text which underlie the sermons of all the most learned and deepest preachers.

G. Armstrong Bennetts, B.A.

THE ART OF READING

BY THE REV. R. J. WARDELL

VII. The Social Life

IT is said that *the* science of the future will be the "Science of Society," and that the one subject of supreme importance to every man is the subject of social life. It appears certain that more and more during the progress of the twentieth century the great work of the world will lie not so much in the direction of new discoveries as in turning the discoveries and conceptions of recent science into useful tools for society's struggle with nature;* and also that the great work of the Church will not lie in the direction of the discovery of any new theology, but in bringing the doctrines of Christianity to bear as an applied power on the life and conditions of society.†

* Compare "The New Knowledge," by Professor Duncan, p. 256.

† Compare "The Progress of Dogma," by Dr. Orr, p. 353.

Under such circumstances, the average reader, and especially the average reader who has the good fortune to be young in years, cannot afford to neglect the books which deal with the science of the social life.

But where to begin and how to proceed with these books? That is the question. To the ordinary mortal the literature on the subject seems a chaos when first his attention is directed thither, and it appears impossible to discern either law or order or aim.

For such people the present paper is intended to serve as an *elementary* guide. This literature may be usefully divided as follows:—

A. *History.* The present conditions of social life are largely the outcome of the actions of men in the past and history tells us about that past. But there is history and history. Herbert Spencer in Chapter v. of "The Study of Sociology" suggests that there are three kinds of history. There is the history which consists of a narrative of battles, the history which is a more or less complete record of court scandals, and that which tells us how the institutions and laws in the midst of which our lives are spent have arisen and how they have worked. To this list of Herbert Spencer's a fourth kind may be added, viz., the history which traces the influence of great ideas on the social life of peoples. For example: One author,* dealing with the period of the French Revolution, tells in glowing language how men died for the freedom of the subject, for the sacred rights of humanity, for the destruction of inhuman and despotic restraints; making vast blunders amid it all; setting up a new despot merely because his rule was not traditional; dying amid the snows of Russia for a bare whim; but meanwhile cleansing Europe of a whole dead world of irrationalisms; glorifying the human nature that can endure and suffer so much for the sake of coming to possess itself; and *creating our modern world;* and he shows how all this is to be traced to its root in a great idea which Locke was the first to insist upon in his "Essay on the Human Understanding."

Now it almost goes without saying that the last two kinds of history, viz., the history which tells us how the institutions and laws and other conditions of modern life have arisen and

* Professor Royce.

worked, and the history which traces the birth and growth and influence of great ideas, are *the only kinds of history it concerns us very much to know*. A preliminary acquaintance with such history may be gained by any man who will spend some amount of time reading the following books :—

1. Schlegel's "Philosophy of History" in Bohn's Classical Library, an old book but a very useful one for giving the reader a bird's-eye view of the institutions and laws of the most important States that have grown up in the history of the human race.

2. Green's "Smaller History of the English People."

3. Justin M'Carthy's "History of Our Own Times."

4. Thorold Rogers' "Industrial and Commercial History of England."

The books ought to be read in this order.

B. *Biography*. This is really a department of history, for as Carlyle said Universal History is at bottom the history of great men,* and "the scientific conception of history is practically that of a combination of descriptive sociology with scientific biography." † There is, indeed, very often more to be learned about the working of institutions, laws, and ideas from reading the lives of great men than from reading books properly called histories. There are three such books every man ought to read :

1. "Plutarchs Lives" : an inexhaustible mine of interest and information.

2. Boswell's "Life of Dr. Samuel Johnson," concerning which it has been said : "It is not speaking with exaggeration, but with strict measured sobriety, to say that this book of Boswell's will give us more real insight into the 'History of England' during those days than twenty other books falsely entitled histories."

3. Carlyle's "Heroes and Hero Worship."

C. *Criticism*. And that same word "criticism" needs extraordinary care, because in our day it is often applied to less exalted forms than that of literary criticism. Fault-finding is not criticism. Among the elementary lessons of life we learn that error is mixed with truth as tares with wheat, and also that all the facts of life are related to eternal principles which are beyond human controlling. The function of criticism is to

* Heroes, Sec. I., Par. I

† Sociology by Dr. Saleeby, p. 17

separate and shew the truth among the error and to discern the eternal principles which underly the facts of life. Very often the critics are referred to as philosophers, and sometimes as poets, but in reality they are a combination of philosopher and poet. Any poetry they may write is instinct with the spirit of philosophy, and all their prose is inspired by the spirit of poetry —that spirit which sees the truths that are higher than the mountains and deeper than the seas. At least three such Books should be read:

1. Emerson's Essays.

2. R. H. Hutton's "Aspects of Religious and Scientific Thought."

3. Ruskin's "Unto this Last."

To master the style of these two is to have a good training for reading the leading articles and the essays in modern newspapers and journals.

D. *Sociology.* To this department belong the text-books and the books of theory which deal with such subjects as Political Economy, Anthropology, the various Phases of Socialism, etc. A useful Text-book on the general subject is Dr. Saleeby's "Sociology." But *there is no department of literature where so much caution and patience are required on the part of the reader as just this.* Social life has become a terribly complex thing, and he who truly sees, sees colour, proportion, beauty as well as defect. Full judgement requires large charity, and every man has his limitations, very marked ones, if he happens to be a specialist in any one department. No prophet sees all truth. No teacher is wise with all knowledge. Such platitudes must of course always be carried in mind, but they need to be used as *regulating forces* when reading the special books which profess to deal with the facts of modern social life.

There is one other department of the literature of the social life which ought to be mentioned. It is that of the

E. *Philosophical Novel.* Mr. Worsfold tells us how the writers of the "higher fiction" have learned to approach the study of society from the internal as well as the external point of view, and to present studies of life and analyses of character and motive that are intelligible, and therefore interesting, to the men and women of more than one generation and more than

one country. Fiction is a form of literature which some of the greatest minds of the century have adopted as the vehicle of their thought, and therefore a form of literature the general reader cannot afford to neglect; but he is little likely to profit much by any attempt to guide him that might be made in this department. There are, however, three "pocket theatres" which I will venture to ask him to look into occasionally, viz.:

1. Kingsley's "Alton Locke."
2. Whiteing's "No. 5, John Street."
3. Meredith's "Egoist."

"In order to perform the part of a citizen wisely and well it is needful in the words of Burke, '*Carefully to cultivate our minds*, to rear to the most perfect vigour and maturity every sort of *generous and honest feeling* that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the Commonwealth, so to be patriots and not to forget to be gentlemen.'"* For such cultivation books on the Social Life are one of our chief instruments.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

*How God Carries Us

Even to hoar hairs will I carry you.—Isa. xlvi. 4

THE writer of this chapter draws a contrast between the gods of Babylon on the one hand and the God of Israel on the other. Put in one sentence the contrast is this:—the gods of Babylon have to be carried by the people but the God of Israel carries His people (see Dr. G. A. Smith's *Isaiah*, Vol. II., p. 177ff.) Even to hoar hairs He lifted and carried and delivered His people.

In that statement there is a truth which breaks free from its local and temporary circumstances and rushes with force on our hearts and lives to-day. The truth is that the presence of God instead of being a restraint and a burden is a lifting and helping force all our lives long.

That is a truth which many people of good character do not realize. They are not aware of having ever consciously received any practical help from God. They have been in real

* Lubbock's "Use of Life," p. 110.

sorrow many times because God has seemed to them rather an idea than a Person, a fancy rather than a fact. It may be that the difficulty in the way of such people is the need for a reconstruction of their notions of the ways in which God helps and carries men. They think of God's help as something unique, extraordinary and even miraculous and because nothing extraordinary unique or miraculous happens in their lives they conclude that God never actually lifts and carries them. And so I would fain speak a little *first* about some of the ways in which God does actually carry every man even on to hoar hairs, and *second* about some of the ways in which He will lift and carry the man who will let Him.

A. Think first of all about THE RELATION IN WHICH OUR COMMON HUMAN NATURE STANDS TO NATURE. Put very briefly and rudely the story of that relationship is told by the men of science in some such fashion as this, "nature" always being printed with a capital "N." More ages ago than we can count man was a savage sprawling in the sunlight and caring to do nothing but sprawl. Nature about him seemed indifferent if not hostile to his welfare. But it was not so. Nature made it necessary for that sprawling savage to seek for food and shelter and safety because movement meant exercise and developement. To find them he needed tools and weapons, and to have them he must make them, and so nature gradually lifted him out of savagery into freedom and physical strength and mental energy, etc.

B. Think in the next place about THE STORY OF OUR INDIVIDUAL LIVES. For many months when our lives began they were continued in a state of utter helplessness. We could do nothing for ourselves. We needed carrying. And in those days everything was done for us by father and mother. Then as we grew older and went to school other people got thoughtful for us and carried us in our ignorance. Then when we grew up and began helping ourselves we were only using the lifts furnished by society. Many folks say such carryings are only the inevitable result of the natural processes of nature. But the processes of nature are only "God's way of doing things." Nature is God's house. God made the parents' heart. Every good and perfect lift in society comes from Him. And to set aside these lifts and helps because they are provided and to say God never carries us is to shut our eyes to realities and say we do not see them.

C. Think now of the ways in WHICH GOD WILL LIFT AND CARRY EVERY MAN WHO IS WILLING TO BE CARRIED. Recall first what He will do in reference to the *loads of care and trial and sorrow* incident to the lives of all; hard enough to bear at all times and very hard to bear at certain times. Think how Christian history is full of people who tell us they would not

have known how to bear their sorrows and trials but for the help that has come from Him. Such grace and strength come to men in many ways, but here is one of them in the form of an illustration. Did any of you ever have a great trouble or sorrow or pain to bear? One of those awful burdens that weigh men down and make them seem quite alone. And one day it seemed as if a fountain of power were opened all at once within you. You gave yourself a great mental and moral shake. You called up your reserves of strength and purpose and rose like a giant to master and to carry your trouble and pain. Why was that? Anybody who has passed through such an experience is sure that it was the welling up within of the power of the Divine life, coming whence and how we know not, but always coming in the hour of need to the man who is willing to receive it.

Recall next and last what God will do in this respect in reference to THE BURDENS OF GUILT AND SIN which after all are the cardinal matters of life. How He comes with the gift of mercy and forgiveness as a "carrying" God. That is the truth which lies back of God's revelation in the Gospel. And millions say they have found it true. Dr. Whyte, of Edinburgh, tells a story like this. (The story is condensed). One day he called on a business man in the city to do some business. After the business was done the man pushed aside pen and paper and leaning over a desk with gleaming eyes said, "Noo, doctor, hae ye ony word for an auld sinner?" It nearly took away the doctor's breath, and he just rose and said, "He delighteth in mercy," and made his escape from the office. In a short while he received a letter from the man saying he was very near to the gates of hell that day because of the burden of his sin, but the doctor's message had lifted the load. God cannot take the penalty of sin out of life. But God can and He does touch the old destructive passions and energies and convert them into forces which lift and renew.

Oh! men who are careworn and weary with the troubles and burdens of life, who have sinned and come short of the promise of your manhood and the glory of God: listen to this truth about God's helpfulness, how He will lift you and carry you and bear with you. It is a message

> Full of hope and yet of heartbreak,
> Full of all the tender pathos,
> Of the here and the hereafter.

Put your trust in Him, devote your lives to Him, and neither feeble health, nor cramping poverty, nor crushing care, nor evil habits, nor the guilt of sin shall paralyse the aspirations of your manhood, for He shall carry you if not to literal and physical hoar hairs to those real experiences of which hoar hairs are but the symbols.

ROBT. J. WARDELL.

* What to do with Care

Casting all your care upon Him: for He careth for you.—1 Peter v. 7.

More or less of care is the portion of all, and all oppressed by it desire to be rid of it. Some are of an anxious disposition: others take matters lightly, but all rejoice when free from care they travel happily along life's pathway. The cultivation of piety tends rather to refine and intensify the feelings: hence, but for the support it brings it might increase the natural tendency to anxiety, but here is the sovereign remedy: all care is to be given over to God. This is at once the privilege and the duty of the Christian, because He careth for us.

I. The Ground of this Duty. "He careth for you."

We all believe in the divine *omnipresence:* that God is so present everywhere that He is perfectly acquainted with what is going on in every place. We believe in His *Omniscience:* that He understands everything perfectly even to the thoughts and intents of each heart and mind. And we believe in His *omnipotence:* that He so holds all things in His power that nothing can happen without His permission.

Now as Christians we believe that this Omnipresent, Omniscient, Omnipotent God is our Father; and that while He is good to all, and His tender mercies are over all His works, He has a special personal regard for the welfare of each of His children, and makes all things work together for good to those who love Him. We thankfully acknowledge His mercies past, both temporal and spiritual, and we have the assurance in regard to the future and the present that He lovingly cares for us.

II. The Duty,—to Cast all our Care upon Him. How may we do this?

By definite, full, confidential prayer it is our privilege to lay all our cares before Him as Hezekiah spread the letter which Senacherib sent him before the Lord (Isaiah xxxvii. 13). And not only to lay it before Him but to lay the care upon Him and trust Him to take the matter in hand for us. As an owner of property in affairs beyond his own legal skill places them in his solicitor's hands and depends upon his legal ability, so we having committed our cares to Him may rely upon Him to make them work together for good. It is so to leave them with Him as to be quit of the burden, or if it returns upon us we may cast it again upon Him.

What the result may be we cannot tell, but whatever our Father does we must take as the best whether what we desired or what we feared. Meantime it remains for us to do our duty without anxiety: and this we can the more readily do when we have put the result into His hands.

Casting *all* your care on Him. Our greatest cares are not

too great for Him, and His understanding goes down beneath the foundations of our most peculiar and mysterious perplexities. But besides those great burdens which apart from His support would utterly crush us and those which would utterly confound us, there are a multitude of little daily cares which seem too small to worry about and yet they are a constant source of trifling irritation. O, for grace to learn from the telescope that nothing is too great for the Lord and from the microscope that nothing is too small for Him. The happiness of life depends more than we think upon the formation of the habit of continually trusting God in reference to all things.

III. The Duty,—Why we should attend to it.

1. For the sake of our own happiness and the lengthening of our days.

2. In order to be consistent with our profession as Christian believers. If we can trust God with the care of our soul and our eternal interests surely we should be able to trust Him with the care of the body and things temporal.

3. If we make worldly cares our great concern we are acting as the heathen who do not know our Father. He knows our need and we should trust Him to provide.

4. Anxious care is generally utterly useless and mischievous: we cannot change a single hair or add one cubit to our stature: but to indulge anxiety is to render ourselves less fit for duty and possibly to hinder the very good designed for us.

Yet. though we know these things and acknowledge their truth, at times it is hard to avoid feeling anxious. But if faith in God can triumph we shall be richly repaid for the struggle. If in everything, by prayer and supplication with thanksgiving we make known our requests unto God, the peace of God which passeth understanding shall keep our hearts and minds through Christ Jesus.

C. O. Eldridge, B.A.

Life and Godliness

His divine power hath given unto us all things that pertain unto life and godliness—2 Peter i. 3.

Natural life is a great mystery. Science can neither tell what it is nor whence it came; but noting that it never appears except as the product of pre-existent life, it reverently points back to the great Self-Existent Life, the First Cause of all that is. Life is single, yet complex. Its manifestations and characteristics are many; physical, intellectual, emotional, moral, and spiritual. No one realizes or enjoys the fulness of the life that now is until he enters into fellowship with the divine Life and partakes of the joys of true godliness. Here we are reminded of the divine provision made, and the grant

accorded us of all things needful for the development of our life at its highest and best.

I. He has granted us all Needful Things for Life. We cannot live in open space, we require a world to stand upon,—a home wherein to dwell. And this world is wonderfully fitted up for this purpose. It is beautifully carpeted and adorned with the cloud-tapestry of heaven. It is well lighted, and on the average adequately warmed. It is well ventilated and supplied with water. Day and night alternating afford opportunity for work and repose, while the table, by the joint co-operation of earth and heaven, is richly spread both for necessity and delight.

And as our world travels silently through space among planets, stars, and nebulæ, its surroundings are fitted to exert a most stimulating and ennobling influence upon our mental, moral, and spiritual life.

II. The Divine Grant includes all Things Needful for Godliness.

Among these we specially note the light of the knowledge of God without which we could never have found Him; and the warmth of His love, without which we should not have desired to know Him. By the sacrifice of Christ for our sins the great barrier we had raised between ourselves and God is removed; and now Christ offers Himself as the Bread of Life by which our souls are nourished in the divine life. The Word of God is our chart of rights and liberties, which by the Spirit's teaching becomes a living word to us to-day; while in prayer we enjoy fellowship with God, and in psalms, and hymns, and testimony we have fellowship one with another.

III. Our Duty in Respect to the Divine Grant. To give diligence to use it.

This we readily recognise with respect to natural life. Only as we use divine bounties do they avail us. We open our eyes to the light, we bask in the sunshine, we partake of the food provided and revel in the beauties of nature. So should we open our minds to all truth and especially to that knowledge of Himself which God has imparted in His Word, and our hearts to receive and enjoy His love. As we naturally desire to enjoy the best of health and strength, so should we earnestly covet all that grace by which our souls may be restored to perfect health and the fullest possible enjoyment of salvation. As we cherish social acquaintance and friendships, so should we cultivate fellowship with the saints and with the household of God; for only so can true life be fully developed. All things that pertain to godliness in its highest degrees and widest extent are granted us, and whatever our earthly condition the highest possibilities of the divine life are open to each and to all.

C. O. Eldridge, B.A.

* The Higher Level of Prayer

And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him—1 John v. 14, 15.

Prayer has a lower level. The spiritual "cadger" never visits God's door but for begging purposes. Higher are those requests made from friend to friend; highest, the communion of the loving, obedient, child with the Infinite Father. Dare we stake our entire faith in Christianity on the fact that God *now* answers prayer? Can we test our own relation to Him thus?

In the contents of St. John's words are these facts: 1. God's children have absolute confidence in their Father ("boldness," R.V.) 2. They pray on the lines of His purposes. 3. To such prayers He always listens: they know it. 4. Their prayers are invariably answered.

I. Confidence in God Lies at the Basis of Prayer. Men believe in prayer because they believe in Him. This confidence comes (1) through the revelation of Himself in the Scriptures; (2) from personal acquaintance through Christ; (3) from experience of His faithfulness. Psa. ix. 10; Isa. xxvi. 3, 4; 2 Tim. i. 12. They know Him to speak *to*—recognition; to speak *with*—fellowship; to speak *of*—testimony. The highest, deepest prayer proceeds from personal knowledge of God.

II. Such Prayer is in Harmony with the Divine Will—which, "writ large," is "Your Father's good pleasure." Eph. i. 5; 2 Thess. i. 11.

Consider the will of God as (1) supreme, (2) good, (3) all-wise. "According to His will": "not *negatively*, as it only doth not forbid our praying for or encouraging such and such things, but *positively*: that is, according to His will signified in commands and promises" (John Howe). He alone knows what is best for us; His will is to bestow on a magnificent scale; perfect wisdom arranges the method of answer. "Now unto Him that is able to do exceeding abundantly," etc. Eph. iii. 20.

III. God Listens. A volume of sermons is entitled "The Unheeding God." O, but He takes good heed! "We know that He heareth us." Not like one crying in a vast desert and none responds. Earth and heaven full of voices; yet to the prayer of His child He bends, listening, as if that were the only voice in the universe. The word "heareth" spells acceptance. "We know that God heareth not sinners," etc. (John ix. 31). "I know that Thou hearest Me always" (John xi. 42). Great is his influence who has the ear of the King! This favourable attention to prayer guarantees its answer.

IV. Prayer always Answered; *i.e.*, the child's prayer presented in harmony with its Father's will. But are there not numberless unanswered prayers? Prayer never fails through lack of faithfulness or ability on God's part. "We have the petitions," assuredly, though not always at the time, nor as we expect. Examples: Heb. v. 7; 2 Cor. xii. 8, 9. How has God's child this confident assurance?

1. Because such prayers are all within the circle of His will—which comprehends all the good He desires. When no answer comes, this is his confidence—Thy will is done.

2. Because His promises guarantee the answer. A man wants five pounds; a bank-note is placed in his hand; "Here is the money," he says. Nay it is, "I promise to pay on demand, five pounds." God's child says "Here is the blessing," when he lays his hand on his Father's promise.

I. E. Page.

The Magnificence of Love's Extravagance

To what purpose is this waste?—St. Matt. xxvi. 8

It was unquestionably a tremendous waste! At least so said Judas, and the rest of the disciples acquiesced in what he said. The ointment might have been sold for three hundred pence—in English currency, over Ten Pounds—and there it was running to waste over the Saviour's head and feet. It was sheerest extravagance! And so it was if you leave love out of the calculation. But Judas had ceased to love a person and had come to love a thing instead; hence his undiscerning criticism of Mary's deed. Satan had veiled his heart to the splendour of spiritual beauty and the meaning of grateful love. "The noble love of Jesus impels to great deeds," writes Thomas à Kempis, but Judas did not feel the magnetism of that love, neither did he know the charm of a generous act. Therefore he voices the disapproval of the disciples, "To what purpose is this waste?" The whole incident suggests *the magnificence of love's extravagance.*

I. In its Grateful Devotion. It is an exquisite picture Evangelists draw of the simple social gathering at quiet Bethany, in the home of Simon the leper. But it was Mary's deed which gave colour to it all. The motive which lay behind it was gratitude for the restoration of Lazarus. (Farrar's *Life of Christ*, p. 471). It is perfectly defined in Section xxxii. of Tennyson's "In Memoriam":

> He was dead, and there he sits,
> And He that brought him back is there,
>
> Then one deep love doth supersede
> All other, when her ardent gaze
> Roves from the living brother's face,
> And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

II. In its Utter Self-effacement. Selfishness can never understand love. Love is self-loss. When a mother spends her strength in the effort to woo back the health of her frail child some may ask: "To what purpose is this waste?" but she is unconscious of any act of sacrifice. Hers is a rare act of unconscious devotion. Love is self-oblivious; it does not count the price of the spikenard. It simply gives and gives always its best, knowing the while how incomparably greater is love than love's gifts. This self-effacement is the triumph of love.

Love took up the harp of Life, and smote on all its chords
with might;
Smote the chord of Self, that, trembling, pass'd in music out
of sight.

III. In its Noble Heroisms. Love is an heroic thing. And in all its heroisms there is something sublimely magnificent. Think of Kate Marsden labouring among the lepers in the far away leper settlement. She was compelled by no law but the law of love. She was an ungazetted heroine. Or think of David Livingstone toiling amid loneliness and weakness in Central Africa. Here was a man who loved his native land and yet died in the midst of an unfinished work in the heart of Africa. He heard love's call and he followed love's example. His was another instance of the great principle.

IV. In its Supreme Sacrifices. Olive Schreiner, in one of her characteristic fables, tells of a poor artist whose paintings were weirdly fascinating. They were tinged with a wondrous crimson of which no one knew the secret save the artist himself. But one day they found him dead, and then his secret was discovered, for in his breast was an unhealed wound, and from that he got his crimson. Like Pascal he could say, "My art is my life." There are manifest defects in the story but the moral is true. As Dr. Nicoll has reminded us, "Without the shedding of blood there is —— *nothing*."

The great example is the sacrifice our Lord was about to make. Mary's gift was greater than she knew but Jesus knew the greatness of His gift. He knew it by the price He had to pay. He loved that we might love also. As He gave He expects us to give, after the same example if not according to the same degree. Therefore when we read St. Paul's hymn in praise of Christian love let us add one other thing—it sacrifices. It gives; it gives freely: it always gives its best.

In conclusion, place the approval of our Lord over against the criticism of His disciples concerning Mary's act.

Herbert S. Seekings.

How Urgent Duty Sweeps Aside Cherished Ideals

I was giving all diligence . . I was constrained—Jude 3

The world does not possess a portrait of St. Jude by any artist of repute. And this Epistle is, probably, no adequate portraiture of the obscure brother of the Lord. Behind its weighty, not to say terrible, denunciations is a spirit tenderly human; behind the fiery words is a soul refined and poetic. The temper of St. Jude finds a splendid parallel in the sterner poems of Robert Browning. When Browning discovered an adverse criticism of his wife's poetry by Edward Fitzgerald, though both she and her critic were dead, he wrote that indignant and withering protest: "Lines to Edward Fitzgerald." In a certain sense Browning was a modern Jude. (G. K. Chesterton's *Browning*, p. 131).

I. The Cherished Purpose. "I was giving all diligence to write unto you of our common salvation." If Jude's purpose had been realized what might we have had? A tender and delightful insight into the spiritual significance of Calvary: a practical rather than a legal expression of the Mediatorial work of the Redeemer: an inspiring exposition of Christian experience. Verses 12, 13, prove the great word-painting power of their author and had he been writing of Redemption he would have swathed the Cross in light.

Why was this purpose swept aside? Some associated with the Churches were traitors to the faith. "Turning the grace of God into lasciviousness." They would pollute the stream of Divine grace. "Denying our only Master" (*despotēs*, who has absolute right to our loyalty). They would strike the sceptre from the hand of the Lord. In the face of such disloyalty we can understand the incisiveness of his declamations. Had he been tolerant when the purity of the faith and the sovereignty of Christ were menaced he himself would have been disloyal. Browning defended his stern words by saying, "I felt as though she died only yesterday." Jude would say, "They are denying the Lord of glory, the Saviour of the world."

II. The Imperative Duty. "I was constrained to write." The contemplated Epistle remained unwritten: our present Jude took its place. Many life histories are epitomized in that one phrase, "I purposed—I was constrained." Examples:—

(a) In the behalf of liberty. Wendell Phillips, as a young man, dreamed of opulence and public favour, but it all vanished when he saw Garrison dragged to prison for saying with Otis, "Liberty of speech is inalienable." Witness his speech at Faneuil Hall: "When I heard the gentleman lay down principles which placed the murderers of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought

those pictured lips would have broken into voice to rebuke the recreant American, the slanderer of the dead."

(b) For the promotion of purity. Mr. Charrington, the son of a well-known brewer, saw a drunken woman stagger from one of his father's houses. Immediately he resolved to renounce the trade and spend his life in reclaiming its victims. Josephine Butler laid her redemptive scheme before her husband for his approval. "He looked straight before him as was his wont. He saw only a great wrong and a noble woman determined to right that wrong, and he said, 'Go, and God be with you!'"

(c) In the cause of evangelism. When Moody came to England, Henry Drummond was in the midst of his University career, but he left it, and sacrificed much by so doing, that he might undertake the work that had captured his heart. That life is highest which is a conscious voluntary sacrifice. "The higher life begins for us when we renounce our own will to bow before a Divine demand."

These all renounced cherished purposes, because they felt the irresistible impulse of an imperative duty. They laughed at shattered ideals because the love of Christ constrained them.

HERBERT S. SEEKINGS.

LIVING HOPE—*1 Peter i. 3-6*

The central truth upon which these verses rest is

I. THE RESURRECTION OF JESUS CHRIST FROM THE DEAD.

The resurrection in relation to Christ is not included. The exaltation and glorification of Christ is "the counterpart and antithesis of His humiliation." In the words of Dr. Pope, "If His death is the limit and measure of the obedience, His resurrection is the substance and sum of His dignity and reward." These truths are the pillars of Christian faith. "The evidence of the supreme miracle of the resurrection of Jesus is, both as internal and external, sufficient to establish the dignity of His person and the authority of His work." Christendom is built upon this truth. The progress of the human race is determined by the resurrection of Jesus Christ. Around it and dependent upon it "We are begotten again unto a living hope," and "we are guarded through faith unto an inheritance reserved in heaven for the believer."

II. BY THE RESURRECTION OF JESUS CHRIST FROM THE DEAD WE ARE BEGOTTEN AGAIN UNTO A LIVING HOPE.

(a) Peter was writing to afflicted Christians, who had been put to grief in manifold temptations. But the severe trials of life had strengthened their faith, the clouds were removed, and they were now in possession of living hope.

In all the great conflicts of life, Hope is the inspiring grace which contributes to the final triumph of the believer. "Christ

is our Hope," and upon this pillar the hope of the gospel rests. The aspiration of the soul towards the future triumph of the believer, is the inspiring grace of Hope. Without Hope, pessimism, and despondency prevails. Faith, Hope, and Love are the three graces which are blessedly combined in the gospel. Without Faith, Hope dies, and without Faith and Hope, Love dies. These three are one. The conflicts of life are severe, the unsolved problems are many, but those who are begotten again unto a living hope will finally triumph. The joyful expectation of future victory stimulates the activities of the believer in the presence of overwhelming forces of evil.

(b) To be patient in tribulation is only possible to those who rejoice in hope of immortality. Clouds and darkness hang over the uncertain future to those who do not know the living Christ; and the present is involved in unconquerable difficulties. The temptations and trials of life can only be overcome in "the strength which God supplies through His Eternal Son." The hope of the future encourages the activities of to-day, and every man that hath this hope in him purifieth himself. The true Christian cannot rest without the life of purity and love. Those who live in the day of hope will put on the breastplate of faith and love, and for a helmet the Hope of Salvation.

The living hope of the Christian will never die. Apart from Christ hope dies on the verge of the grave, but to those who are born of God the resurrection of Jesus Christ from the dead is the assurance of the final victory of all who put their trust in the Eternal Father, God.

(c) The inspiration of hope is the "*Great Mercy of God.*" When we remember the mercies of the past we are encouraged to look forward to the trials and difficulties of the future, in the assurance of the final triumph of those who are born again with this living hope.

III. By the Resurrection of Jesus Christ from the Dead, we are inheritors of Future Blessings.

(*a*) Sonship implies inheritance. Those who are born of God will take possession of the spirit-world. It is their property reserved in heaven for them. What is the future inheritance of the believer? It is not positively defined or described in this text. To the believer to-day the realities of the unseen world are his most precious possessions. He has been endowed with other gifts and graces, but his highest joy is in conscious relationship to the eternal. Those who are not born again cannot realise his position. He may seek to make known to them the secret of his life, but *words* are inadequate to convey to the unbeliever the realities of experience, and he remains unconscious of the hope of immortality. It is also difficult to define positively the eye of the believer in the eternal world, but the inheritance is:

(*b*) *Incorruptible.* It is a divine inheritance, not subject to change. The inheritance of the believer is eternal. It will never be exhausted.

(*c*) *Undefiled.* It is the possession of the holy sons of God. No impure person can take possession. Sin is the source of all defilement. There is no sin there. In this world many are in possession of inheritances defiled through dishonesty in obtaining and in transmission. It has been taken from one and given to another. Force has prevailed and righteousness is dethroned. But the future inheritance of the believer is undefiled. He is bought with the blood of the Lamb of God who taketh away the sin of the world. Truth, Justice, and Holiness are united, and God is well pleased.

(*d*) *It fadeth not away.* It is free from decay. The heirs of this immortal inheritance will never die, "There never ending spring abides." There are no winter storms in heaven. That which is beautiful in this world soon fadeth away, but the heavenly inheritance is the possession of the believer through all eternity.

(*e*) *It is reserved in heaven* for the believer who is guarded by the power of God until he takes possession of his eternal inheritance, and with Peter he will say, "Blessed be the God and Father of our Lord Jesus Christ, by whose power we are guarded through faith unto a salvation ready to be revealed."

G. TALALUN NEWTON.

"FAITH AND WORKS"

PAUL: "By grace are ye saved through *faith* . . . not of works lest any man should boast" (Eph. ii. 8, 9); "Not of works, but of him that calleth" (Rom. ix. 11). "God imputeth righteousness, without works" (Rom. iv. 9).

JAMES: "Faith, if it hath not works is dead" (Jas. ii. 17); "Though a man say he hath faith and hath not works, can faith save him?" (Jas. ii. 14); "Show me thy faith without thy works, and I will shew thee my faith by my works" (Jas. ii. 18); "By works a man is justified and not by faith only" (Jas. ii. 24).

Paul says "faith justifies," James "works justify." Apparently contradictory, yet they both agree. Faith does justify and works too justify. Paul speaks of salvation from sin, James speaks of working out our salvation. Paul speaks of justification before God, James speaks of justification before men. James begins where Paul ends. James builds on the foundation as laid by Paul, *e.g.*, "Abraham," "Rahab" (Jas. ii. 23-25). "As the body without the spirit is dead so faith without works is dead also." The two teachings are complements of one whole. We are saved by faith and by works. Faith makes us babes in Christ, works perfect the life in Christ begun by faith.

Faith makes Christ ours. While He works in and through us, we have "to *work out our soul's salvation* with fear and trembling." We build our own character. Either wood, hay, stubble—the worthless; gold, silver, and precious stones—the imperishable. "An endless significance lies in work, a man perfects himself by work" (Carlyle). "No oyster can curve without the oyster whirls in the sea." "A vacant life is one of the worst of pains." "A bird constructed its first nest, a bee its first cell, and the spider its first web, with as much skill as the last. Man has to learn everything" (W. L. Watkinson). Work, not for self only. God has a work for us, each one. "If my hand slacked I should rob God—since He is fullest good—leaving a blank instead of violins. He could make Antonio Stradivari's violins without Antonio."

> Take this motto to thine heart, take it and hold it fast
> The mill will never never grind with the water that is past.

"We live in deeds not years . . He most lives who thinks most, feels the noblest, acts the best," "Life is action, not thought though it be the noblest." "Work while it is called to-day for the night cometh when no man can work." "Salvation does not depend on service, but service depends on salvation."

> Let me through Thy Spirit know
> To glorify my God below,
> And find my way to heaven.

J. Johns.

Rest—*St. Matt. xi. 28*

I. The World's Longing. Life betrays two features:—1. The world's sense of restlessness. 2. Man's ceaseless quest, "The Holy Grail," etc. No exception in country, character, or class, rich or poor, in palace and in cottage. "Saddest faces in London are in the West End—in carriages in and out of Hyde Park" (Meyer).

2. The World's Vain Search. By travel, wealth, society, study, patriotism, pleasure, etc. All testify:—"Rest is not in me."

3. Definition. Rest, an effect. Life in equilibrium. Condition not in the world, because man is immortal, not what he has, but what he is. Our life depends on our spirit. Christ's method the only true one for "Rest." His gift, "To Me, 'Come.'" Be His. He gives what men cannot find. Rest is: "in Him," "of Him," "through Him." Place yourself in His hands, leave life's responsibilites and issues with Him, "Casting all your care upon Him." He does not take away the burden, He enables us to bear it. "Around our restlessness His rest." His "yoke upon us"—to pull with, to avoid friction and care, like the ox in ploughing. "Learn of Me."

"Take life as I take it." Do not worry, trust, seek not self, riches or pleasure, seek God, rest in God, live in the fact of His love, work in the power of His grace. Be God's child, Christ's brother. "My meat and drink is," etc. Allegiance to Christ gives abiding peace—rest life's chief thing. "Personal surrender, personal trust, personal obedience." "Seek first the Kingdom of God," etc. "Christ removed everything out of His life that gravitated towards the *centre* of this world—self" (Drummond). Obedience was the ruling principle of His life. Be Christ-centred and you will learn of Him and find escape from the world's oppression. "This composure to be had for faith." We shall be worse than fanatics if we attempt to go along the path with Christ, without His Spirit. A busy man whose sins are forgiven, whose life is full of duty, but without a care, because God's hand is at the helm, is a man at rest. "Man's destiny is not to be dissatisfied, but for ever *un*satisfied" (F. W. Robertson).

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

J. JOHNS.

VICTORY OVER THE WORLD

And this is the victory that hath overcome the world, even our faith.—1 JOHN v. 4.

I. "OUR FAITH": this may mean the truth that is the object and substance of our belief—the Christian faith; or it may refer to our heart-trust itself, our vital belief. Faith will conquer negations. What a man really believes he will fight for. There is no heart in negations; none in indifference.

II. FAITH HAS IN IT THE SECRET OF VICTORY. 1. Because it makes real and actual eternal verities: it is "the substance of things hoped for."

2. Because it links us to the power of Christ.

3. Because it thus radically changes our nature, and supersedes weakness by strength (vers. 3-5).

"THE WORLD" is not the material world, not its inhabitants, but:

1. *The evil spirit of the age*—a world "brought into existence by the abuse of our free will; filled by the anti-trinity, 'by the lust of the flesh, the lust of the eyes, the pride of life.'" "In the deepest and truest sense the world consists of our own spiritual surrounding; it is the place we make for our own souls. No walls that ever were reared can shut out the world from us. The world in its essence is subtler and thinner than the most infinitesimal of the bacterial germs in the air. They can be strained out by the exquisite apparatus of the man of science. But the world may be wherever we are; we carry it

with us wherever we go; it lasts while our lives last. No consecration can utterly banish it from the Church's walls; it dares to be round us while we kneel, and follows us into the presence of God" (Bishop Alexander).

2. It is *the embodiment of this evil spirit in the forces around us hostile to righteousness.*

III. VICTORY. 1. *St. John regards this victory ideally as already won*—"hath overcome." And in the certainty of hope we may look forward to the day when the forces of faith shall have conquered. Think of the splendour of the period when the collective saints—the Church—shall be completely master of the world, or shall have leavened and transformed the world.

2. *But actually the battle has yet to be won*: (*a*) In the sphere of each individual believer's heart and life; (*b*) in the whole Church.

Note (1) the recrudescence of worldliness in the Church; (2) the fierce persistence of the struggle of the evil spirit of the age with the spirit of Christ; and (3) notwithstanding its persistence, its "incurable transitoriness," "the world passeth away."

R. C. COWELL.

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* THE OLD WAY OF SALVATION

Come, and let us return unto the Lord—HOSEA vi. 1-4

The gospel of the New Testament is found in the Old. The Prophets are a mine of treasure for preachers.

I. THE HUMAN SIDE—in this exhortation. Man must (1) return; (2) follow on; (3) alas for his instability! (ver. 4).

II. THE DIVINE SIDE—in the promise. God will (1) heal and bind up; (2) revivify; (3) grant resurrection. Followed by (1) brightness; (2) refreshment; (3) fertilization. "Come" implies that the speaker leads; come together, "let us"—that we may return together.

"Unto *the Lord*"—one road to one city and palace; one Person our King. It need not be a *long* road.

> He chastens, but forgives;
> He smites, but restores.

A prompt beginning to save—"in two days," "in three" resurrection and new life.

III. FULL ASSURANCE follows:

1. "We shall know"—alike with heart and mind.

2. This is conditional upon our perseverance—"if we follow on."

3. But He is already on His way to meet us. "Thou meetest him that rejoiceth and worketh righteousness," etc. Isa. lxiv. 5. How does earth receive the dawn of day? By turning round its face toward the sun. Thus shall we know, if we follow on.

I. E. PAGE.

* CHRIST AND SALVATION

All that the Father giveth Me shall come to Me—ST. JOHN vi. 37-40

I. THE FATHER: 1. Wills. 2. Gives. 3. Draws.
II. THE SON: 1. Receives. 2. Keeps. 3. Raises.
III. THE MAN is: 1. Coming. 2. Beholding. 3. Believing.
IV. THE SALVATION embraces: 1. Reception. 2. Security (or perseverance). 3. Eternal life. 4. Resurrection.

As Saviour the Lord Jesus fulfils His Father's will; ver. 38 in general, ver. 40 in particular. "I will raise him up at the last day." Of course He will! He will complete in each of us the work He has begun. I. E. PAGE.

Notes and Illustrations

HOW GOD CARRIES.—In His bearing God bears, and does not overbear, using a man, not as a man uses a stick, but as a soul uses a body,—informing, inspiring, recreating his natural faculties. So many distrust religion, as if it were to be an overbearing of their originality, as if it were bound to destroy the individual's peculiar freshness and joy. But God is not by grace going to undo His work by nature. *I have made and I will bear* what I have made. Religion intensifies the natural man.—*G. A. Smith.*

CASTING CARE ON GOD.—We are, indeed, children in this, to think the good of our estate lies in the greatness, and not in the fitness of it for us. He were a fool that would have his clothes so, and think the bigger and longer they were, they would please him the better. And certainly, as in apparel, so in place and estate, and all outward things, their good lies not in their greatness, but in their fitness for us. Our Saviour tells us expressly, that "man's life consisteth not in the abundance of the things he possesseth" (Luke xii. 15). Think you that great and rich persons live more content? Believe it not. If they will deal truly, they can tell you the contrary; that there is nothing but a show in them, and that great estates and places have great griefs and cares attending them, as shadows are proportioned to their bodies. And if they have no real crosses, luxury frames troubles to itself; like a variety of dishes corrupting the stomach, and causing variety of diseases. And instead of need, they have fantastic vain discontents that will trouble men as much as greater, be it but—this hawk flies not well, or that dog runs not well, to men whose hearts are in those games. So then, I say, this is first to be regulated: All childish, vain, needless cares are to be discharged, and as being unfit to cast on thy God, are to be quite cast out of thy heart. Entertain no care at all, but such as thou mayest put into God's hands and make His on thy behalf, such as He will take off thy hand, and undertake for thee. All needful lawful care, and that only, will He receive.—*Leighton.*

THE ALABASTER BOX (*St. Matt. xxvi. 8*).—

It matters but little what others say
Of a deed that for Christ we do,
For critics are many and praise is scant,
And hearts that befriend are few;
There is ever a Judas standing by
When our spikenard sweet is poured,
But what of the frown of a loveless soul,
If we gain the smile of our Lord!

When our hearts are wounded with bitter words,
That, arrow-like pierce our breast,
Let us think of the tender tones of Christ
To the woman who gave her best.
It matters but little what others say,
With a lip that in scorn is curled,
If we win the meed of the King of Love,
We can bear the blame of the world.

Edwin C. Lansdown.

ON SEEING CHRIST (*John vi. 40*).—The brightest noon had a faint twilight, and break of day: the sight of God, which we shall have in heaven, must have a *diluculum*, a break of day here; if we will see His face there, we must see it in some beams here: and to that purpose (as S. Augustine hath collected out of several places of Scripture), every sense is called sight. For there is "taste and see" how sweet; and smell and see what "a savour of life" the Lord is; so S. John turned about, to "see a voice"; there hearing was sight: and so our Saviour Christ says, "Touch and see"; and there feeling is seeing. All things concur to this seeing, and therefore in all the works of your senses, and in all your other faculties, see ye the Lord: hear Him in His Word, and so see Him; speak to Him in your prayers, and so see Him; touch Him in His Sacrament, and so see Him; present holy and religious actions unto Him, and so see Him (Rev. i. 12; St. Luke xxix. 39).—*Dr. Donne.*

THE RAIN (*Hosea vi. 3*).—The winter rain (Ezek. x. 13); the latter rain, the spring rain (Deut. xi. 14; Jer. v. 24). The two rains; the beginning and the end of the season were essential to a harvest. A beautiful comparison for Him who is the beginning and the end.—*Dr. Horton.*

Life is a quality or characteristic of the hope here spoken of, not the object of it. St. James twice describes a faith as "dead" (ii. 17, 26), *i.e.* having only such semblance of life as a corpse has of a living body, and in the light of the analogous contrast St. Peter's phrase becomes clearer. It is in the first instance the expression of his personal experience as a Jew. Hope, centred in the Messianic expectation, belonged in a peculiar sense to Israel (see *e.g.* Acts xxvi. 6 f.; xxviii. 20; *cf.* xxiii. 6; Lc. ii. 38; xxiv. 21); but it had for the most part become languid and conventional, in a word "dead." The gospel had however breathed into it a new life, and so a new power to inspire life. But the phrase would have not less force as applied to the Gentiles, for whom it might almost be said that the very hope itself was new. At no time had their forefathers known the power

of a glad sense of the future, even in their highest thoughts of the present. The Gentiles of the Apostolic age could be described as "having no hope" (Eph. ii. 12) in a more positive sense, so great was the spiritual exhaustion proceeding from the decay of religion, philosophy, and politics.—*Hort.*

St. Paul now generalizes from these instances the character of God's plan, and concludes his argument with a maxim which solves the riddle of the Divine action. There is a Divine purpose in the sin of mankind described in i. 18—iii. 20; there is a Divine purpose in the faithlessness of the Jews. The object of both alike is to give occasion for the exhibition of the Divine mercy. If God has shut men up in sin it is only that He may have an opportunity of showing His compassion. So in Gal. iii. 22 the result of sin is represented as being to give the occasion for the fulfilment of the promise and the mission of the Messiah. All God's dealings with the race are in accordance with His final purpose. However harsh they may seem, when we contemplate the final end we can only burst forth into thankfulness to God.—*Sandy and Headlam.*

Who knows? God knows: and what He knows
  Is well and best.
The darkness hideth not from Him, but glows
Clear as the morning or the evening rose
  Of east or west.

Wherefore man's strength is to sit still:
  Not wasting care
To antedate to-morrow's good or ill
Yet watching meekly, watching with good will,
  Watching to prayer.

—*C. Rossetti.*

Whatsoever We Ask (*1 John v. 16*).—This universal phrase can be substituted for the limited phrase which was used before (ver. 15). The believer would not make his own any prayer which is not according to God's will. And since he has made God's will his own will, he has all he truly seeks in immediate and present possession (Mark xi. 24) though the visible fulfilment may be delayed.—*Bishop Westcott.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

Motto—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 Timothy ii. 15.

Secretary: Rev. J. A. Clapperton, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTICE

Subscriptions were due on May 1. It will be a Great Convenience if Members will Remit their Subscriptions Promptly, and at the same time Quote their old Union Number if they have been Members before, and State which Classes they wish to take. (Those also who are Wesleyan Local Preachers, or on Trial, should Mention the Fact).

VACATION

The work of the Session begins in September. Students are requested to choose their classes and write to the Secretary *before* July 15th, and *not* in August.

XXXIII. SUMMER CLASS

The Text-book is McWilliam's *Speakers for God* (*3s. 6d.*), and the Tutors, Revs. G. C. Gould, 4, Queen's Road, Erith, Kent; Patrick Pizey, Bacton, Four Oaks, Birmingham; W. H. B. Gibbon, The Manse, Parkstone, S.O., Dorset.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR JULY: Read pp. 215-279 with Prophecies of Haggai, Malachi, and Zechariah, chaps. i-viii. (R.V.). Questions: 1. Give passages to shew the character of Haggai's moral teaching. 2. Why is Zechariah called the poet-prophet? 3. Expound Zechariah's vision of the "flying roll" (v. 1-4), and his teaching on "fasting" (chap. vii.). 4. What was Malachi's cure for the religious and social ills of his day? And what was his teaching upon the relationship of worship and worldly prosperity? 5. Write notes on Mal. i. 6; iii. 1; iii. 17.

PRIZE-LIST (SECOND INSTALMENT): SESSION 1905-1906

I. HOMILETICS (ELEMENTARY): *(First Year)*: R. E. Newton, T. Greenhalgh, G. F. Linn.

IV. THEOLOGY: *(First Year)*: W. Smith, Sergt. Grenfell, T. Butteriss.

V. THEOLOGY *(Second Year)*: R. C. Cartledge, P. G. Rickard.

VII. CANDIDATES' THEOLOGY: J. Crowle-Smith, A. C. Dawkins, A. V. Moody.

XII. ENGLISH GRAMMAR: P. J. Buffard, A. Borrill.

XV. LOGIC: H. Macqueen.

XVII. ENGLISH LITERATURE: H. W. Boyd.

XVIII. NEW TESTAMENT GREEK: J. A. Skidmore, H. Eagle.

XXI. WESLEY CLASS: F. Walker.

XXII. MACKIE'S "BIBLE MANNERS": J. Mullett.

XXIX. BIBLE STUDY (O.T.): Rev. P. G. Wood.

XXXI. BIBLE ENGLISH: H. C. Harradence.

XXXIV. CANDIDATES' LITERARY EXAMINATION: J. H. Clucas, G. H. Crossland.

HONOURABLE MENTION

I. HOMILETICS (ELEMENTARY): *(First Year)*: A. M. Chirgwin, W. Taylor, A. S. Davidson, E. P. Shield, A. Sanderson, A. Terry, J. T. Hodgson, W. Baldwin, T. A. Farnsworth, H. G. Greenwood, W. A. Brook, W. E. Roberts, W. B. Richardson, H. B. Spencer, A. H. Jones.

II. HOMILETICS *(Second Year)*: W. Pighills.

III. ADVANCED HOMILETICS: R. W. Tonge, D. Manterfield, A. Dodd.

IV. THEOLOGY *(First Year)*: W. Pighills, Watson Peel, W. Anfield, R. Aspinall, M. H. Lee.

V. THEOLOGY *(Second Year)*: A. Kershaw, J. W. Riddell, J. M. Lowe, E. Rayner, J. Bracewell, W. T. Huddy, J. W. Mettam, W. J. Mills, L. Haley, R. S. Crompton, H. S. Langley, A. H. Soper.

VII. Candidates' Theology: L. Foyle, W. Davidson, J. R. Geeson, F. E. Watson, F. Dowbiggin, W. H. Jones, W. L. Oakes, W. E. Clapham, W. H. Earl, A. Vickers, J. E. Dark, J. M. Featherstone, W. A. Jennings, A. J. Trebilcock, F. H. Mills, W. B. Houghton, S. E. Watson, C. B. Wildblood.

XII. English Grammar: J. Brownbridge, W. E. Clapham, T. Connelly, R. L. Cox, J. M. Featherstone, J. R. Geeson, A. Gibson, J. Hosking, J. Hunter, L. Jolly, D. Manterfield, W. Pighills, G. Sharpe, W. Slader, J. A. Sprenger-Walker, W. Swales, J. H. Watson, S. E. Watson, J. Yeomans, C. Beever, W. Irving, Miss Kenningham, Miss Maisey, E. E. Mason, D. P. Morris, D. A. Young.

XIV. Comparative Religion: R. G. Pringle, W. Grigg, W. Owen, T. Robinson.

XV. Logic: H. Keall, N. Beard, G. Phillips, G. H. Crossland, H. Newbert.

XVII. English Literature: Miss Adams, A. C. Dawkins, J. O. Cochran, W. Grigg.

XVIII. New Testament Greek: Jos. Edmondson, Mrs. E. Hard, F. L. Carey, Miss E. Todd, A. Gibson, F. Young, C. Beever.

XXI. Wesley Class: B. Cooper, A. M. Chirgwin, A. B. Cox, G. W. Silversides, G. Wilson, L. S. Shutter, J. H. Austerfield, J. H. Ingham, G. Benison, F. Joyce.

XXII. Mackie's "Bible Manners": W. Dobson, G. S. Elliott, J. G. Lee, H. G. Pincott, A. J. Fretwell, W. C. Thomas, A. Slatcher, J. Hooks.

XXIX. Bible Study (O.T.): J. W. Normansell, P. G. Rickard, Miss A. J. Price, H. S. Langley.

XXX. Bible Study (N.T.): Jos. Edmondson.

XXXI. Bible English: Miss Kenningham, J. Mullett, Sister Lizzie Singleton, E. Taylor, T. Robinson.

XXXIV. Candidates' Literary Examination: F. G. Turner, W. H. Jones, M. H. Earl.

SECOND INSTALMENT OF TUTORS' REPORTS

Session 1905-1906

I. Homiletics (Elementary): First Year

"My class-list numbered 29 names; of these 7 have sent a complete set of answers; whilst 8 have sent none. Much of the work has been distinctly good. Those less equipped have found some difficulty with the Text-book questions, but have, in several cases, made good progress in sermon-work. In others there have been signs of considerable promise. It has been a great pleasure to help so many willing students. For the prize I have much gratification in naming Mr. R. E. Newton, of Lincoln, who sent a complete set of more than average merit. Mr. A. M. Chirgwin heads the Honours' List, only a little behind the prize-winner. Seven others obtain Honours, in order, as follows:—Messrs. W. Taylor, A. S. Davidson, E. P. Shield, A. Sanderson, A. Terry, J. T. Hodgson, and W. Baldwin." Owen J. Letcher.

"My section of Class I. contained 21 members. From 9 of them no paper has been received. Only 3 have sent the full number of papers, viz., Mr. J. Hyde, Hollinwood, Oldham, who has earned 90 marks, and is recommended for the prize; Mr. W. J. Boxford, 79, and Mr. E. Burrow, 79. Mr. B. G. East,

five papers, average marks, 72; 1 other has sent six papers and 1 has sent five; 3 have sent three; 1 has sent two; and 2 have sent one. There has been no failure in the papers and it is to be regretted that those who ceased sending did not continue, as they were bidding fair to gain a good position on the list. The subjects month by month have evidently excited considerable interest, and the mental exercise required must have been helpful to all concerned. I think the only thing required in the students in these classes is "patient continuance in well doing."

P. PIZEY.

"Some very good work has been done in my class during last session. Mr. G. F. Linn, with 90 per cent. of the possible marks, is the prize-winner. Messrs. W. E. Roberts, W. B. Richardson, H. B. Spencer, A. H. Jones are in the Honours' List. Others also would have been in that list but for their lack of continuance in well-doing."

T. J. HILLARY.

"Out of 21 students in my class only 9 have sent in papers, and some of these not regularly. The most diligent members of the class have been T. Greenhalgh, T. A. Farnsworth, H. G. Greenwood, and W. A. Brook. Considerable improvement is noticeable in the later papers sent in by a few, showing satisfactory results of the winter's work."

J. MARWOOD SANDERSON.

III. ADVANCED HOMILETICS

"This class commenced with 6 students, only 5 of whom sent papers; but 3 sent in the full number, and all three stand in the Honours' division. The average of Mr. D. Manterfield (Sheffield) for the seven papers was 91 per cent., while that of Mr. R. W. Tonge (Epworth) was 91½, the highest of the whole. Both of these deserve high praise for the excellence of their work and results. Mr. A. Dodd did remarkably well throughout, gaining an average of 79 per cent."

J. D. BANKS.

IV. THEOLOGY : (FIRST YEAR)

"Of the students allotted to me 13 have not communicated with me at all. Of those who have sent answers nearly all have done exceptionally well. I recommend Mr. H. Burney, of Sneinton, Nottingham, for the prize. He has obtained full marks. He tells me, and his papers bear out the statement, that he has given all his spare time to the study. I have never had a student who has shown more zeal and ability. I name for the Honours' List the following students, of whom the first two each deserve a prize:—Quarter-Master Sergt. Grenfell, Messrs. T. Butteriss, J. Watson, G. E. Parker, C. H. Denning, J. T. Birtley, G. Sharp, A. G. Larkinson, A. Walls, W. E. Capon, B. J. Buffard, W. Pighills, Rev. S. H. Soper, Mr. T. Greenhalgh."

THOS. HESTER.

"Twenty-one names were sent, as forming my class, but of these 9 sent no papers at all. The 12 who really formed the class sent papers as follows:—2 sent one paper; 4 sent two papers; 2 sent three papers; 1 sent five papers; 3 sent the full number of six papers. Some joined the class after the session had begun, but only 1 of these, Mr. W. Peel, did all the back papers, as well as finishing the course. For the Honours' List, there were 5 who sent 3 papers or more, with an average of 70 per cent. of males: Messrs. Anfield, Aspinall, Lee, Peel, Smith. Some few papers were disappointing, but others did well, and their papers were a pleasure to read. I might particularly mention Mr. Lee (83 per cent.); Mr. Aspinall (83 per cent.); and Mr. Smith (87 per cent.), as writers of capital papers."

FREDK. SENIOR.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

July 1—EACH ONE—*St. Matt. xviii. 14*

The shepherd cares not only for all his sheep but for each. The value of each one prompts all his care for his flock. Hence if only one out of a hundred strays how earnestly he seeks it. So God knows and cares for each little child. He would not have even one to perish.

1. Perishing comes from straying. The sheep from the flock, the fold, the shepherd's care. Children are liable to stray from *home love, from goodness, from God.*

2. Straying leads to perishing. What does "perish" mean? To the stray sheep, loss of food and shelter, exposure to enemies, and possibly death. Look at the flower that has perished! We hear people say of a starving child, "he is perishing from hunger." If sin has its way in our hearts we too shall perish. Love, joy, peace, goodness, will all die.

3. Perishing is not God's will. He is the Good Shepherd and longs to bring home each straying sheep. What a joy it should be to us that God wills our good. What an encouragement it should be too. We know that when we try to be good and to do right God is on our side. God is against all our enemies and for all our friends.

July 8—GOD—OTHERS—OURSELVES—*St. Matt. vi. 12*

In the prayer which Jesus taught His disciples to pray He taught them also that in one particular at least what they wanted God to do for them they were to do for others. "Forgive us *as* we forgive." Their measure for others is to be God's measure for them. Notice two things:

1. The forgiveness they desire. "Forgive—*debts.*" "Debts" are shortcomings, those things wherein we have failed to come up to the mark—The *undone*, the *unfinished*, the *imperfectly done* things; also the things wrongly done or that ought not to have been done at all. God's forgiveness is all we can hope for.

2. The measure of forgiveness which they wish, "As—our debtors." We fail in our duty to God. Others fail in their duty to us. They are thoughtless when they should be thoughtful: unkind when kindness would be easy: they stand aloof when they should help. "As we forgive them so do Thou forgive us." *(a)* If God forgives as we forgive, what is the measure of our blessing? *(b)* If we forgive as God does, how great will be the blessing others receive. Unforgiving is unforgiven (Matt. xviii. 21—35).

See PR. MAG., *October, 1905, p. 447.*

July 15—KINDNESS RETURNED—*St. Matt. v. 7*

Every virtue has its own reward as every sin has its own punishment. Look down these words of Jesus and you find that a benediction attaches to meekness, goodness, purity, peace-making, patience. And to kindness. The word "merciful" means compassionate, tender, pitiful. There are many ways in which we may be merciful.

1. In care for dumb creatures. The lame dog will not have a stone thrown at him if we are merciful. Nor the bird be cruelly robbed of its nest.

2. In patience with the erring and ungrateful. You help a schoolfellow

with his work, give him a turn at your wickets and then perhaps he will be unkind to you. That is your chance for being merciful.

3. In pity for the lonely and the troubled. Be kind to the boy who fails in his exam.; to the girl who loses her best toy.

4. In helping the needy. The "Good Samaritan" was indeed a "merciful" man. The best kind of pity is the helping hand.

The reward will be that we "shall receive compassion." We shall receive it *from others.* Not always from those we expect to receive it from, but from many. We shall receive it *from God.* God loves kindness and will bless those who show it.

July 22—THE GREAT LESSON—*St. Luke xi. 1*

How difficult talking was when we were beginners! Can any of you remember how you tried to put into words what you wanted someone else to know? And how you could not? Now praying is talking to God. Telling Him about ourselves and our wants. We cannot do that easily. Hence our Golden Text should be our request to God. "Teach me to pray." Some things we want God to teach us.

1. About ourselves. How much we need which only God can give. The way in which we should draw near to God. That God will touch our hearts and awaken our thoughts lest we forget to pray or grow tired in it.

2. About God. How near God is to us, and how willing He is to listen when we pray. More ready to give than we are to ask or to receive. God can make known His love to us so that we shall not fear to speak to Him.

3. About praying. Just as our mother taught us to express our wants to her so will the Holy Spirit teach us how to talk to God. Let us ask God to give us the right desires, the proper words, and simple spirit of prayer. Jesus answered the disciples' request in the prayer He taught them and in the story which followed. These are our answers also. To learn to pray is the greatest lesson of life.

July 29—THE TRUE EXALTATION—*St. Luke xiv. 11*

The story Jesus tells in connection with our Golden Text to-day is very simple. But we must know the story to understand this saying of Jesus. It does not mean that we are not to try and win the highest place in school or in work; that in order to rise we must keep down. In learning and work we may press our way to the highest place possible.

1. Leave others to estimate our worth. A lowly opinion of self always goes with great worth. The scholar, the soldier, the man of commerce who has really and worthily succeeded is always lowly. He is surprised at the honour others pay him.

2. Leave others to give the place of honour. To be pushing for the place which belongs to the most honoured shows vanity and stupidity. To be cheerfully willing to take the lowliest place in our sphere is a mark of true dignity. A man who wont do a thing because it is lowly is unworthy. The promise is sure. "Shall be exalted." It is sure in this world and in the next. "The Lord hath respect unto the lowly, but the proud He knoweth afar off."

REVIEWS

The Pretty Ways o' Providence. By Mark Guy Pearse. Horace Marshall & Son.—Even Mr. Pearse has seldom written a more entirely charming series of sketches than those which make up this volume. The first story is as pretty as its title and the next "Man'el Hodge's Courtship" is full of quaint humour, culminating in true pathos. It is a far cry from the Cornish folk and Cornish scenery of the earlier chapters to the last brief story of London life, which tells how "a breath of the country" came "like the breath of God's own love turning 'Little Hell' into a little heaven." It is almost superfluous to praise Mr. Pearse's stories, but these are so good one would like to think they were being read in every home.

The Century Bible. Minor Prophets II. By S. R. Driver, D.D., Litt.D. T. C. & E. C. Jack. 2s. 6d. net.—This is one of the very best volumes in an excellent series of commentaries. It would, of course, be impossible to find a more competent, careful and sincere commentator than Dr. Driver. His general attitude in regard to critical questions is that of Dr. Findlay in his paper on Habakkuk in our present issue. Young preachers and students will find no better guide in their study of the Lesser Prophets—and they ought to be studied by preachers and teachers. There is a good deal more of homiletic and devotional material in them than the superficial Bible-reader dreams of.

Plain Bible Addresses. By Charles H. Marten. Religious Tract Society.—These Addresses are not of the modern "popular" type—there is no slap-dash writing, no extravagant phrasing, no startling paradox, but great Gospel themes are treated in a serious and simple fashion not likely to arrest the curiosity of the man in the street, yet calculated to instruct and interest the believer and the sincere seeker for God. As the author say, they "aim at such a presentation of the Gospel message as should stimulate faith, deepen love, and encourage to a fuller knowledge of Christ and to a closer walk with God."

Life of John Wesley. By John Telford, B.A. Popular Revised Edition. Charles H. Kelly. 1s. For the ordinary reader, Mr. Telford's is and will remain, notwithstanding the publication of Dr. Fitchett's eloquent biography of the great evangelist, the standard life of Wesley. This is the day of cheap editions, and this volume ought to sell extensively though we should advise all Methodist preachers to buy Telford's *Wesley* in a good, strong cloth binding. But as a cheap and popular edition this is excellent.

Sacred Songs and Solos. Ira. D. Sankey. Morgan & Scott. 2d.—This edition contains 1,200 hymns and songs of the kind so popular and useful in "Mission" Services. It is wonderfully cheap, for the printing though small is clear, and the stiff paper cover is exceptionally strong.

MEN AND BOOKS : A MONTHLY SURVEY

The Religion of a Literary Man

CANON AINGER, whose *Life and Letters** is "just out" is known to the general public almost entirely by his biographies of Lamb and Crabbe, and a large number of delightful essays and lectures. He published a volume of sermons *(The Gospel and Human Life)*, but they were bought rather because they were his than for intrinsic quality. Miss Sichel's *Life* is almost a model memoir, ample yet restrained. No letter is printed that is not worth reading. The portrait is drawn both delicately and clearly—a lovable, slightly eccentric, elusive but strong individuality. Good stories, flashes of wit, bits of discriminating and appreciative observations on books and men meet us continually. The welcome surprise is the religious tone, subdued yet audible throughout.

Nevertheless, the surprise scarcely is justified; we ought to have anticipated the spirit of genuine quiet piety. The Canon himself supplies a partial explanation. He reiterates and emphasizes the danger of wit and humour to the spiritual life of their possessor, and to the perception of that life by others. Nevertheless, the moral tone that pervades Canon Ainger's criticism could proceed only from basal religious principle. While he is not blind to the charm of Shelley, he turns with something like disgust from that poet's paganism. The pathos of George Eliot's *Scenes of Clerical Life* appeals to him, but he protests that one who regarded Christianity as an idle dream should not have tried to describe its power. So he regards the portrait of Dinah Morris in *Adam Bede* as an impertinence. The purely literary critic may think the animadversion a prejudiced breach of literary canons. Yet, after all, there *is* sickly sentiment in *Janet's Repentance*, and the portrait of the great Methodist female preacher leaves out the real source of her power. After scanning Mr. Le Gallienne's *Religion of a Literary Man*, published at the Bodley Head, whence issued other works of similar kidney, Canon Ainger wrote :

* *Life and Letters. By Edith Sichel. Archibald Constable & Co.*

I read in a Fin-de-Siécle Bard
And then I up and said—
"O give us more of the godly heart,
And less of the Bodley Head."

The verse may be doggerel, but the terrible fault of the book is indicated exactly.

Canon Ainger was not a scholar in the technical sense of the word. The "higher criticism" affronted his taste, and he would have none of it. Deeper far lay his objection to the rationalistic method of regarding Christianity. On reading a volume of modern sermons he wrote :

With eager knife that oft has sliced
At Gentile gloss or Jewish fable,
Before the crowd you lay the Christ
Upon the Lecture Table.

From bondage to the old beliefs
You say our rescue must begin—
But *I*—want refuge from my griefs,
And saving from my sin.

The strong, the easy, and the glad
Hang, blandly listening, on your word—
But I am sick and I am sad,
And I need *Thee*, O Lord.

In theory the writer of these lines inclined to the Broad Church, but he had a clearly evangelical faith in the Atonement, and a high estimation of the value and reality of spiritual experience. In one of his sermons he says :

If God had not given us this witness (the Holy Spirit) in ourselves, I think no assurance, not the Bible itself, would make us believe. But I am sure that we have all felt a power within us, that has protested against the doubts and despairs of our life, and has triumphed over them, and has forced every one of us to cry aloud : "I know that Christ is true, for He offers me what I need and what no one else offers. The world cannot satisfy me. . . . I want that which will make me like in nature unto God."

In a sermon on the Healing of the Nobleman's Son he shows his belief in the inseparable connection between religion and morality, and in the necessity for a true theology,

"Christianity without Dogma"—this is the medicine, people say, for this age, and the only medicine which the sensible man will consent to take at the hands of the religious teacher for the future.

Christ's morals, without any trouble as to Christ's statements about Himself ; Christ morals without the Incarnation, without the Atonement, without the Resurrection ; Christianity, in short, without Christ. But here . . . it was the precisely opposite state of things. Here was a man to

whom not Christianity [without Christ], but Christ, was the motive force which changed him, and lifted him out of darkness into light. . . Look at Jesus Christ as the nobleman looked at Him. . . Look at Him as the Fountain of *Health* —health of body and of soul; the Pattern of all goodness; the embodiment of a holiness which the greatest saint that ever has lived since has found infinitely higher than himself can hope to attain. Look at Him as the Fountain of *Pity*—pity for His suffering and sinning fellows; the Fountain of *Love*—longing for each one of us—the publican and the harlot, no less than the young agnostic and man of the world. It is this Interpreter of life and Refuge for life's evils, that you are rejecting when you plead that you cannot be bothered with the intricacies of theology. Forget them for a moment, and turn instead to the Healer of the nobleman's son. And it may be, when you have learned what the nobleman learned from that contemplation, that even in the despised creeds and theologies of the divines you will there learn something of true and living that you had never suspected.

The Christ of English Poetry *

Himself a "minor poet" of some distinction, and the writer of exquisite prose poetry, a student also of English literature, especially as to its force and content, Dean Stubbs chose a congenial if rather an unusual subject for his Hulsean Lectures. He deals with a small part of a very wide field. He takes "four representative periods of the national life," and sketches "the teaching of four representative English poets in regard to the Personality of Christ and the spirit of His teaching." First, there is the transition-period at the beginning of the ninth century when war amongst a number of small states was giving place to a national unity of sentiment as well as strength. Second, there is the close of the fourteenth century, with its risings and restlessness of the peasantry. Then we have "the spacious times of Queen Elizabeth;" and lastly our own day. The Dean regards the voice of poetry as the highest and clearest testimony to the trend of the truest thought.

Cynewulf is the poet of struggle and victory, the pivot of his movement is the Ascension. He sings of Christ, the Conqueror and King. Even those who, like ourselves, do not read Anglo-Saxon without difficulty must feel the vigour of his soul-stirring verse. He has so caught the spirit of his theme that his lines sound like hallowed martial music, like the silver trumpets before which the walls of Jericho fell. Notably

* *The Christ of English Poetry. By Charles William Stubbs, D D., Dean of Ely. J. M. Dent & Co.*

towards the close of his poem, "The Christ," his rhythm might provoke the envy of Mr. Swinburne. A warrior in his earlier days, rewarded at the King's Court with "appled gold" for his feats of war and wine, he turned monk in his middle age, and resolved to "tune his harp" no more. Then suddenly, as he tells us, there came upon him the power of Christian song, and he had written his first epic before he was conscious that his vow was broken. Thus he became the direct inspirer of *Paradise Lost*, and critics of the highest eminence do not hesitate to compare him with his greater follower. Frances Ridley Havergal's popular hymn, "I gave My life for thee, what hast thou done for Me?" is little more than a few of Cynewulf's stanzas watered down; and Christina Rossetti's beautiful, "I bore with thee long weary days and nights," is almost a paraphrase of the same lines. A more striking comment on "He gave gifts unto men" the English language hardly holds than the Saxon monk's. We can quote but a few lines of Dean Stubbs' forcible rendering:

One can interpret well
God-given Law:
One can the stars wide course
Trace through the heavens;
One can the spoken word
Write with a cunning pen;
To one in stress of fight
War-luck he giveth,
When the sharp spear shower,
Wing'd work of arrows,
O'erleaps the shield fence.

One can right boldly
O'er the salt sea streams
Drive the black warships
Swift through the surges:
One can climb lofty trees
Climb to their topmost steep:
* * * *
Thus doth the mighty One
He the true Bairn of God,
Grant men His gifts on earth
Grant to them equally;
Nor to one man of all
Granteth He wisdom
Lest pride should injure him;
By his own skill-craft
Raised beyond others.

To William Langland had been vouchsafed comparatively little of Cynewulf's genius, but he had learnt a deeper sympathy with his fellows. Himself just comfortably above want, his heart went out in passionate pity for the poor and the oppressed. The key-note of his "Vision of Piers Ploughman" is

Jesus Christ of heaven
In poor man's apparell pursueth us ever.

Even more than John Wycliffe he was the founder of English

Christian socialism. It is a moot point how far Wycliffe's aims were political, how far religious. But there is no question about Langland. He does not care to interfere with the constitution of either church or state. He warns the rich sternly of their misuse of wealth, but to the poor he preaches patience and quiet self-help. For him the apostolic "all things common" means mutual charity of both heart and hand. He proclaims the gospel of endurance, self-sacrifice, and work. If Cynewulf glorified the sentiments of his time, Langland applied healing, if pungent, balm to the sores of his.

Perhaps it was inevitable that the representative of the third period should be Shakespeare, though we incline to think that Spenser would have served Dean Stubbs' purpose better. For—despite an enormous amount of special pleading, which shows only that he was a skilful dramatist and knew as much of his Bible as other pupils of the Stratford Grammar School—Shakespeare was not a religious poet. There is no Christ in his poetry in the same sense as there is in Cynewulf's and Langland's. Dean Stubbs makes him proclaim the value of the individual, and the moral government of the world. This he certainly does, but as painter of fact not for the sake of the lesson. Yet it is well worth noting how these things stand out to the eye of an observer of unapproached genius.

Of our own day, Robert Browning is the chosen representative. The only possible rival is Tennyson, but the former passed through "yawning whirlpools of despair" wherein the latter scarcely dipped his feet, and reached his conclusion by a mightier effort of faith. Dean Stubbs treats his poetry as the modern forth-setting of St. Paul's "heading-up of all things in Christ." And Robert Browning, from this point of view, *is* the poet of the Incarnation, though he be often strangely blind to the Atonement.

The preacher must not turn to these Lectures for usable quotations, though he may find a few. But as a help to the understanding of the progress of Christian thought apart from theology, they are of high value. If the poet is the prophet of his day, if he voices its highest aspirations, its deepest needs, its strongest convictions, then it is no light matter to perceive how poetry makes Christ its central theme, its commanding Figure.

A Volume of Trans-Atlantic Sermons *

The volumes of sermons which come to us from America are so unequal and varied in style, that it is usually difficult, and sometimes almost impossible, to classify or value them. They seem to spring from other sources than those common to us; and to be addressed to other and different experiences. Sometimes the emotional element seems to lie too near the surface; or, there is too much straining after brilliancy and epigrammatic utterance—a style which is only vigorous and effective when the epigrams are spontaneous and unforced. Occasionally, however, we come across a volume which embodies the excellencies without the defects and extravagancies of the trans-atlantic method; the result being a book full of stimulus, instruction, and enjoyment.

Such a volume is the collection of sermons recently re-issued by Dr. Henry Van Dyke. It is a reprint (with an added chapter) of a series of discourses called "Straight Sermons" on such topics as "Faith," "Courage," "Power," "Redemption," "Solomon's Choice"; etc., preached to students in College Chapels at Yale, Harvard, and elsewhere. They are straight, fearless, wholesome talks upon great religious topics, and on some characteristic episodes from great Bible biographies, and are well worth the attention and study of the student of modern sermon literature.

We quote one or two paragraphs:—

1. Outline based on Heb. xi. 6

Without faith it is impossible to please Him

God can be pleased, then. Delight is no stranger to Him. He approves and blesses. His Spirit is filled with the music of pleasure.

To waken that music, to win that approval, to please God, surely that is the highest and holiest object for a human life.

To please men is a natural impulse; to please good men, that is a nobler ambition; but to please God, the perfect, radiant Being, the most wise, the most holy, the most beautiful, the most loving of all spirits—that is a divine ambition.

From the human point of view, faith is necessary. "Every time you receive the testimony of your fellow-men, every time you trust in the qualities of their character which are beyond the reach of your vision, every time you rely upon a law of logic in an argument, upon a law of nature in your action, upon a law of morality in your conduct, you exercise faith." But from the Divine point of view it must appear infinitely more essential.

* *Manhood, Faith, and Courage. By H. Van Dyke, D.D. Hodder & Stoughton.*

In the sphere of knowledge, in the sphere of action, in the sphere of character, faith is the one element that gives life and power to please God.

1. Knowledge. This is illustrated by *ver. 4*—"By faith we understand that the worlds have been framed by the word of God."

2. Action. "Think of the faith of our explorers and discoverers—Columbus, who found the new world; the Pilgrim Fathers, who planted it with life; Livingstone, who opened a new continent to civilization. Think of the faith of our men of science—Galileo, Kepler, Newton, Faraday, Henry. Think of the faith of the Reformers—Wyclif, Luther, Knox. Think of the faith of the martyrs—Polycarp, Huss, Savonarola, the Covenanters of Scotland, the Huguenots of France. Faith is a force, and those who grasp it lay hold of something which is able to make them mightier than themselves."

3. Character. Faith is the only way in which God can draw near to us and save and bless us. This is His glory and His delight; to rescue the perishing, to give life to the dying.

There is a hand stretched out to you—a hand with a wound in the palm of it. Reach out the hand of your faith to clasp it, and cling to it, for without faith it is impossible to please God.

2. Peter's Mistake—*Mark ix. 5, 6*

"All of the Apostles of our Lord Jesus Christ made mistakes, for they were all human. But the Apostle Peter seems to have been almost more human than the others, and so more liable to error." Note—that Peter knew it was a mistake, and that he was not ashamed to say so, and to make record of it against himself.

1. It was a mistake, in the first place, to suppose that the building of the tabernacles would have done any good. It would not have detained the fleeting vision, or perpetuated the transitory delight.

2. It was a mistake, in the second place, to suppose that the disciples had any right to remain on the glory-smitten summit and to enjoy the wondrous vision at their own pleasure. Peter wanted to have the crown without the cross.

3. It was a mistake, in the third place, to suppose that, because it was good for them to be there at one time, it would have been good for them to be there always.

Remember that in this world every mountain-top of privilege is girdled by the vales of lowly duty.

Remember that the transfiguration of the soul is but the preparation and encouragement for the sacrifice of the life.

Remember that we are not to tarry in the transitory radiance of Mount Hermon, but to press on to the enduring glory of Mount Zion, and that we can only arrive at that final and blessed resting-place by the way of Mount Calvary.

Remember that Peter's mistake is corrected and explained by Peter's own words in the full experience of the school of Christ. *1 Peter iv. 12, 13.*

3. Illustrations

Power. Look at a blade of corn cleaving the ground, and remember that all over the world countless millions upon millions of them are pushing upward with a power which taken altogether is simply incalculable; and

all this lifting of tons of bread out of the earth to the hand of man is simply the drawing of the sun that shines above you. Look at the starry heavens on a clear still night; companies, regiments, battalions, armies of worlds, all marching without haste and without rest, keeping pace in their majestic orbits; and the force that binds them to their courses is the same that quietly loosens the ripened apple from the bough and drops it at your feet. Surely a thought like this is a vision of power, and it is good for the soul.

Redemption. As well ask a common man to show the genius of a Dante or a Shakespeare, to exercise the power of Cæsar or a Charlemagne, as to live the life of Christianity with nothing but an example to guide and bind us. But because that Life is something more, because it is given and sacrificed for us, it becomes a vital and spiritual power, it lays hold of us at the very centre of our being. While it covers our sins and shortcomings, it awakens our noblest longings and desires. It sets us free to follow it and to follow it to success.

Man will never grow beyond the need of that ransom. For all other ways of finding peace with God, of making sure that He loves us, of entering into the sense of forgiveness and fellowship with Him, are vain and futile compared with the Divine sacrifice. Peace through the cross alone, is true for us as it was for Paul.

HABAKKUK, AND THE RISE OF THE CHALDEANS

BY THE REV. PROFESSOR G. G. FINDLAY, D.D.

II

THE prophet's second appeal, springing out of the awful reply to his first, is now lodged with Jehovah, and he waits for the answer (ii. 1):

> On my watch will I stand, and will put myself on my tower;
> And I will spy out to see what He will say to me,
> And what He* will reply to my expostulation.

The oracle of ver. 4 is Jehovah's response; the prophet is directed to "write it" large "on a tablet," setting it up in some public place, where those who hurry past "may read it" (2); for himself, he is bidden to be patient, assured that in God's good time He will vindicate His doings (3). The oracle is this:

> Lo, swollen (*or* perverted), not straight, is his soul in him!
> But the righteous shall live by his faithfulness.

* Here we may venture, with the critics, to read the third person instead of the first.

Budde thinks this a slight and inconclusive answer; accordingly he brings in chap. i. 5-11 to enlarge and enforce it, as we have seen above; the connexion between the two parts of Jehovah's reply, on this hypothesis, is far from obvious. But ii. 4 is in fact a sufficient reply—the only reply at present possible—to Habakkuk's remonstrance; it is uttered with the brevity befitting a Divine oracle and in the form best calculated to provoke reflexion. Jehovah admits His servant's charge against the new ruler—his arrogance and falseness; such dominion, it is implied, in the nature of things cannot last (*cf.* i. 11). The counter-sentence, "The just shall live by his steadfastness," makes no promise of continuance to the existing Judæan state, which was steeped, as Habakkuk had declared, in wickedness (i. 2-4); but that which is righteous in the nation shall survive the present tyranny, truth and loyalty can never perish. "The vision," after all, was worth "writing and making plain." It is that which the Apostle John saw in his "last hour," under the Emperor Domitian—"The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever"; the same that Jesus saw when He said on the night before He suffered, "In the world you will have tribulation; but be of good cheer, I have overcome the world."

Faithfulness, rather than *faith (trustfulness)*, is the sense of the last word of the oracle; it is the quality by which a man against all odds adheres to truth and right. The Apostle Paul gave a new turn to the text, suggested by the Greek *pistis*, in building upon it the New Testament principle of Justification by Faith. The two applications are not difficult to reconcile; and the use of the sentence in Hebrews x. 38 lies somewhere between Habakkuk's and Paul's meaning. The life of the human spirit is in its *cleaving to God;* for Israel in Habakkuk's age, that cleaving meant *fidelity to God's covenant* amidst national apostasy and overwhelming disaster; for Paul and the hearers of his gospel, it meant *trust in God's grace* which proffers forgiveness and new life in Jesus Christ. Accepting Habakkuk's watchword, the loyal remnant of Israel met the shock of the fall of Jerusalem and the theocratic state, and endured the dreary night of the exile. Jehovah was Himself its dwelling-place; the roots of its life were in Him, the Holy and Eternal, beneath the region of change and fear.

Thus emboldened, the prophet looks the Chaldean in the face and braves the worst that he may do. Verses 5-20 of chap. ii are "a proverb (*mashal*), a riddling taunt-song," that the outraged nations are heard chanting over their proud and savage oppressors—an eruption of volcanic anger from the heart of humanity. It takes the shape of a fivefold "Woe,"* in the style of Isaiah's tirade against his people in chaps. v. 8-25, x. 1-4. The five strophes of this song of cursing bear on *the insatiate pride* (5-8), *the unscrupulous greed* (9-11), *the works of building* reared at a vast cost of human life (12-14), *the shameless sensuality* (15-17), *the base idolatry* (19, 18, reversed) of the imperial power. The Chaldean was essentially a reproduction of the Assyrian domination; it proved for Judah a renewal and fatal culmination of the former oppression. Hence Babylon drew upon herself in concentrated form the hate treasured up against Nineveh for a hundred and fifty years. Two or three features of the Chaldean conquest call for remark, as they are conspicuous in Habakkuk's representation. *The sudden rise and swift advance* of the new power is vividly described in i. 6: the Assyrian invasion in the last century had been gradual and long-foreseen, like the rising of the tide with successive advances and retreats; the Chaldeans pour themselves in flood, at a rush, over the whole field. This was rendered possible by the helpless condition of the peoples so long trodden down by the Assyrians, and to the recent devastations of the northern barbarians; Egypt alone could make any stand against the Babylonian troops. But the rapid stride to imperial dominion was due to the genius of a single man, Nebuchadrezzar, "the Napoleon of the east," whose crushing victory over Pharaoh Necho at Carchemish in the year 605 gained for him at a stroke the mastery of Western Asia, and ultimately of Egypt. But the dominion created so swiftly declined and fell almost as swiftly at Nebuchadrezzar's decease. He died in 561 B.C., and it took but twenty-three years under his feeble successors to bring the Empire to an end.

* The opening words of ver. 5 are unintelligible, as they stand in the Massoretic text. Probably the word "wine" (wanting in the oldest Version) is a corruption of the not dissimilar Hebrew for "Woe." This correction, proposed by Wellhausen (an admirable textual critic), would bring the first stanza into line with the other four, each beginning with "Woe to ——." These two verses, by some accident, have changed places in the MSS.

The terrific speed of the advance seems to Habakkuk a presage of speedy departure: "Then shall he sweep by as a wind; and he overpasses [the mark] and is guilty"—the furious onset of the enemy, carrying everything before it, brings him quickly into collision with the purposes of God.

It is noticeable that Habakkuk's description of the Chaldean forces resembles that given by Jeremiah in iv. 11-13, 29, vi. 22, 23, with seeming reference to the earlier Scythian assailants (*cf.* Ezek. xxxviii. 4, 15, concerning "Gog, of the land of Magog.") The prophet sees an army of "horsemen" coming—"they fly as an eagle that hasteth to devour" (i. 8). It was their command of this arm which gave the Chaldean movements their amazing celerity. Now Babylonia was not a country of horses; the probability is that on the break-up of the Scythian hordes which had roamed about plundering in south-western Asia for twenty years, large bodies of their cavalry were enlisted by the Chaldeans. Nebuchadrezzar seized this weapon, and used it with brilliant effect. The same thing has repeatedly happened on the collision of a barbarian with a civilized military power: so the Romans utilized the Goths, and the English the Mahrattas and Pathans in India. This employment of the Scythian horsemen, who retained their ferocity and marauding propensities, and their well-known *worship of the sword* (i. 16), gave additional horror to Chaldean warfare.

The third "Woe," in chap. ii. 12-14 (to which ver. 11 leads up), against him who "builds a city in blood" and sets "the nations toiling [to provide] for smoke and wearing themselves out for sheer vanity," suits exactly the Babylonian king. Nebuchadrezzar was, perhaps, the greatest builder who ever lived. The walls and temples of Babylon reared by him were the wonder of antiquity; he expended on them the wealth of his conquests and the lives of countless captives—all to end in "smoke and nothingness"! Ver. 14 is quoted from Isa. xi. 9 to intimate that, instead of the fame of the new Babylon and its builder, "the glory of Jehovah shall cover the earth." The most signal note of Habakkuk's triumph over the Chaldeans is his conviction, pervading the song, that the oppressor prepares his own destruction. The oracle of ii. 4 virtually said that a power so arrogant and treacherous cannot "live." As Dr. G. A. Smith well expresses it:—

In the nature of things [this tyranny] cannot endure, but works out its own penalties . . . In cutting off others the tyrant is but *forfeiting his own life* (ver. 10). The very violence done to nature, the deforesting of Lebanon, for instance, and the vast hunting of wild beasts (17) shall recoil on him. Hardly anywhere have we found so complete an absence of all reference to the direct action of God in the punishment of the tyrant. . . These great *proverbs* or *taunt-songs*, in conformity with the proverbs of the later Wisdom, dwell only upon the inherent tendency to decay of all injustice. . . Tyranny, they assert, and history ever since has affirmed their truthfulness—tyranny is suicide.*

Thus Habakkuk combines the moralist with the seer, the inspiration of the Chokmah with that of Prophecy. He has grasped the law which binds together moral and material dissolution, and understands how "Sin, when it is full-grown, gives birth to death." The ethical sensibility which compelled him to ask how God could avail Himself for Israel's punishment of an instrument so much worse, led him to see that this truculent power by the enormity of its wrong-doing incurs irretrievable ruin. Twice the refrain is heard (perhaps oftener in the original poem), "because of men's blood, and for the violence done to the earth, to the city and to all that dwell therein" (ii. 8, 17). "The nations," on whom the Chaldeans have trampled, rise up to taunt them (6); "the remnant of the peoples" whom she has "spoiled," spoil "Babylon in turn" (8). She is "storing up" for herself "wrath against the day of wrath," and by her crimes "lading herself with pledges" (6) that in the final account must be paid to the last farthing.

II. The question of the authorship of THE CONCLUDING HYMN, chap. iii, hardly concerns Habakkuk's prophetical work, though it does affect our estimate of the range of his thought and his literary gifts. Chap. ii. 20 is a link between the taunt-song of ii. 5-19 and the added Psalm; this verse must be put down to a later hand, if chap. iii be not from the prophet Habakkuk. This is peculiar amongst chapters of the prophets in being furnished with musical annotations (vers. 1, 3, 9, 13, and the subscription in 19), which show that it was at some time used by the temple choristers. Either the song, belonging originally to the Book of Habakkuk, was extracted therefrom for this purpose and adapted for choral use; or it first appeared in a collection of Psalms, and was borrowed by the editors of the Nebi'im to supply a suitable close to the little

* *Book of the Twelve Prophets, Vol. II, p. 144.*

Book of Habakkuk. Recent critics generally prefer the latter explanation, and regard this hymn, like Zeph. iii. 14-20 or Isa. xii, as a poetical addendum attached to the prophet's work in order to give it a suitable finish. This case is distinguished from the others named by the express assertion of Habakkuk's authorship in the separate title (iii. 1); and this title is such as would be naturally prefixed in transferring the piece from the roll of the prophet to the psalm-collection in which, for a time, it found a place; *cf.* the titles of Psalms xvii, lxxxvi, xc, cii, cxlii; also Psa. lxxii. 20. We are content to leave the question undecided, with a strong leaning toward the traditional view.

This splendid Ode is a meditation on the grandeur of Jehovah, and may be counted with the song of Miriam in Exod. xv and of Deborah in Jud. v, with Psa. xviii, and Job xl, xli, as amongst the master-pieces of Hebrew poetry in this order. The object of praise is the covenant God of Israel, whose majesty was witnessed above all in the deliverance of His people from Egypt. This is, in effect, a psalm of the exodus. That glorious "doing" Jehovah is besought, at the outset, to "renew (revive) in the midst of the years" (2)—at this present juncture of distress and helplessness. Such an appeal was suitable to any period of depression in Israelite history; no clear allusion is made to the exile, nor to any later crisis than Habakkuk's time. The text of the poem is obscure, and probably defective in a number of places; its musical adaptation may have led to some confusion of reading. As in other Old Testament theophanies, the glory of God exhibited in material nature is enlisted to heighten the glory displayed in His people's redemption (*cf.* Psalms xviii, xix, lxviii. 7, 8; Isa. li. 16, etc.): Israelite monotheism involves this unity of the Creator and Redeemer-God. On the same postulate the miracles of Jesus rest. The forces of the external world, held at Jehovah's command, are sympathetically moved when He steps forth to His grand historic acts of salvation.

It is difficult to draw either from the contents or style of the poem any positive inference as to its period and origin. There is little in the way of common idiom or vocabulary to build upon in proof of a single authorship. Hab. iii is lyrical, Hab. i and ii dramatic in structure. A like vividness of imagination and poignancy of phrase are manifest in both

compositions; the author's mind appears to move in each by a succession of illuminating flashes, of sudden starts and revulsions of feeling, yet with a certain logical continuity behind these impulses. The psalm, like the prophecy, comes from a visionary, a contemplative soul; in both sections of the Book one observes the religious subjectivity common to Habakkuk with Jeremiah, and characteristic of the epoch, the disposition of the thinker to read the movements of the time as they are mirrored in his own spirit, and to conceive his revelations in the form of a colloquy with Jehovah; *cf.* i. 2, 13; ii. 1, and iii. 16-19; also Jer. xv. 15-21, etc.

It is possible to read the Theophany of ver. 3-15 as a description of *the expected coming of Jehovah* for Israel's deliverance,* given in colours drawn from the exodus (the Hebrew perfects being read as "prophetic perfects"), rather than the poetical rendering of the exodus itself. By this construction Dr. Kirkpatrick succeeds in linking chap. iii. to the foregoing context.† He finds in iii. 2 the prophet's plea against delay, such as the words of ii. 3 intimated, in the fulfilment of Babylon's doom, which has been virtually pronounced in ii. 5-19. "The answer to his prayer flashes upon him in a moment. . . The recollection of the past is a ground of hope for the future. . . He who once wrought these wonderful works for His people will not fail to work the like again in His own time and His own way" (*cf.* lxxi. 19, 20). So while the prophet "trembles" at the vision, "he learns the secret that will give him patience, nay more, rejoicing in the day of trouble (16-19), when the land lies utterly desolate from the Chaldean invasion. He can endure as seeing Him who is invisible." Thus interpreted, "the prayer of Habakkuk" forms a natural, if not indispensable, close to "the oracle of Habakkuk."

But chap. iii supplies the complement to chaps. i and ii in another respect. It carries with it *reproof*, as well as comfort. Habakkuk has dared, like Job when under the lash, to "reply against God" in i. 13-17;—indeed, in ii. 1 he took up the attitude of one who has *posed* the Almighty! This presumption

* The marginal reading of the Revision in ver. 13, "Thou goest forth for the salvation of Thy people," sustains this view.

† *Doctrine of the Prophets*, Lecture X.

could hardly pass uncorrected. The terrible majesty in which Jehovah clothes Himself to the prophet's vision, makes his soul quake to its centre. His scepticism is thus rebuked, in the same fashion as was that of Job by the theophany with which Jehovah winds up the long debate between the afflicted patriarch and his exasperating friends. The trustfully submissive conclusion of the ode, ver. 16-19, expresses the mood that should result from the struggle through which Habakkuk's mind has passed. This Book, in fact, rehearses, on a smaller scale and from its specific point of view, the problem worked out later in the great drama of Job.

Some interpreters, holding the unity of Oracle and Prayer, regard vers. 17-19 as an ending tacked on to the unfinished, or mutilated, ode, and borrowed probably from an unknown Psalm written in time of famine. But ver. 17 is a country-lover's picture of utter desolation, such as the poet of vers. 3-15 may well enough have drawn. The song dies away into plaintive yet joyous acquiescence in Jehovah's will:

> Yet, as for me, in Jehovah I will rejoice;
> I will exult in the day of my salvation.
> Jehovah is my strength, and He hath made my feet like the hinds;
> And over the heights He directs my way! (19).

Thus the prophet at last treads firmly where he had faltered. These lines are his final response to the oracle given him in ii. 4; they express a perfect reconciliation to Jehovah's will, and perfect confidence in His promised salvation; they breathe the spirit by which "the servant of the Lord" in suffering Israel will "live" through the worst distresses. Should internal evidence compel us to read chap. iii as a post-exilic product, the compiler would then appear to have annexed it to this Book with a skill and insight truly inspired.

The name and title of this eighth in the succession of "the Twelve" tells us very little about the author. *Habakkuk* (Hebrew, *Chabaqqúq;* in the LXX, *Ambakoum*, as if for *Chabbaqúq*) is a solitary personal name, derived from a root meaning *to embrace.* The existence of a kindred noun in Assyrian is one of the reasons leading the German Assyriologist Peiser, writing lately on this Book, to locate the author in Nineveh.* Nothing is known of the prophet's family or

* Peiser agrees with Budde in reading the prophecy (chaps. i. and ii.) as a denunciation of the Assyrians threatening them with destruction of the

dwelling-place. He appears to be a Judæan, with a wide outlook upon the politics of his time and feeling intensely the cruelty of the Chaldean rule toward other lands as well as Judah, whose little Book is "unrivalled in its harmonious union of passion and reflectiveness" (McCurdy). In the absence of genuine tradition, Jewish fable has attached itself to the name of Habakkuk. The legends about him—the most notable of them contained in the Apocryphal *Bel and the Dragon* (ii. 33-39), are historically worthless. The above romance bears in the LXX the superscription "From the prophecy of Ambakoum, son of Jesus (Jeshua), of the tribe of Levi."

We will now analyse the Book, as follows:—

A.—The Prophecy of the Rise and Ruin of the Chaldean Empire: Chaps. i and ii.

This falls into two parts: *The Dialogue* between the prophet and Jehovah (i. 2—ii. 4), and *the Taunt-song* over the doomed Chaldeans (ii. 5-20).

I. *The Dialogue held by the prophet with Jehovah* consists of two questions addressed to God and answered in turn by Him. The answer to his first appeal dismays Habakkuk, and calls forth a second and more poignant question:

1. The prophet's complaint to Jehovah against the wickedness of his people (i. 2-4).
2. Jehovah's answer, that He is raising up the Chaldeans to chastise them (5-11).
   (*a*) Attention called to Jehovah's incredible work going on amongst the nations (5); viz., that He is *raising up the Chaldeans*, who are seen marching to empire (6).
   (*b*) Description of their character and forces (7-10).
   (*c*) Assurance that their passing will be swift, like their coming, since they are guilty (11).
3. The prophet's second appeal, against Jehovah's use of such agents for His holy purposes (i. 12—ii. 1).
   (*a*) The prophet recalls Jehovah's eternity, who is the Holy One and Israel's Rock (12).
   (*b*) This emboldens him to ask how a God so pure can regard complacently the rise of a power so evil (13).

Chaldeans. By carrying the date back to 625, he obviates, or at least reduces, the fatal objection to Budde's theory. An American Professor, W. R. Betteridge, has carried the same line of explanation further by making Habakkuk synchronize with Isaiah, and fixing on 701 B.C., the epoch of Sennacherib's invasion, for the occasion of the oracle. The difficulties which these conjectures encounter are patent. Professor A. S. Peake gives a clear account of the criticism of Habakkuk in Appendix A to his valuable book on *The Problem of Suffering in the Old Testament*.

(*c*) Is not God Himself thus virtually treating men like fishes or insect-swarms? (14).

(*d*) For the new power He has set up, does just this; it defies its own brute force and instruments of murder (15-17).

(*e*) The prophet ascending his tower of contemplation waits for God's answer (ii. 1).

4. Jehovah's second answer, given in a brief Oracle (ii. 2-4).

(*a*) The prophet is to publish the response, inscribing it in large, legible characters (2).

(*b*) It works out its fulfilment, but needs time and patience (3).

(*c*) The Oracle: to the effect that pride goes before a fall, while righteousness is imperishable holding fast to God (4).

II. *The Taunt-song of the oppressed nations over the fall of the Chaldeans*, into which the prophet breaks with a quick revulsion from his despondency (5-20). After the first verse, he puts his taunts into the mouth of the trampled peoples:

1. Woe to the arrogant and insatiate world-robber (5-8).
2. Woe to him who sacrifices all others to his own security! (9-11).
3. Woe to the builder who lays his walls in blood, and spends the toil of nations on heaping fuel for God's judgement-fires! (12-14).
4. Woe to the debaucher of mankind and the violator of nature! (15-17).
5. Woe to the multiplier of idols! (19, 18).

The song sublimely ends, silencing the tumult of the peoples,

"Jehovah is in the temple of His holiness:
Hush, before Him, all the earth!" (20).

God's "temple" here is the palace of heaven, from which, in chap. iii, the prophet images Him riding forth for the redemption of His chosen.

B. The Psalm of Jehovah's Manifestation in Redemption: Chap. iii.

1. The prophet, fearful yet trustful, appeals once more to Jehovah—no longer questioning, but humbly *praying* that He would "renew His work" and blend His "wrath" toward Israel with "mercy" (2).
2. In answer, *God appears*, coming forth as of old to make war for His people (3-15):

(*a*) The splendour of this Theophany, as that of the sun marching from the east (3, 4).

(*b*) The powers of destruction Jehovah wields—pestilence, lightnings—shattering the mountains and terrifying the peoples (6, 7).

(*c*) In no displeasure against nature (8)—though she trembles through all her frame (10, 11)—but in wrathful, pitying love toward His own, Jehovah proceeds on this grand expedition (9, 12-15).

(The movements of thought in this section are in a splendid confusion that defies analysis).

3. The prophet's final acquiescence (16-19).

(*a*) The majesty of God, whom he had dared to question, overwhelms him (16).

(*b*) He dare not doubt, however appearances belie God's promise (17).

(*c*) He will not submit merely; he will henceforth rejoice and be strong in Jehovah (18, 19).

THE AUTHORITY OF CHRIST

IF one were asked to name a modern work which would enable a thoughtful student to form a comprehensive conception of the most engrossing problem of theology, namely the Person of Christ, and set him on the right lines for a solution, one would certainly name *The Christ of History and Experience*, by Dr. D. W. Forrest. For not only did that work treat in a striking and fresh manner the historical data upon which our knowledge of His Incarnate personality must be based, but it indicated with much lucidity the true relationship between the historic and spiritual Christ. It would, perhaps, be too much to say that Dr. Forrest has uttered the last word on that great theme: but his work received and merited the warmest commendation from competent judges.

The book* before us may fitly be described as a worthy supplement of the earlier study. The author in his first chapter renews the investigation of Christ's personality, in order to determine the basis of His authority. Is He the Incarnate Son of God? Dr. Forrest disposes of the objections to our Lord's sinlessness that have been based on *a priori* conceptions of finitude. The Ritschlian method of apprehending the Person of Christ without reference to the metaphysical truths of His pre-existence and eternal Sonship is at the first blush attractive, and has undoubtedly influenced much modern teaching. Dr. Forrest acknowledges that it contains some elements of truth, but objects to the absolute identification with God, which is involved in its conception of the historical Jesus. This he considers to be inherently self-contradictory. "The phenomenon of a sinless manhood, of a perfect filial will, is only conceivable, if the noumenal lay behind it and within it." If Christ has for us "the value of God," it is because He is *truly* divine, and not because He is so indispensable to our knowledge of God that we may resolve to treat Him as if He were divine. The conception of His eternal Sonship, though it may but faintly adumbrate the absolute truth, is nevertheless relatively to our conditions of thought, true and valid. It cannot be surrendered without seriously impairing our conviction of His true nature. "To call Him God is true: to call Him man is true: to call Him either exclusively is false."

* *The Authority of Christ. By D. W. Forrest, D.D. T. & T. Clark. Price 6s.*

Having thus cleared the ground by resolutely adhering to the view of Christ, not as God absolute but as God manifested in humanity, our author proceeds to point out how the conditions of the Incarnate life necessarily limit the scope of Christ's authority. It is needless to say that on this delicate subject he discourses with equal reverence and courage. Sooner or later the student has to face the whole question of Christ's self-limitation. That all the properties of Godhead adhered to the Incarnate life cannot be accepted, at least in the terms laid down by the definition of the Council of Chalcedon: then the question at once arises, What properties were laid aside? For the answer we are dependent on the historical evidence: the problem cannot be settled abstractly as the Chalcedonian definition settled it. No one who has the Gospels before him can deny the facts of Christ's self-limitation in the matter of knowledge: but the patristic and ecclesiastical explanation which lays stress on two minds and two wills is wide of the mark. All abstract theories are ruled out by the facts of Scripture. And the facts of Scripture show us that Christ as the Incarnate Son was subject to intellectual limitations, and that these limitations were real and were involved in the reality of His moral growth. In other words, the divine self was restrained within the limits of humanity. It is much safer to say that He shared the current conceptions of the authorship of Ps. cx. and of the Isaian authorship of the passage quoted in the synagogue at Nazareth than that knowing differently He accommodated His statements to the traditional opinions held by His hearers. "No rendering will do justice to the gospels which does not recognise plainly that ordinarily Christ's knowledge of men and events came to Him through the usual media, and that even His most penetrative judgements were due to His spiritual insight *working on the facts before Him.*" We are not to suppose that either His thought or His miracles were the outcome of the omnipotence proper to Deity: both thought and miracles were the outcome of a conditioned existence. The most obvious impression conveyed by the narrative as well as by Christ's own words is that of His obedience to and dependence on His Father.

The statement of these facts is apt to shock unreflecting piety: they seem to rob Him of certain attributes as the

Incarnate Son: but properly weighed, they will be found in no way to derogate from the glory of the Incarnation. We are landed into inextricable difficulty, if we refuse to admit a real kenosis and to acknowledge that Christ's authority is not final in all spheres, although it is supreme in the sphere of religious truth and practice. We do not enhance, nay rather, we imperil our Lord's supremacy in the sphere of the spiritual when we insist on the absence of limitation in other spheres of thought. We agree with Dr. Forrest as to the irrelevance of such statements as *e.g.* Godet's that "as a philosopher Jesus would have surpassed Socrates: as an orator, have eclipsed Demosthenes."

Having established his contention of Christ's supreme authority in the realm of spirit, our author proceeds to expound His authority in relation to God. We may not follow him through each stage of this and the succeeding discussions which deal with Individual Duty, Corporate Duty, Human Destiny, and The Incarnation and the Holy Spirit. One or two points, however, may be mentioned to indicate the rich, varied interest and intellectual alertness of the exposition: for in this volume hardly any problem of theological thought is left untouched: and of the author it may be said: *nil tetigit quod non ornavit.*

What has Christ to say on the problem of suffering in human life and in nature? How does He reconcile the fact with the character of God as revealed by Him? So far as *individual* suffering is concerned, the mystery is not removed, nor is any speculative solution offered. We have enough to assure us that for Christ the moral universe was based on the two facts of individual responsibility and the solidarity of mankind. Human life is a corporate system, a network of cause and effect, an arena of influences endlessly interlaced and interacting. No one can stand outside the range and play of these complicated forces. We are thrown back on the familiar truth that disasters and sorrows, pain and disease, subserve a spiritual purpose in so far as the individual rests on the will of God, who "is not responsible for the shattering misfortunes that come through the action of men," but "makes them conduce to moral ends for those who have the heart to learn." Similarly with regard to nature "red in tooth and claw" and the blind

and remorseless cruelties of her operations not only in great catastrophes, but in the evolutions of animal life, our author argues that our total impression often lacks perspective. "No phenomenon can be rightly judged as an isolated thing; it has meaning only in reference to the whole of which it forms a part.'

In dealing with Christ's ethical teaching, Dr. Forrest is on ground that has been well-worked, but we are glad he has once more uttered a plea for an *intelligent* reading of Christ's teaching in the Sermon on the Mount and elsewhere. He points out that we are liable to misunderstand it, if we overlook the conditions under which it was uttered, the religious circumstances and ideas of the age, as well as the characteristics of His hearers. Surely Tolstoy and others have ignored the Oriental cast of His language—occasional, disconnected, and imaginative—lacking the precision and orderly logical arrangement demanded by the western mind.

Many will read with special interest Dr. Forrest's view of the relationship of Church and State and especially the duty of the State in the education of the young. He records his strong conviction that religion cannot be divorced from education in a national system. In view of the difficulty of arriving at fundamental agreement in the teaching of Christian doctrine he suggests that the Churches should give religious education at their own cost and under the safeguard of a conscience clause. He thinks that two or three types of religious teaching would cover the ground. Unfortunately this system would bring before the children at a tender age the sectarian distinctions of Christianity. Dr. Forrest notices this objection, but we do not consider his plea that sectarianism is a fact with which in other ways they are too familiar, sufficiently strong to carry conviction. Sectarianism is an evil; and we prefer the solution which seeks to make fundamental Christianity the basis of national religious education.

We note with satisfaction that Dr. Forrest gives timely utterance to the truth that Christ's treatment of human destiny is *suggestive* rather than *complete*. Eschatological speculation may be interesting: but the language of the New Testament is so fragmentary and often so contradictory with regard to certain doctrines which have been formulated as established and irrefragable, that it is perilous to advance beyond the few

great truths which Christ taught with authority—namely, "that the present life is weighted with unspeakable significance for the life to come: that a final judgement awaits all men: that He Himself is both the Judge and the standard of judgement: that the end of all will be the establishment of the eternal kingdom of the Father, from which all evil shall be shut out."

The final chapter on the Incarnation and the Holy Spirit deals with a theme of vast theological significance. Here is a golden dictum: "the doctrine of the Spirit is the indispensable correlate of a historical Incarnation." The author points out the danger of laying the emphasis entirely on the Cross to the exclusion of the true view according to which the Cross is the culminating point of sacrifice which began in the assumption of humanity. He argues ably against the view of Westcott that the Incarnation would have taken place apart from sin and according to God's absolute purpose. However attractive such an idea may be to the mystical mind, and though it is not without patristic support, it is a theory which does away with the Incarnation in the ordinary meaning of the word, because it empties it of the element of divine self-abnegation which constitutes its supreme appeal to the soul of mankind.

Enough has been said to indicate the value of this work. Its method is scientific and its spirit distinctively modern. As the seat of authority is transferred from the Bible to Christ Himself, it is an inevitable as well as profitable exercise of the spiritual intellect to investigate from every point of view the nature of Christ's authority so far as the historical evidence enables us to form a just conception of it. The truth embodied in the Incarnate life can never be destroyed, and its content is inexhaustible, but it is well to remember that the truth has perpetually to be re-stated. Re-interpretation of Christian truth is the inevitable concomitant of the growth and development of the spiritual consciousness of mankind. We have not to look to any external ecclesiastical judgment for decisive verdicts on Christian doctrine: we have to believe that the Spirit of truth will use a true and ever-deepening humility, a wise reverence, and a fearless acceptance of every new light of experience for the accomplishment of His world-wide mission of spiritual enlightenment and regeneration.

R. Martin Pope, M.A.

THE UNVEILED FACE

BY THE REV. A. E. BALCH, M.A.

But we all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit—2 COR. iii. 18.

THERE is the irresistible attraction of emotional intensity in this letter of St. Paul's. His mind and heart are wrought into a white heat of passionate feeling. Indignation, affection, a sense of victory, sorrow and joy make tumult in his soul. But in consequence his thought is flashing and subtle; and it is only when we are ourselves kindled into deep interest and our attention is close that we experience the exhilaration of his rapid transitions and beautiful comparisons, as well as the lofty presentation of Christian character.

What roused him to this vehement out-pouring of his deep convictions was the fundamental antagonism between himself and his teaching, and the contentions of those who would not break away from the traditionalism, the externalism, the legality, and exclusiveness of Judaism. With extraordinary vigour he vindicates himself and his authority by a retrospect of his sojourn at Corinth and its results. He declares that his commendation and credentials as an apostle of Christ are in no human handwriting; that not even the graven tablets of the ten commandments could be of such authority as that which he puts forward, namely, the *living character* of those renewed by his message.

Then his quick imagination catches fire at the thought of that historic giving of the law at Sinai, and recalling how Moses put a veil over his face, lest the people should see its vanishing radiance he says in effect, "Yes, the light of that code was destined to fade in its eclipse by the fuller revelation of the gospel. Those who reject the evangelical method of spiritual life, who insist upon ceremonial minutiæ instead, have the veil over their hearts. Their vision is obscured. *But we all with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit.*"

Essential to the full appreciation of the meaning of "the unveiled face" are the two Christian principles associated with

that figure in the text; first, Christ as the supreme revelation of the Divine in human character, and second, the Universality of Gospel privilege. To us they are so essential as to be truisms of Christian theology; but we shall not rightly enter into the meaning of the unveiled face without calling these two fundamental principles to mind. Christ is set forth not as the destroyer of the law, but the completer manifestation of moral perfection. All the love of God, all that is lovely in human character is there presented to us in most comprehensive manner. No catalogue of excellencies, no code of commandments, could give the completeness there is in that ideal. Its resplendent glory is but gradually perceived even by those who are won to worship and adore. It stands for ever as the rebuke of all mechanical and external methods of moral elevation. It baffles description by rule. Christ is the "effulgence" of divine glory, "the very image" of the divine "substance." The second truth which gives the strength of application to the figure of the unveiled face is the catholicity of the gospel; "we all" says St. Paul, and the vehemence of his universals must not escape us. Any limitation of God's grace, any exclusiveness of national or caste pride, any idea of a monopoly of heaven's favour, any parsimonious doling out of divine truth, his large-heartedness could never tolerate. In these days of democratic humanitarianism it is not easy fully to appreciate the heroic and extensive passion of evangelism that throbbed in the heart of the Apostle of the Gentiles. He broke through like a giant exulting in his strength, every barrier of secret mystery, and jealously-guarded prerogative. The only veil he sees needing to be rent is that of unbelief upon the individual heart. The universal obligation is the outcome of universal right, and as such he proclaimed his message.

So then this figure of the unveiled face is presented to us. Its origin may seem to make it far-fetched, yet in its simplicity it is fresh as yesterday. It is fragrant with the saintliness of any age and every age. It brims over with symbolic suggestiveness. The blindness of the Judaiser was of a double character. His prejudice obscured to him the limitations of his own system, and darkened the splendour of the Christ Ideal. All obliquity of moral judgement is thus twofold. It

creates a glamour of partiality, and a mist of prejudice. St. Paul was conscious of a depth of sincerity, of an open-mindedness, of a disentanglement, whereby he was able to perceive and be affected by the vision of the glory of God in Christ. To keep that attitude of soul was more to him than the keeping of an interminable catalogue of restrictions and external performances. Whether there be ten or one hundred and ten commandments, he knew not one could be kept aright except so far as the keeping of the commandment meant such a receptiveness of the nature described in the unveiled face.

We need to constantly recollect it. Our aim is not the chiselling of marble statues of propriety, but the growth of living spirits. Our development cannot be a matter of mere drill and gymnastics. No precision of behaviour expresses the essential quality of life in Christ, and for this life there must be the unveiled face. Ruskin says: "Is not the evidence of ease on the very front of all the greatest works in existence. Do they not say to us not 'there has been a great *effort* here,' but 'there has been a great *power* here?' It is not the weariness of mortality, but the strength of divinity which we have to recognise in all mighty things, and that is what we never recognise, but think that we can do great things by help of iron bars and perspiration." Well! in many things human we may need iron bars and perspiration; but even in these nourishment, health, life, and thought are presupposed. It is in the realm of life and thought and feeling that the unveiled face means power and ease and perfection. It is pitiable to see people acting with punctilious exactness the etiquette of conventional behaviour, or walking as if counting their steps, as though that were all grace and courtesy mean. Correct behaviour may leave the depth of the soul untouched, our thoughts unilluminated, our affections unkindled, our hearts cramped and even cruel. But the unveiled face means living aspiration, a growing vision, reality and simplicity, and thus a constant enrichment and a deepening sympathy.

"*Reflecting as a mirror.*" The highly polished surface of the astronomical telescope, adjusted to the earth's movement lets no ray escape, and focuses the light of the distant star, but any rust or dimness, any dullness of the surface, obscures the image. Yet this does not perfectly set forth the idea unless

blended with that suggested by the unveiled face. Rather it is like the photographic plate that records light-vibrations the eye cannot discern, that re-acts to those vibrations and preserves the picture flash upon it in a moment.

As the image in the glass,
Answers the beholder's face;
Thus unto my heart appear,
Print Thine own resemblance there.

Man has more tender susceptibilities than appear in clear consciousness. In the realm of the sub-conscious forces may dominate the life. And it is in the receptive and responsive attitude of the "unveiled face" that we submit ourselves to their full power. No mere technique can make a musician or an artist; no practice of itself however persevering. The soul must drink in the elixir of the greatest. The ear must listen to the best, the eye must contemplate the finest that has been done with sympathy and sincerity of desire. And *such is part at least* of the process of the assimilation of our character to the Divine. It is the condition of the unveiled face. Even clay will absorb the fragrance of the rose. Even the wood cut by the Tyrolese peasant and fashioned to a violin will vibrate responsively to the touch of a master hand, and become so saturated with music that its value is that of a Stradivarius. How much more may the human soul respond to the touch that produces heaven's best music.

Is not this the peril and the joy of earthly companionship? We lay ourselves open to subtle influences, to assimilation to our friends.

He that walketh with wise men shall be wise,
But the companion of fools shall smart for it.

It is the anxiety of a parent over a child away from home: it is the mutual enrichment of love: it is the deeper degradation of vice; that association means assimilation because it means the "unveiled face." So, then, in communion with the Highest and by love of the All Lovely "we are changed from glory to glory by the Lord the Spirit." That "vision splendid" does not fade into the light of common day, but shineth more and more unto the perfect day. Its perpetual benediction is progress. The constant approximation of our character to the Christ ideal has ever fresh surprises. It is a land of far distances we travel. From youth to age there are new phases of courage, of kindness,

of truthfulness, and every other virtue. This constant transfiguration of duty is the reward of the unveiled face. The vista of life's experience opens out new revelations of the possibilities of grace.

It is our part to guard against everything that would prevent that attitude of receptiveness, that would obscure the vision. Self-righteousness is rigid and lacks all adaptability. It will learn no fresh lessons of duty. It can enter into no wider range of service, it can find no deeper meaning in life. Pride of any kind tends to self-satisfaction, either with its own forms of thought or performances. It may become self-deception and provide all kinds of sophistries and excuses for the stagnation of character it produces. Mists from some unsanctified part of our nature may obscure the light of heaven. Self-interest may blind us to half the truth.

Thus the inner conflict of spiritual experience must ever be to keep the "unveiled face." To keep the heart right and the mind right. There is deeper meaning than perhaps he knew in the saying of a simple man at a religious service, "I have come to have my windows cleaned." How smeared and besmirched the windows may become in the murky smoke-begrimed atmosphere of city life.

"Work," says Prof. Jowett, "is the universal brightener of the soul's windows; it keeps open heaven's gate and makes the way plain to those who would enter in." Yes, if work is the index of honest activity of purpose; but that must be inspired by times of contemplation and communion.

> If chosen men could never be alone,
> In deep mind silence open-doored to God,
> No greatness had been ever dreamt or done.

The gospel of the unveiled face is the offer of such lofty inspiration for every life: for common lives in the greatness of all sacrifice and service.

> Fear not to build thine eyrie in the heights,
> Where golden splendours stay,
> And trust thyself unto thine inmost soul,
> In simple faith alway;
> And God will make divinely real,
> The highest form of thine ideal.

Now we see in a mirror darkly; but then face to face.

THE ART OF READING

BY THE REV. R. J. WARDELL

VIII. The Bible and Theology

THE late Bishop Westcott laid it down as a general rule that if we study the Bible as we should study any other book we shall then be in a position to affirm that it is unlike all other books. How true this is we may easily do something to learn by *opening the Bible at the beginning, and as we read straight on writing down a list*

(a). Of the *forms* of literature.

(b). Of the *subjects* we read about therein.

For illustration:—Amongst the *forms of literature* we find Traditions, Laws, Folklore, Official Records, Historical Narratives, Proverbial Philosophy, Poetry of all kinds, Patriotic Addresses, Political Documents, Biography, Private Letters, Dream Literature, etc. Amongst the *subjects read about* we find:—The Origin of the World. The Creation of Man. The Problem of Evil. The Rise and Strife of Nations. The Way to Behave in Life. The Character and Attributes and Purposes of the Supreme Being. The Secrets of the Human Heart, etc. There is a chapter in "Through Nature to God," by the late John Fiske, called "The Everlasting Reality of Religion," in which the author shews in a very skillful and logical way that ever since men were men and wherever they are found they *must* ask three big questions, which may be stated as follows:—What is Deity? What is Destiny? What is Duty? Unless men can either brush aside these questions or find answers to them which shall satisfy they are doomed to lead a maimed existence, to be tortured by unappeased thirst, to be haunted by melancholy, to be vexed by the emptiness of success and overwhelmed by the finality of failure. *Answers to these questions we find in the Bible.* And in addition to being a source of enlightenment it is *a recognised means of grace.* In 1655 a "Plain Man" wrote "In the Scriptures ye find life, the word is so effectual to do you good, to convert your soul . . . . and to build up the soul in grace. It is a hammer to break the hard heart, a fire to purge the drossie heart, a light to shine into the dark heart, an oyle to revive the broken heart, armour of proof to stablish the weak and tempted heart. . . . Eternal life is in the Scriptures, because they

testify of Christ, they set forth Christ Who is the way, the truth, and the life; in them ye find life, because in them ye find the Christ. So far as by the Scriptures we get acquainted with the Christ; so far are we acquainted with salvation and no farther." * And "plain men" by the thousand in every generation experience the truth of this plain man's words.

These things being so it may be taken for granted that Bible reading is of the utmost importance and advantage to every man.

Speaking broadly *there are three ways of approaching the Bible as a reader.* These three ways may be named:—*Literary*, *Critical*, and *Religious.*

LITERARY STUDY has to do with the *form* of Scripture, with the dress of revelation. It teaches us to discriminate between such things as plain language and figurative, poetry and prose, history and prophecy, and the various kinds of history, poetry, and prophecy. One of the best guides for the ordinary reader in this way of approaching the Bible is "The Literary Study of the Bible," by Dr. R. G. Moulton.

CRITICAL STUDY has to do *in part* with the historical origin, the authorship, and the design of each document, and its relationship to other writings in its group; and *in part* with the very words of the text and their meanings as they stand in their context. Two useful guides for approaching the Bible in this way are:—

1. "A Primer of the Bible," by Prof. W. H. Bennett.
2. "Pitfalls in Bible English," by J. A. Clapperton, M.A.

Any good modern commentary will serve this purpose, but it must be *modern*, and also by a competent authority *on a part* of Holy Writ. It is waste of money to buy old-fashioned commentaries in which one individual makes remarks on the whole range of Scripture.

RELIGIOUS STUDY has to do with the *eternal principles* which are the ultimate groundwork of all the documents and with *the thoughts and modes of thinking* behind the words. It is often spoken of as BIBLICAL THEOLOGY; and a very good illustration of the methods of this mode of study; and the sort of results it secures is to be found in "The Death of Christ," by Professor Denney.

* *Lyford, 1655.*

BIBLICAL THEOLOGY is only one section of the range of literature covered by the term Theology. To form some notion of the extent of that range and the many sections into which it is divided the reader cannot do better than buy and read a small book called, "*Theological Encyclopedia*," by E. O. Davies, wherein he will find enough direction to books of Theology to last him for a lifetime of theological reading.

It may be well, however, to say a word or two about one other very large department of theological books known as SYSTEMATIC THEOLOGY, which differs from Biblical Theology both in the material with which it deals and the goal at which it aims. The *material* with which Biblical Theology deals is simply the teaching of Scripture. The *material* dealt with by Systematic Theology is the religious ideas of Scripture and also the truths embodied in the constitution of nature and the make of the human mind. The *goal* of Biblical Theology is the thoughts behind the words of Scripture whether they are coherent and harmonize or whether they do not. The *goal* of Systematic Theology is a coherent arrangement of the truths about God and about man and the world in so far as they are related to God wherever they are found. Every so-called system represents a "Christian View of God and the World" as seen by some man's mind. Of *Manuals of Systematic Theology* there are so many that it would be imprudent to recommend one as better than another. And as in other departments of science so in this it is necessary to remember that every individual writer's "personal equation" or temperament counts for something and ought, as far as possible, to be corrected by other reading. There are three general *types of temperament* which are generally recognised by students as "personal equations" to be allowed for in Manuals of Theology. They may be called *(a) The Mystic* in which religious *feeling* predominates. *(b) The Scholastic* in which the logic and order of the *doctrines* of religion are most conspicuous. *(c) The Rationalistic* in which the practical aspect of religion as manifest in *morals* receives most emphasis.*

A perfect Manual of Theology would maintain a perfect balance between all these temperaments and tendencies, combining what is true in them and eliminating all that is defective;

* *Cf. Briggs on Biblical Study, page 367 ff.*

but man's perfection is always perfection of a kind, and whilst there is no department of human research so important for all men as theology,† in this department more than in all others the words of Holy Writ hold good, "For we know in part, and prophesy in part, but when that which is perfect is come, that which is in part shall be done away." We who are students of Theology should always carry this truth in the back of our minds, and at all times try to breathe the atmosphere of one of those glorious collects which have come down to us from ancient days and are translated for us into the matchless English of the Reformation period and embodied in the Book of Common Prayer.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* In the Meshes of the Law

A Sermon to Men

God hath concluded them all in unbelief that He might have mercy upon all—Rom. xi. 32.

THE A.V. is neither explicit enough nor strong enough for St. Paul's thought, and the R.V. reads, "God hath shut up all—Jews and Gentiles—unto disobedience," so fixed them that they can do no other than break the law. Whichever way they turn in moral endeavour they are effectually caught in the meshes of the Divine law of righteousness. He hath shut them up to disobedience.

"Just so," says the man in the street, "Paul is right. He saw some things clearly enough if his eyes were weak and it's a pity our modern preachers can't see and say as straight as he, and admit that we can't help ourselves. Why, you can't put your head in a church without being girded at as a sinner,

† *See Chapter on "Service."*

condemned as a sinner, wrestled with as a sinner, and all the time you are wondering in your innocence what all this calling of names is for. And suppose one is a sinner, who is to blame? We haven't made ourselves. We may be responsible for the hereditary we hand forward, but scarcely for that which we have received; we didn't choose our own ancestors, and if we could have done so there was not much choice since you say all were sinners. As for the laws against which you say we sin, we were not parties to the making of those laws and they don't fit us: they have no sympathy with our nature, no relation to our circumstances. They are too big for us. If you shut up a cat and a canary in a cage together and tell the cat to be kind to its little friend and stroke its feathers gently, you shut that cat up to disobedience. Your law does not fit it. Its appreciation of the canary is not æsthetic but vulgar, and the canary suffers, but don't blame the cat.

"Whoever was the original sinner who cursed his progeny with wayward passions, why should man being what he is, be condemned by being put under laws which are only fit for angels and saints. You tell him he must worship God, a God invisible, yet he has no faculty for seeing the invisible. He is put into a world full of inequalities, where the struggle for life is so keen that a man must either eat or be eaten, and where the universal maxim is 'every man for himself,' and then you say to him 'Be honest; be generous; be content; be unselfish; don't steal; don't lie; don't covet.' The order of nature all round is the survival of the fittest, the strong preying upon the weak: the gudgeon eats the worm; the pike eats the gudgeon; you eat the pike, and then you say 'Don't kill.' What's a man to do? He has such and such appetites and passions without asking; they are necessities thrust upon him and then he is expected to be as if he had them not, and if he disappoint you, as he infallibly does, you call him a sinner.

"Pity poor humanity doubly cursed with an evil nature and a holy law! The far-away ancestor of his flesh cursed him with an immoral bias and the ever present God curses him with an environment of holy law so keen and prodding to the flesh that he is ever sore under it. On every hand man is so closely shut in that he cannot move without the law at some point. It is like binding a man round with spider-threads and then telling him to 'look busy, but don't break the threads!' Why, he cannot even breathe without breaking them to say nothing of bustling. Pity poor humanity which God has shut up unto disobedience!"

But who is to pity since all are in the same straits? Men may pity one another, but that doesn't relieve the situation. A black cloud of condemnation rests like a pall upon our humanity anticipating the death to which it goads us. "And

I looked and there was none to help . . . and God said surely they are My people. So He was their Saviour. In His love and in His pity He redeemed them." Here, at least, is a silver-lining to the black cloud. He hath shut up all unto disobedience *that He might have mercy upon all.*

"What an inconsistency; condemnation and mercy in the same breath! Shut up to let out! It is like catching wild birds and putting them into a cage for the credit of releasing them. Why should He shut us up at all? We don't want to be called sinners. It isn't a pretty name and its associations are not over pleasant. Why couldn't He let us alone in our natural, wild state without the law, without the cage, if He only shuts up to let out again? It would be all the same in the end."

Not so. That is to speak as if it were the law which made sinners. It only reveals them as ready-made.

"But did not Paul say, 'I had not known sin but by the law, for without the law sin was dead?'"

Certainly. Paul would not have known what sin is without the law, nor known himself as a sinner, but he would have been a sinner all the same. A blind man does not know what blindness is as do we who know the light, and a sinner does not know what sin is as does God, the pure and holy, and it is because He knows so well the exceeding sinfulness of sin and its awful peril, that He wants to save us, and the first step towards deliverance is making us conscious that we need it, "so the law entered that sin might abound"; but don't blame the law for sin. The prison does not make the thief. Do not complain of the sunlight because it reveals dirt. "Don't blame the looking-glass if your face is ugly." In complaining against being shut up to disobedience by the law you imply that the law is an intruder with a spite against you. That is wrong. Sin was not first but the law, which is as old as God, the eternal expression of His righteousness. Sin is the intruder. The law was made for a better world than this, both morally and physically. Scientists and poets alike recognise this.

> How strikingly the course of nature tells
> By its light heed to human suffering
> That it was fashioned for a nobler world!

The law was made for a bigger and better mankind than we know. The fact is man has shrunk and his clothes don't fit him, yet God compels him to wear them that he may know he has shrunk.

There are two ways of relieving man's disability and distress: either to bring down the law to man's level, or to raise man again to the level of the law. Those who complain of being shut up to disobedience apparently prefer the former. But God is better to us than our blindness permits us to see. He could not thus degrade the works of His hand, the children

of His heart, unworthy though they have proved. However painful to Him and to them will be the necessary means, His heart is set on saving them, and He will save them by the right way. What is that?

Transpose the text. "To save all, He hath shut up all unto disobedience," that they might know the strength of sin, their need of deliverance and so give Him the opportunity of saving them. Even in the fall man retained something of his divine heritage in his free will, and God cannot save the most sin-sapped manhood on earth until the man is willing to be saved. How shall he be willing till he feels his desperate condition? "They that be whole have no need of a physician." Therefore God so fixes him on the table of the law, that he can't move without some ache or pain of sin; so exposes him to the Röntgen rays of His righteousness that he must recognise himself as a sinner. Is not this as merciful as the knife of the surgeon removing proud flesh or cankerous bullets? If man is a sinner the sooner he knows it the better, and it is the mercy of God that fences us so closely round with the law that we are shut up not only to disobedience, but to the wholesome though painful knowledge of the sinfulness of our nature. We talk of sins. God goes deeper and speaks of sin. It is not his sins that makes the sinner, but the sinner that makes the sins. The sinner is behind and prior to his *sin*. The number and character of his sins is largely a matter of circumstances. The root difficulty is the sinfulness of the nature, and that is universal. Our acts of sin have their separate heinousness and re-action in habit and character, but whatever the degree and kind of our sins we are all sinners, there is no difference for all fall short of the glory of God.

"But if God was anxious to put man right, why didn't He put him right from the first? He might have killed off Adam and made a fresh start."

On that method God might have been killing off Adams still and there would be more lost than saved. If we may so put it, He partially adopted that method at the Flood, and the man for whom He made the fresh start became the first drunkard on record. We cannot always comprehend God's reasons, our brains are not big enough, but His dealings with us are always reasonable, and some reasons emerge here.

Men would not have known the terrible strength of sin in their nature, but by its persistent conflict with the law. It is one of the deepest mysteries of the universe that sin should exist, and revel, and destroy under the very eye of an almighty and holy God. But it does, and it is well that we who have come under its power should be made to feel in ourselves the nature and measure of a power which defies God and, where unchecked, destroys men. The fact that whenever we desire and try to

keep the law, we find it hard to do right and easy to do wrong, shows how far our nature falls below the divine. God hath shut us up to disobedience that we may know, while rescue is yet possible, what the prison-house of sin is like and how relentless our gaoler.

Again the obverse of this: God so deals with us that we may know, also, the power, the all-conquering power which redeems us from the utmost tyranny of sin. "Where sin abounded, grace did abound more exceedingly," turning our bitter loss to eternal gain, and the sin which would have separated us from God, being vanquished and cast out, becomes the occasion of our greater nearness to God in love and gratitude, for the ties between the redeemed and God are surely closer and more tender than between Him and the angels, for "He took not on Him the nature of angels, but He took on Him the seed of Abraham . . . to make reconciliation for the sins of the people." He suffered for us and we triumph in Him.

"But why did not God put men right from the first?"

He did. He anticipated the intrusion of sin and checkmated it in Himself as the Lamb of God slain from the foundation of the world. "O, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are His judgments and his ways past finding out." God's answer to the man who charges Him with the responsibility of the sin of the world is—CALVARY. He accepts the charge as true. "I have taken," says He, "the responsibility of the sin of the world upon Myself. I have borne your sin, its shame, its penalty. I went out into the outer darkness of death that I might so destroy for ever sin's finished work, and that you might live for ever in the light." It literally broke His heart to do it. Would that it might break our hearts to realise it as we behold the Lamb of God which taketh away the sin of the world. Not by His infinite might, or majesty, or wisdom, but by His atoning self-sacrifice, by His uplifting on Calvary does He break in us the power of sin and set the prisoner free. He hath shut up all unto disobedience that He might have mercy upon all, and that mercy comes only by the way of the Cross. The Cross of Christ is the central, all governing, all explicating, fact of history.

Henceforth no man can rightly charge God with anything but infinite love. He did not ask for a ransom. He provided one. He paid the penalty of outraged law in Himself. In Jesus Christ the way unto the Father and a holy life is open to every sinner who turns his back to the house of bondage and turns homewards. In their ignorance men have regarded confessions of sin and emotions of penitence as signs of weakness, a belittling of their manhood, and so they have withstood the convictions of the Spirit: but how mistaken is this! The last

and greatest word of the text is not "Shut up to disobedience," but "mercy upon all," and the sense of sin is our first step in the ascent of grace. The beginning of the nobler manhood for which we were created and to which in grace we are called, is the recognition and repudiation of the baser manhood condemned by the law. The only thing that can keep a man shut up unto disobedience with all its consequences, is the rejection of mercy. He may choose prison and death if he will, but it must be in spite of the infinite love of the righteous God who would fain have mercy upon all. JOHN CARTER.

No More Sea

And the sea is no more—REV. xxi. 1. (R.V.)

I. THE SEA IS THE SYMBOL OF UNCHAINED AND DESTRUCTIVE ENERGY.

Energy let loose is a terrible thing. No force is more awful than the sea. I remember a wild night on a storm-beaten coast when an Australian liner was shipwrecked, and passengers and crew all lost save one man; and when on another coast sixty miles away five vessels were battered to atoms, and when a fine breakwater, built to afford shelter to fishermen, was swept away as if it had been a structure of cards.

Think of the effects of the sea upon our coasts themselves—how the eternal granite is shattered by the weight of the waves—and how the pliant tongue of the billows finds its way into the crevices of the rocks and levers asunder mighty masses. Think of the erosion of the soft clay cliffs and beaches, by which acres of fruitful land have been gradually eaten away.

And there are destructive moral forces for which the sea may well stand. What a fearful thing is *passion* let loose from the control of conscience and reason, sweeping away the barriers of law and order! Call to mind revolutions in nations—in churches. What wild work mad crowds have wrought! The *horrors of war* are aptly figured by the ruthless sea, as it carries misery and death in its train. *Religious strife*, grown furious through blinding prejudice, yielding to fanatical temper, has often been as the unchained sea in its violence. Illustrations are everywhere in history. St. John may have thought of the heathen (Roman) forces that persecuted the Church, or sent him into exile.

II. THE SEA IS THE SYMBOL OF THE ISOLATING SELFISHNESS THAT SEPARATES MEN FROM ONE ANOTHER.

(1) Of miserable misunderstandings whose cold depths sunder widely former friends and (2) Grow into hatred, whose waves overwhelm and drown utterly all good feelings; (3) Of rivalries in business, in politics, in the Church; (4) Of all the things

that separate man from man. These things often place between them stretches of alienation wide as "the estranging sea"; difficult to cross; well-nigh impossible to bridge. St. John's isolation, his loneliness of spirit, he must have felt at times, as he yearned for fellowship with his Christian brethren across the Ægean, had its cause in the gross human selfishness that is the essense of the intolerant, persecuting spirit.

III. The Sea is the Symbol of the Unrest that often Possesses the Soul of Men.

What is so restless as the sea? Storm-scourged, or heaving its dark waters when the tempest is lulled, it is seldom quiet. Who has not heard

> The hunger that moans in her passion
> And the rage in her hunger that roars,
> As a wolf that the winter lays lash on
> Still calls and implores?

Sophocles, of old, heard in the sobbing of the Ægean

> the tinted ebb and flow
> Of human misery.

No doubt St. John heard it. We hear the same sound to-day. Restless is the sea even when steeped in quiet

> As though impatient of the enchanted calm
> Like a chained monster in reluctant rest.

Restless is the nature of man—hungering for satisfaction and "complaining on a thousand shores," and seldom finding calm for its incessant fret and strife. "The wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. xxxvii. 20, R.V.) And those *who cannot be called wicked* know something of this unrest. Tossed on the waves of doubt and care, and suffering, many have little tranquility of spirit. And even the rest that Christ gives is sometimes invaded by unrest—through the weakness of faith, and the frailty of man.

IV. The Sea is the Symbol of the Mystery of Life of its incomplete knowledge, and of "the vague dumb sense of peril" that inheres in it. Its waves bring

> The eternal note of sadness in.

Who that has stood on its shore and listened to its "deep-mouthed" roar, its melancholy thunder, and looked out on the mists that have obscured the far-horizon, has not felt that it was the perfect emblem of the mystery that encompasses the human lot? Who that traversed its wide spaces and marked how

> The dim low line before
> Still recedes,

and seems to be an unapproachable goal, lost ever and anon in shadowy distances, has not seen in it the picture of truth

retreating before man's baffled search. We have, perhaps, felt with a modern poet:—

> But thou all terrible, with the unrevealed
> Burden of dim lamentful prophecies!

V. The Sea is the Symbol of that Final Separation which we call Death.

The sea sunders lovers and friends. Its depths for many are impassable. We look out over its perilous waters and think of those who dwell on its hither-margin, and know that the severing sea will never permit us to see their faces again. St. John may have felt like this as he stood gazing out on the Ægean. And we easily associate with the sea the great sundering that comes to all when we leave our friends on the hither-margin of time, and launch into eternity. The message of death was that which the sea brought to Walt Whitman in his Sea Music—

> the sea
> Delaying not, hurrying not,
> Whisper'd me through the night, . . .
> Lisp'd to me the low and delicious word death,
> And again death.

But THERE "the sea is no more." *There* shall be no unchained and destructive energy of evil, no uncontrolled passion, no strife; but order and harmony, the holy finite spirit under the sway of infinite love, with every energy directed into the sphere of joyful service. *There* shall be no isolating selfishness, no unholy rivalries, no estranging sea of misunderstanding, and no unrest. The nature of man shall inherit an unruffled peace in the Sabbath of eternity; rest from sin and doubt and care, and perfect satisfaction in the vision of God. All mystery will be illumined by the light that flows from Him who sits on the throne; and all sadness lost in the ecstatic fellowship of that land where separations are ended, and where death is swallowed up of life.

R. C. Cowell.

The Holidays

And He saith unto them, come ye yourselves apart into a desert place and rest awhile—St. Mark vi. 31.

There are two general ways in which a text like this may be treated for the purposes of a sermon. They may be called Relative and Absolute, or to use old and technical terms the sermon may be Textual or Topical. In one case the text is treated as it stands related to its context and the circumstances it refers to. In the other it is taken out of its context and treated absolutely as suggesting truths not directly connected with it. As a general rule it is at least disrespectful handling of a text to treat it out of relation to its context. But not always. And I trust that it is no disrespectful handling of this text to

treat it topically and to make it the starting point for a little talk about the summer holidays in which we all either have had or hope to have some share.

There may be some people who think that the subject of holidays is a week-day subject. Dr. Dale has a sermon on the subject in his "Week-day Sermons." But I imagine that Dr. Dale would have told us that any sermon, whether preached on a Sunday or a Weekday was of little value if it did not help us to take the Spirit of Jesus with us into common life, and that to preach Jesus with greatest effect would be to help men to appear most like Him when the restraints of ordinary work-a-day life are thrown aside.

Let us begin our consideration by recalling the fact that a "holiday" is historically a day set apart for some religious observance, and also that every ancient religion we can read about is rich in such holy-days. And if we look at this matter of holidays from the standpoint of religion we discover that holidays are meant for a threefold purpose, viz.: REST, GLADNESS, AND WORSHIP.

Let us think about the separate strands in this threefold cord in succession.

A. REST. In Deuteronomy v. 14 we are told that the seventh day was ordained a holy day, that masters and mistresses and men-servants and maid-servants might *rest*. And there has been no day in the history of the world when holidays were more needed in THAT SENSE than to-day. That our modern life is too feverishly active is a truth so common that it has become trite to say it. But to such an extent have we been infected by the fever of activity that our holidays are full of it.

> We rush and crush and bustle by
> And scarce possess ourselves until we die.

Such a life is really below the life of the animals in their wild state, for they can find time to rest as well as toil, to play as well as work, to loaf as well as to labour, even when the means of subsistence is scanty. The impulse to relax all activity is as important and as divine an impulse in human nature as any other impulse, and unless it is attended to we are bound to become fretful, bad-tempered and morbid. And the more we seek not for unaccustomed forms of excitement, but for absolute rest, the more of a holiday and also of a holy day will the time be that we can spend away from work-a-day life.

B. GLADNESS OR ENJOYMENT. In the eighth chapter of Nehemiah we read of a holy day, and of Nehemiah and Ezra saying to the people, "This day is holy to the Lord. Mourn not, nor weep, Go your way, eat the fat, drink the sweet, and send portions to him for whom nothing is prepared, for the joy of the Lord is your strength. . . . So the people went

their way to eat and to drink and to send portions and to make great mirth." Holy days or holidays are for happiness and mirth, and there has been no day in the history of the world when holidays were more needed in *that sense* than to-day. Life is full of sadness and the sad things of life press upon us as they could not do on our fathers. No man can really think and not be full of sorrow. But life was not intended to be all sorrow. The Master was "The Man of sorrows and acquainted with grief," but He was not only a Man of sorrows. The early Christians did not think of Him thus. In early Christian Art He was always painted with a radiant face, a kind of eternal youthfulness looking out from His sacred brow, something like the soaring of the lark in his starry eyes, unbent by toil, unclouded by sorrow, unblurred by tears. And one has only to read the story of His life with care to see how much warrant there is in it for such a conception. "The Son of Man came eating and drinking." Of course it ought to go without saying that there are many base channels of so-called enjoyment common at holiday seasons and places from which we must shrink as we shrink from the touch of fire; but we miss that which was given to help to make the inherent sadness of life to be bearable if we do not put away our misery and give ourselves up to gladness on holidays and the more of real pleasure there is in them the more of holy days they will be.

C. Worship. In Zechariah xiv. 16 we read that when the people went year by year to the festival of tents they were "to worship the king the Lord of Hosts." And there has been no day in the world's history when holidays have been more needed in *that sense* than to-day. The chief reason why there was so much joy in the Master's life was because, on the calm bosom of the lake in the solitudes of the mountain slopes, in the fastnesses of the desert, *everywhere* He saw the marks of the patience and tenderness, the kindness and the purposes of the Father. There is little enough spirituality about us at any time, but as Dr. Dale remarked in his sermon on Holidays Christian men often return from their holidays with less devoutness and spiritual intensity than when they went. On the other hand there are some to whom on holiday it seems as if the heavens were opened and they saw God face to face, as if "mists and clouds that have surrounded them for years broke and melted away and the divine justice and goodness stood visibly revealed, and who come back carrying this realization with them and live in it for weeks waking, working, thinking, walking, sleeping."

To come into such a realization three conditions are necessary.

1. That we desire it. And desire means more than idle wishing. In such desire mind and conscience and will are involved.

2. That we keep our natures open by such well directed

effort as are indicated by prayer, high thinking and good reading.

3. That we put away all selfishness and vulgarity.

There must be clean windows in the soul
That all the glory of the universe
May beautify it.
Tear away
The blinds of selfishness. let the light
Pour through fair windows, broad as truth itself.

And

In the gleam of the shining rainbow
The Father's love you behold
As you gaze on its radiant blending
Of crimson and blue and gold;
In all the bright birds that are singing
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume;
In the glorious tint of the morning,
In the gorgeous sheen of the night,
Your soul shall be lost in rapture,
Your sense shall be lost in sight.

ROBERT J. WARDELL.

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY: Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham

SPECIAL NOTICE

SUBSCRIPTIONS WERE DUE ON MAY 1. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE, AND STATE WHICH CLASSES THEY WISH TO TAKE. (THOSE ALSO WHO ARE WESLEYAN LOCAL PREACHERS, OR ON TRIAL, SHOULD MENTION THE FACT).

VACATION

The work of the Session begins in September. Students are requested NOT to write to the Secretary in August.

XXXIII. SUMMER CLASS

The Text-book is McWilliam's *Speakers for God* (*3s. 6d.*), and the Tutors, Revs. G. C. Gould, 4, Queen's Road, Erith, Kent; Patrick Pizey, Bacton, Four Oaks, Birmingham; W. H. B. Gibbon, The Manse, Parkstone, S.O., Dorset.

N.B.—(1) Students should use every endeavour to post their answers to the Tutors by the close of each month at the very latest. (2) The maximum for each paper will be 100.

WORK FOR AUGUST: Read pp. 283-350 with prophecies of Joel, Jonah, and Zechariah—chaps. ix-xiv. Questions: 1. Is there sufficient reason for the division into two books of the prophecies under the name of Zechariah? 2. Discuss the probable date of Joel. 3. Write notes on "teraphim," "Feast of Tabernacles," "Azel." 4. Write a short essay (not more than 400 words) upon the nature and the aim of the Book of Jonah.

THIRD INSTALMENT OF TUTORS' REPORTS

SESSION 1905-1906

II. HOMILETICS (ELEMENTARY): (SECOND YEAR)

"My class was only a small one. I had ten papers one month—the first. In April, the last month, only one. The work cannot be described as satisfactory; conditions entitling to a prize have not been fulfilled. Mr. W. L. Cox has sent a good paper every month, and is entitled to Honourable Mention. So also is Mr. J. S. Harris."

ARTHUR O. SANDERSON, M.A.

V. THEOLOGY: (SECOND YEAR)

"The work of the students in my class this session has been distinctly the best of the three years U.B.H.S. work I have had. Twenty-five men sent in a total of 122 papers, which shows commendable perseverance, in most cases against many hindrances, and the fact that 14 men gained over 70 marks shows the general excellence of the papers. Mr. R. C. Cartledge and Mr. P. G. Rickards, with 88 per cent. marks each, are the prize-winners. The following 12 students, in order of merit, gained from 84 per cent. to 70 per cent. respectively: A. Kershaw, J. W. Riddell, J. M. Lowe, E. Rayner, J. Bracewell, W. T. Huddy, J. W. Mettam, W. J. Mills, L. Haley, R. S. Crompton, H. S. Langley, A. H. Soper. Many kind letters of appreciation of help received have been recompense for one's labour of love for the brethren, who, living as widely apart as Newfoundland and India, testify to the value of the U.B.H S."

WILLIAM WATSON.

VI. ADVANCED THEOLOGY

"A list of 12 names were sent to me. Of these 2 only sent in the full number of papers (7)—Mr. J. H. Stringer and Mr. G. H. Crossland. Of the rest 1 sent six papers, 1 five, 1 three, 1 two, and 4 only one; whilst 2 sent no papers. Special mention should be made of the excellent work done by Mr. Stringer, who obtained 94 per cent., and whose papers gave evidence of wide and careful reading, and by Mr. Crossland, who obtained 87 per cent. Mr. Edmondson, who sent in six papers, gained 84 per cent.; Mr. Beckley (five), 86 per cent.; and Mr. Pickersgill (three), 76 per cent. Most of the members evidently found the subject rather difficult, especially the part that dealt with the development of the doctrines of the Trinity and the Person of Christ, hence they abandoned what should have proved to them a most helpful and instructive course of study."

FRED J. POPE.

VII. CANDIDATES' THEOLOGY

"In my section of Class VII., 49 names were enrolled. Of these 10 failed to send any papers, 4 sent one, 8 sent two, 3 sent three, 2 sent four, 3 sent five, and 19 sent six. Most of the work has been well done, but each year some of the brethren make their answers little more than a repetition of the text-books. The following are the names of those who have gained 70 per cent. and upwards of marks, the maximum being 240:—J. Crowlesmith, jun., 225; A. C. Dawkins, 222; M. L. Foyle, 216; W. Davidson, 215; J. R. Geeson, 215; F. E. Watson, 211; F. Dowbiggin, 205; W. H. Jones, 204; W. L. Oakes, 204; W. E. Clapham, 199; M. H. Earl, 196; A. Vickers, 194; J. E. Dark, 193; J. M.

Featherstone, 192; W. A. Jennings, 190; A. J. Trebilcock, 189; F. H. Mills, 189; W. B. Houghton, 188; S. E. Watson, 187; C. B. Wildblood (five papers), 173. The prize winners are the first two in above list. It has been a great pleasure to help the brethren, and the letters of appreciation received are an ample reward for the labour undertaken. But the pleasure would have been all the greater if a larger number of the students had persevered to the end of the lessons."

J. Conder Nattrass, B.A., B.D.

VIII. Candidates' Bible Study

"Of the 26 students entered for this class, 10 sent five or more papers; 1 sent four: and 10 less than four; while 5 sent none, 1 having made other arrangements for study. The majority of the papers showed some very good work, and several students made considerable progress. The marks gained on individual papers ranged from 98 to 45 per cent., while the class average rose from 65 in September to 85 in March. Messrs. J. H. Clucas (91 per cent.), A. E. Shooter (88 per cent.), and H. F. Barker (87 per cent.), all sent 7 papers each. The first-named is recommended for a prize, having sent in a series of excellent papers. Six others obtained from 90 to 72 per cent. on five months' work. Some of the remaining papers were fair, but several were much below the standard to be expected of candidates."

Thos. Cottam.

XII. English Grammar

"The number of students who have forwarded papers during the session is 72. Of these 28 per cent. have forwarded papers for each of the seven months; the percentages for the two previous sessions were 13½ and 7 respectively. I am therefore again able to report an improvement in the manner in which students persevere with their work throughout the session. The quality of the work has been good. The marks obtained have been rather larger than usually, owing to the exercises being somewhat easier than last session, whereas the same standard has been maintained in awarding the marks. The Honours' List therefore only includes the names of students who have obtained more than 75 per cent. of the maximum number of marks. The two prize winners—Mr. P. J. Buffard and Mr. A. Borrill—obtained 93 and 89 per cent. respectively. They are closely followed by Messrs. W. E. Clapham, T. Connelly, J. M. Featherstone, A. Gibson, L. Jolly, with 86—88 per cent. each. The weakest part of the work has been the analysis. In the next session this portion will receive earlier treatment, so that progress may be more easily graduated. I wish to acknowledge, gratefully, the many expressions of thanks and appreciation that I have received to which it has been impossible to reply individually in the time at my disposal."

A. H. Scholefield, B.A., B.Sc., F.C.S.

XIV. Comparative Religion

"Last year there were 36 students in this class. This year for some reason there is a decrease for the first time, I believe. The numbers have fallen to five. On the whole the papers sent in have been of good quality. One of the men has taken the work in a place as far away as Singapore, and has the satisfaction of obtaining the highest average marks, viz.: 89. Honours' List:—R. D. Pringle (Singapore), 89; W. Grigg, 88; W. Owen, 78; T. Robinson, 70."

H Cariss J. Sidnell, B.A., B.D.

XV. Logic

"We began the session with a list of 23 students; out of these, 8 sent in no papers and only four sent in the full number (six). The work done has generally been very satisfactory, and I have only received one or two papers that could fairly be described as poor. It is a matter for regret that not more have continued their work, this especially applies to some who gave every promise of

good work at the beginning of the session. The prize goes to Mr. Harry Macqueen (Wandsworth), who has gained 81 per cent. of marks for six papers. Messrs. Keall, Beard, Phillips, Crossland, and Newbert have gained over 70 per cent. of the marks. Several other students sent in excellent papers, but not sufficient to qualify for a place in the Honours' List." ARCHIBALD LANDER.

XVII. English Literature

"Twenty-six names were sent to me; of these eighteen commenced the work and nine completed the whole course. Mr. H. W. Boyd, of Bombay, is the prize winner, with an average of 94 per cent. There can be no doubt that the text-book is too advanced for the majority of candidates who join the U.B.H.S. The proposed change for next session will greatly add to the usefulness of this class." J. BILLINGTON.

XVIII. New Testament Greek

"Mr. C. Beever has worked steadily through the session, and is entitled to a place in the Honours' Division. Mr. P. E. Wigg and the Rev. E. Holt sent in good work—especially the former—but discontinued too soon. Of the seven others whose names were sent to me at the beginning of the session for the ordinary course, three have sent in no work, and one sent only two exercises; the work of the others was inadequate in quantity and quality."

ALEX. FIDDIAN, B.A.

"Five names were given to me in the Greek (Elementary) Class. Four sent in papers, but only one kept on to the end. I recommend Mr. Skidmore for a prize. He gained 80 per cent. of the total marks." R. W. HARDING.

"It is a pleasure to report a distinct improvement upon last session, both in the quantity and quality of the work done. True there is left something to be desired when 1 student, of the 17 who formed the class, did nothing, 2 did next to nothing, and 8 others did not complete a fair session's work. But 2 of these, 8 reached a good standard in 5 papers, and the remaining 6 of the 17 all did excellently. H. Eagle and E. Hard have gone through the text book, and Mrs. F. L. Carey has all but followed them. The first-named obtained a general average of 90 per cent., and I recommend him for the prize. Miss E. Todd gained an even higher percentage for less work, while A. Gibson and F. Young also merit a place in the Honours' List. The work as a whole has given me some genuine satisfaction." A. A. FULLER, B.A.

XXI. Wesley Class

"Of my class 18 sent in papers; 6 the complete set; 10 for six months. Walter Boxford, of Hampstead, wins the prize, his excellent papers earning 99 per cent. B. G. East, of Southampton, is a good second. He gained 97 per cent.; F. Winston, 96 per cent.; J. Johnson, 92 per cent.; W. Ayres, 85 per cent.; and R. C. Blythe, 82 per cent. These six are in honors. Other four did well in the six papers they sent in—notably, A. E. Baldwin, A. Cowgill, and F. E. Wright. It is to be regretted that many who began the year's work did not complete the set." J. JOHNS.

"Thirty-one names were placed in my class. Of these 9 sent in no paper, 5 sent in only one paper, 2 sent in two papers, and 1 three papers. The others all sent in five or more; 6 sending in the full number of 7 papers. Mr. E. Burrow heads the list with 92 per cent. on 7 papers. H. W. Hughes, C. G. Barnes, E. A. Woolley, A. E. York, F. J. Littlejohns, W. Smith, R. T. Blight, R. H. Jones, G. Watson, G. F. Linn, W. E. Roberts all did very well. R. C. Cartlidge obtained an average of 81 per cent. on 4 papers. The results on the whole were very good. There were no failures, and thirteen obtained over 70 per cent. on the average." G. F. STANLEY ATKINSON, M.A.

"The work in this class has not given scope for the display of original thought, but with few exceptions the students who have really taken up the work have given evidence of careful study, and many will have secured a fair grounding in the general principles of Wesley's teaching."

ANTHONY C. BAKER.

"Sixteen students sent in four or more papers, while 14 sent in fewer than four each; and 7 only completed the course of seven papers. F. Walker, 99, Plane Street, Hull, having secured an average of 78½ per cent. is entitled to the Class Prize. The following is the list of students who are entitled to receive Honorable Mention:—F. Walker, 78½ per cent.; A. M. Chirgwin, 77 per cent. (five papers); A. B. Cox, 76½ per cent. (six papers); G. W. Silversides, 76 per cent. (six papers); G. Wilson, 75½ per cent.; L. S. Shutter, 73½ per cent.; J. H. Austerfield, 73⅓ per cent. (six papers); J. H. Ingham, 72 per cent.; G. Bennison, 71½ per cent.; F. Joyce, 70 per cent. (six papers). While two who sent in the full number of papers failed to reach the 70 per cent. average."

ANTHONY C. BAKER.

"Nine students sent papers of whom the best is Mr. Cooper, who shows great interest in the work." B. S. LYONS.

XXII. MACKIE'S "BIBLE MANNERS"

"This class consisted of 14 students, 3 of whom sent in only one paper, 1 forwarded two papers, and another three. The rest did well throughout and manifested much interest in the work. In addition to the prize-winner 8 gained a place in the Honours' List. Amid such general excellence it is difficult to select a prize-winner, but I recommend Mr. Mullett (Swindon), who obtained 96 per cent. The Honours' List is as follows:—Messrs. W. Dobson, 96; G. S. Elliott, 92; J. G. Lee, 90; H. G. Pincott, 87; A. H. Wetwell, 86; W. C. Thomas, 85; A. Slatcher, 81; J. Hooks, 80." J. P. HODGSON.

XXV. FARRAR'S "HEBREWS"

"Of the list of 20 names received 8 did not send any paper. Of the remaining 12, 2 sent one paper each; 3 sent three each; 1 sent five; and 6 sent the full number. Each of these six qualified for Honours' marks. Their work was very well done, reflecting great credit on their intelligence and industry. The papers sent by Messrs. Gilbert J. White, Thomas E. Martin, W. G. Scholes, J. W. Mackay, and W. H. Haughton, are highly commended. The class prize is awarded to Mr. Gilbert J. White." J. R. BROADHEAD.

"I have had 7 students only. Mr. F. Statham took 80 per cent.; Mr. H. L. Simons took 80 per cent.; Mr. Thos. P. Burnard took 83 per cent.; Mr. F. Carter took 60 per cent. Out of 7 students, 4 sent in six papers, which were very well done; 1 sent two papers, and 2 sent in one paper each. It has been a real pleasure to read the answers of four out of the seven students."

T. MAY, M.A.

XXVI. LATIN

"The Latin Class, though always small, has been hopeful; and the work of its members uniformly well done." W. ERNEST BEET, M.A.

XXVII. EXPERIMENTAL BIBLE STUDY

"My class consisted of 26 working students, of whom 16 sent in the full number of papers. One student, the late Mr. John W. Warters, of Leeds, died shortly after sending his first paper. Just before his lamented death, he wrote, 'The study has already been a stimulus to me; nothing less than my best will be sent.' We have reason to know that this was the spirit which animated him in all his varied work for the Master. All the papers have been uniformly good, and as usual I have received many testimonies as to the help derived from the

Class. The first prize is awarded to Miss Emily M. Cain, 16, West View, Douglas, Isle of Man, who has gained 93 per cent. of the marks obtainable. The second prize is given to Sister Donna Levy, who has gained 89 per cent. The following are in the Honours' List, and are named in the order of merit :— Miss A. L. Brown, Miss Mabel Theobald, Sister Mary Neck, Mr F. W. Rydall, Mrs. E. Bennell, Mr. W. Gray, Mrs. Unstead, Mr. W. A. Howells, Miss S. Stevenson, Mr. A. Dodd, Mr. W. Rule." GEORGE D. MASON.

"I have received papers from only 3 students during the Session. Of these only 1 has sent in the full number of papers. Mr. J. Edleston's work has been uniformly very good, the marks gained being 77." J. DUNCAN PERCY.

"The majority of the members of my class have worked steadily throughout the Session. Of Miss Olver's papers I cannot speak too highly; it has been a real pleasure to read them. All those recommended for a place in the Honours' List have done excellent work. Unfortunately one very promising student was obliged to discontinue the work in December, and another only sent one paper. Perhaps I may be allowed to add that it would be a great convenience to the Tutor if the papers were sent regularly at the end of each month."

J. LEONARD WHITE.

XXVIII. ART AND PRINCIPLES OF TEACHING

"The papers sent in this year have evinced very careful and thoughtful study of the text book and the questions set. Many of the answers have been excellent. Mr. Baldwin and Miss Kenningham have done splendid work. Miss Haughton, Miss Wills, Mr. Taylor, and Mr. Howells have obtained high marks and deserve honourable mention. I wish to thank the students for their painstaking work."

W. H. CHEETHAM.

XXIX. BIBLE STUDY (OLD TESTAMENT).

"Of the six students who started the work five have sent in all the papers, and the other sent in four. So I have corrected 39 papers altogether, and the average marks gained is almost 80 per cent. Most of the answers showed that the subject had been carefully considered and that the Psalms especially studied had been well understood. It has been a small class this session, but a very satisfactory one."

A. D. BASKERVILLE.

XXX. BIBLE STUDY (NEW TESTAMENT).

"The fact that I have had papers coming to me from the Far East is the cause of the delay in the sending of my report. You handed to me 30 names, but only 21 sent in papers. Eleven have taken the whole set, two others have sent in 4 and 5 papers respectively, and the other seven were content with 2 papers. Taking the class as a whole, the Epistle was found to be too difficult, and reference to the text-book, when answering the questions, an absolute necessity. It has been a pleasure to me to examine the papers and to note the IMPROVEMENT IN STYLE AND MENTAL GRIP as the Epistle has been studied. Especially have I enjoyed replying to the questions which the students themselves have put to me."

M. W. MOUNTFORD, B.A.

XXXI. BIBLE ENGLISH.

"Of the 9 students, whose names were submitted to me, 6 have sent in the full number of papers; 1, four; and 1, three; the other student merely sent an enquiry and did not deign to answer other communications. The work throughout has been most thorough and marked by distinct progress. Mr. H. C. Harradence heads the list with 790 out of a maximum 800. The following is the order of merit for the Honours' List: Miss Bertha Kenningham (784); Mr. Jesse Mullett (775); Sister Lizzie Singleton (766); Mr. E. Taylor (751); Mr. T. Robinson (695). Mr. J. W. Coakes sent in four papers, securing 399

marks. There should be a much larger number of students in this class. The text-book is admirably suited to the clearing up many of the obscurities of Scripture phrase."

H. S. SEEKINGS.

XXXIV. CANDIDATES' LITERARY EXAMINATION

"The names of 81 students were sent to me. Of these 24 forwarded no work. In all 152 papers were written. For the correction of 26 of these I have been indebted to the kindly help of J. W. Eden, Esq., B.A., of Halifax. The class was started as an experiment. On the whole it may be considered to have answered its purpose. The improvement shown by several candidates has been most marked."

RICHARD E. BROWN, B.A.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

August 5—EXCUSES—*St. Luke xiv. 13*

An excuse is a bad reason why we don't do a good thing; an insufficient reason why we fail in our duty; a ridiculous reason why the proper thing is left undone. Look at the three excuses in Christ's story and you see this. The excuse is perhaps the commonest thing we know. Did you ever know a boy come to school with home-lessons not done, who had not some reason why? And nearly always the reason was a mere excuse.

1. How easy it is to make an excuse. Nothing clever or original in it. The men of the parable seem to have taken the first thing that came to mind. How easy to say, "I forgot," "I didn't hear," "I thought," "Somebody else did it."

2. How absurd excuses are. Land to see. Oxen to try. Friends to love. As if there were no to-morrow, and as if friends were tyrants! There is no sane reason why we are not good, why we do not love the Saviour. What do boys say? "I am too young." "I want pleasure." "My schoolfellow won't."

3. How inexcusable they are. The Host did not accept the excuses (ver. 24). We are always found out. Perhaps the one to whom we have given the excuse doesn't say anything, but he knows and remembers. [Frank Buckland's boy was excusing himself for some duty undone and saying, "I thought." The master did not let him finish, but gave him a good thrashing, and told him not to think but to do his duty]. What is your excuse for not being a Christian? Be sure that God sees through it.

August 12—THE GREAT CALL—*Mal. iii. 7*

What a tendency to wander there is in nature. The sheep wanders from the fold, the chicken from its mother's wings, the cattle from the pasture. And boys often wander from their home. What fences and gates and ditches we have to make to prevent wandering! It is just so in the best things. We wander from God; put our Bibles away. Give up prayers and don't want to go to church. Hence God's great call is "*Return unto Me.*"

1. God's great call. "*Return.*" Three steps back to God—repentance, consecration, faith. Three very simple, and while we are young, very easy steps. We must tell God about our sin, give God our hearts and trust God's love to receive us. "*Unto Me.*" To none other. No other way of being good or of finding life. We must come right back to God, our Saviour.

2. God's sure promise. "I will return unto you." How much that means! Like the coming of summer over the wintry world. Or of the dear sweet mother to the little child who fears to be alone. God does not send His gifts, but comes Himself. And He brings all that makes life glorious—peace, gladness, freedom, purity, heaven. (See how this is illustrated in the Parable of the Prodigal Son). Listen to God's call if you have not before. Trust in God's promise every day.

August 19—THE SINNER'S PRAYER—*St. Luke xviii. 13*

To know how to pray aright is to hold one of the golden keys of life. It is so easy to say our prayers without praying. Here Christ tells of two men, both went to pray, both said prayers, but only one really prayed. If we can pray we can live. Two things in this short prayer to remember:

1. How he thought of himself. "Me a sinner." Not a sinner because he was a man. His best far poorer than he would like it to be; His worst far worse than he knew. And how much that he had left undone. He has such a feeling of the majesty of God as he comes to Him that he is nothing but a sinner.

2. What he asked of God. "*Be merciful.*" He cannot claim anything of right, he cannot demand, he can only beg. He asks for pity, tenderness, love. He did not ask in vain. God "delights in mercy." What did mercy do for this sinner? Forgave his sin. Admitted him to the friendship of God. Sent him to his house glad so that he might be a better man. The publican's prayer is yours and mine for every day of our life. Be sure and really pray it.

August 26—THE CURRENCY OF THE KINGDOM—*St. Matt. xvi. 24*

What will it cost? That is the question at all the gateways of life. What will it cost to be a scholar? A farmer? A doctor? What will it cost to be a disciple of Jesus? There is a triple currency at the gateway to this kingdom.

1. Copper. "Deny himself." We can't be a disciple of Jesus and do as we like. His will must be our law. When self goes contrary to Jesus we must say NO to it.

2. Silver. "Take up His cross." Must bear our part of the burden of the kingdom—sharing the purpose of Jesus for the world. Must not fear to be the friend of Jesus, though others do not love Him. "Suffer hardness as a good soldier."

3. Gold. "Follow me." Just as the climber follows the steps of the guide, climbs as he climbs, rests when he rests. In following Jesus we do what He would like us to do, as He would like it done; we go where He goes, love what He loves. Jesus is the guiding idea of our life and the hope of our hearts. Can we pay the price? That is the second question. How many are kept out of callings and pursuits because they can't pay! But we all have the coinage of the kingdom of Jesus, *if only we will pay it.*

REVIEW

The Tongue of Fire, or the True Power of Christianity. By William Arthur. London: C. H. Kelly. 1s. *net.*—This is a beautiful edition of a great spiritual classic. Every Christian worker should read and re-read *The Tongue of Fire.* In this form, printed on India paper, and convenient to carry and pleasant to read, it ought to have a very large circulation.

MEN AND BOOKS : A MONTHLY SURVEY

"Ministers of The Word and Sacraments"

MINISTERIAL students and young ministers in general will be well-advised to "read, mark, learn, and inwardly digest" this volume of lectures on Pastoral Theology from the pen of the Rev. S. M. Taylor, M.A. Written from the standpoint of the Anglican clergyman, and therefore not applicable in all their details to ministers of other Churches, they are well calculated to remind all ministers of their great privileges and important responsibilities as pastors of the Church of our Lord Jesus Christ.

Many of us have both heard and read the mournful confessions of able and devoted men; who have placed on record their painful dissatisfaction with the way in which this part of their duty has been discharged. And many more of us are, perhaps, ready to give a silent assent to a similar confession. And this is due, not merely to unfaithfulness, but to the difficulty and perplexity with which this part of our many-sided task is so frequently beset.

The counsel given in this volume is based on experience, and covers a fairly wide ground. The subjects range over such topics as "Teaching the Children"; "Preparing for Confirmation"; "Preaching"; "Pastoral Visitation"; "The Relation of the Pastor to the Church Workers"; etc. And, although the advice given is based upon the usages and practice of the Church of England, any reader will be able easily to translate it into such form as will enable him to profit by it in his own daily duty.

The lecturer starts with the *importance of the spiritual* in the pastor's own life.

> First of all, he must be a man who is awake, alive, sensitive, to what is spiritual. Into all that he does he must carry the mind and temper of the spiritual man. I cannot exaggerate the importance of this. It is what the devout laity expect of us. And even the irreligious man despises the clergyman whose point of view he feels by instinct is a worldly one; as worldly perhaps, though in a different direction, as his own. But if we

* "*Ministers of The Word and Sacraments.*" *By Ven. S. M. Taylor, M.A. Longmans.*

have never had the vision, never seen the invisible, how can we point to it, tell of it to others? If we do not habitually live in that atmosphere, how can we bring it with us to those who need it most? If we do not supremely value, and spiritually live by, the means of grace that we exhort others to use, do you suppose that our words will have a ring of genuineness in them?

He then proceeds to show the greatness of the task; and to point out the spiritual endowments and powers which are at our disposal to fit us for our supreme mission.

The need of *careful and continuous study* as a preparation for preaching is strongly emphasised:

Preparation by reading. Not the reading at the time for the special purpose of a sermon, but reading general, regular, systematic, that stores the mind and keeps it full. Yes, but where is the time for this? Let us be perfectly fair about that question of time. Is there not, for active and earnest men, who intend to do it, such a thing as making time? Is it not often a want of method, of proportion, of a scheme, a plan of work for each day? Is time for indolence unknown? For amusement, for light ephemeral reading, for frivolous complimentary calls? We have been warned against a fussy activity, a strenuous idleness. . . This is indeed a serious matter.

It was Bishop Gore's advice to read and master one book at a time of the Bible. Not for immediate use in sermons, when all is crude and undigested—but after some six months' interval it will form a basis for many sermons; and when you preach from it, it will be out of your fulness, and not out of hastily gathered material looked up just for the purpose at the time.

Two lectures are given to what the author calls "Public Ministrations"; even from these, specially adapted to one form of worship as they are, the beginner may gather some shrewd advice which will probably save him from many blunders and mistakes. Speaking generally, it may be said that sound common-sense is the main characteristic of the whole volume. Two or three sentences may be quoted by way of illustration.

Some things which are lawful will no longer be expedient for us, as the ministers of Christ. Conscience kept tender to the promptings of the Holy Ghost will show us what they are.

. . . . .

With your ordination you will find a new deference paid to you, such as you did not know as a layman. A precedence will be given you that must not be allowed to turn your head. It will not do this if you remember that it is the office and not the man that is so honoured.

. . . . .

We cannot be too careful about reading the Lessons. People do not read the Bible as they used to read it, and this is their opportunity of

hearing it. Let us see that they do not lose this through fault of ours. First of all, if they are to hear, we must be audible. But we must be more, we must be reverent and intelligent. We must read in such a manner as interprets the words, bringing out their connection and meaning.

. . . . .

Aim at making your visits pastoral, not merely social.

. . . . .

From first to last in the lives of your people, you must realise that you have something inexpressibly great to give.

To live in the spirit of these and similar counsels will help us rightly to fulfil our ministry.

Professor Angell's "Psychology" *

In this stout volume of some four hundred pages, Professor Angell gives a lucid and fairly comprehensive account of modern psychological doctrines; based mainly on the lines laid down by the well-kuown teacher—William James. The subject is one that should be interesting to all preachers; and those of our readers who desire to know something of the modern teaching respecting it would do well to consult this handbook. The book is well-written, the various points are clearly and fairly stated, the definitions for the most part accurately phrased. With some of the conclusions of the author we are unable to agree; and we do not think that he has been successful in his attempts to explain the great problems of consciousness and volition, or those pertaining to the formation of character. We are not yet in a position to give a satisfactory explanation of all that is involved in these great problems; or to utter any final word concerning them. For the present, the fundamental and determining factors of these important characteristics of human life are out of our sight and knowledge; and all teaching must stop short of finality. Still, the volume is one that should be studied by all who are interested in mental and moral science.

We quote one or two passages to show our author's style, and because they will be especially interesting to students of preaching.

Originality

The productivity of our imagination consists, therefore in the modest feat of putting together in a new way materials of a thoroughly familiar

* *Psychology. By J. R. Angell. Constable.*

kind. There is, and can be, no question of our having originated *de novo* fresh elements of the psychical imagery. We shall find a similar thing true of any instance we might examine in which a genius has created a new poem, a new statue, a new melody or symphony, a new machine, or a new commercial process. In each and every case, startling as is the result, and novel as may be the combination in its entirety, the elements which have been thus ingeniously juxtaposed are all of them drawn in one way or another from the richness of the individual's previous experience. Productive imagination is productive, therefore, only within the limits set by the possibility of combining in new ways the materials of past states of consciousness. But such limitations, be it said, afford scope for an amount of originality and creative fertility which far surpass any human accomplishment thus far recorded.

A Good Vocabulary

If I wish to express some proposition with the greatest possible force and clearness, I go about it by calling into my mind auditory-motor word images. . . From among these word-images I select that combination which appeals to my judgement as most appropriate and effective. Evidently the success which I achieve will be in part conditioned by the extent and richness of the images which I am actually able to summon. We speak sometimes of persons possessing a good vocabulary. In the case of our illustration, my possession of a good vocabulary means, when stated in strictly psychological terms, that I can command a large and effective group of auditory word images.

The only real and infallible means of training one's imagery for such actual operations is found in the definite use of it, either by writing or speaking. Practice is here, as elsewhere, the one invariable clue to the highest attainable success. The business of such imagery is always to be found in some *act*, and the only way to develope it and make it reliable and efficient is by *working* it. For various reasons, which we need not pause to discuss, the possession of a good vocabulary for writing purposes does not necessarily carry with it a rich volcabulary for speaking; and in less degree the converse is true. One commonly requires separate training for each form of activity, if the best results are to be attained.

Will-Power

The ignorant person cannot act effectively when nice discrimination and wide knowledge are necessary, as they often are. Even the learned person ordinarily cannot go far, provided his attention is wayward and fitful. His effort is too disconnected ever to accomplish large results. The person who is flighty and precipitate is either a genius or a fool—commonly the latter. On the other hand, the hopelessly careful person, whose life is spent in a morass of doubt and indecision, balancing imponderable considerations and splitting insignificant hairs—he, also, is likely to belong to the incompetents and inefficients. Evidently the attainment of a will which can fill all these requirements for the avoidance of pitfalls requires a training on every side of one's nature, requires a rich experience and a powerful dominant purpose running through it. All life offers us such training, and our success in building up a strong, rich character depends much more on *how* we do our work than upon *what work*

we do. There is no calling so humble that it may not afford scope for the expression and development of all the great human interests, if we really put *ourselves* into it, and not our mere labour.

"Bread and Salt from the Word of God" *

These sixteen sermons, translated from the German by Messrs. C. S. Burn and A. E. Burn, D.D., are well worthy of the attention of English readers. While not up to the high-water mark of the choicest products of the English pulpit, they have a freshness of outlook ; a simplicity and clearness of diction; and sometimes, a penetrating exegesis; which will commend them to all students of pulpit literature. We say this, despite a roughness and crudeness of phrase which is occasionally apparent, and—together with a few ambiguous sentences—is probably caused by difficulties of translation. Some of the discourses, however, reach a high level; and all give evidence of the author's vigorous and careful thought, and of his skill in applying the truth to the reason and conscience of his hearers. We do not intend to attempt any detailed criticism ; but will let the author speak for himself. First, one or two condensed outlines :

Christ's Temptation and Ours—*St. Matt. iv. 1-11*

1. He was tempted in all points like as we are.
2. He fought with the weapons which are also at our disposal.
3. He fought and conquered that we, like Him, may also fight and conquer.

"Calm after Storm"—*St. Matt. viii. 23-27*

The picture, which bears the title, *Jesus with His own in the Storm*, transforms itself before our eyes into three pictures which appear one after the other. We see in quick succession :

1. Jesus sleeping and the disciples seized by the terror of death.
2. Jesus awaking and rebuking the disciples for their little faith.
3. Jesus rebuking the stormy sea ; then there is a great calm.

"Strangers and Pilgrims"—*1 Peter ii. 11-18*

1. The first question to which we have to find an answer to-day is : What do we mean when we say we are strangers and pilgrims ?
2. Then we will ask further: What meaning does this position give to our whole conversation in the ordinances of our earthly life ?

Secondly, some counsels to preachers :

"Slow to Speak"

When I think of the young friends who are preparing in our town to be

* "*Bread and Salt from the Word of God.*" *Sixteen Sermons by Prof. T. W. Zahn. T. & T. Clark.*

hereafter preachers of the Divine Word of the Lord, and to minister to His community, it almost seems as though it were doubtful advice to say to them : " Let every man be slow to speak." Ought we not rather to say, " Be zealous preachers of the Word of God, and be ready at all times to proclaim joyfully the word of salvation." And yet, my friends, allow me to say even to you, " Be ye also quick to hear, but slow to speak." The repetition of Biblical sayings, tacking on to them a few wise or foolish thoughts, and weaving in a few flowers of rhetoric, cannot be called proclaiming the Word of God. . . Whoever is to proclaim the Word of God, must first fear and tremble in the presence of this most holy task, like the great prophets of old.

Hear, in order to Preach

First of all, he must *hear* a Word of God, that he may be able to *preach* the Word of God. He must receive in order that he may give. Certainly it is necessary that men should not give up searching and living in the Scriptures, but, as I have already said, it is not every one who reads and studies the Scriptures, be he learned or unlearned, who also hears the Word of God. And yet all depends upon this. He only is, and he only can be, a preacher of the Divine Word, who is always, and above everything else, a " hearer of the Divine Voice," He must be ready to hear it at all times, and when he is not, he must wrestle in prayer, he must pray with the Psalmist, " Until Thee will I cry, O Lord, my Rock; be not silent unto me." Like young Samuel, he must cry, " Speak, Lord, for Thy servant heareth." It is only thus that any one can become a preacher of the Word of God.

Witnesses

We are to be witnesses, but that does not mean that we are to play at being advocates, so that by the skilful marshalling of proofs, or even by the art of rhetoric, we may assist justice and truth to gain the victory. The office of a witness is a much more modest one. The witness ought to say what he knows of the matter, what he has seen and heard, and has in fact himself actually experienced, and of which he is therefore as sure as he is of his own existence. Therefore no one can be a witness for Christ who has as yet known and experienced nothing of that to which he has to bear witness, but who only repeats what he has heard said, and only teaches others what he has learnt from other men. And though he were to expound correctly the profoundest doctrines of the Church, and to take the most glorious texts of the Bible, and the most spiritual verses of hymns and weave them into a wreath, with a few flowery sentences of his own invention, he would still be only as sounding brass and a tinkling cymbal; he would be like a blind man who praises the splendour of colour.

" The Bible and Christian Life " *

In this volume Dr. Walter Lock has reprinted two or three papers which have appeared in the *Expository Times* and elsewhere, but the bulk of the matter is new. His topics are grouped under four headings—" Thoughts on Inspiration ";

* " *The Bible and Christian Life.*" By *Dr. W. Lock. Methuen & Co.*

"Thoughts on the Study of the New Testament"; "Thoughts on the Bible and Gentile Religion"; and "Thoughts on the Christian Life."

While all the papers are good and intensely interesting, the last section is the fullest, and of most practical interest for the preacher. The topics here are themselves suggestive:—"The Practical Use of the Bible"; "Self-Confidence"; "The Recovery of Self-Respect"; "True Wisdom: a Study in St. James"; "Discipleship: a Study in the Acts"; etc., etc. We quote one or two passages to show the writer's style:

The Holy Spirit, rooted in the very heart of our personality, should send out its forces through all the regions in which Personality acts, in will, or in emotion, or in intellect; it should make prayer the utterance of a son's heart asking to know his Father's will, and setting himself to do it—to watch the tendencies of the facts of life and try to mould them to our Father's purpose; to welcome goodness wherever seen; and to be in every respect the true children of our Father.

The soul has to be the loyal subject of the Spirit. The spirit gives us our point of contact with God; the link with the Holy Spirit of God, which brings fresh air and vitalizing force that makes the soul grow into its perfect strength.

Wisdom "is the power which enables the teacher to train his pupils, to adapt himself to their needs, to move among men, to gain insight into the difficulties of life, to enable him to see the purposes of trial and persecution."

"The best help which a grown-up man can give to a grown-up man is always the example of his own life kept true to his own ideals."

DISCIPLESHIP (CONDENSED)

"Disciples," or as we might say undergraduates, students. "The disciples *of the Lord*." He is the Teacher, and He still continues to teach. What are His methods?

1. By the inspired Scriptures. The Lord "opened their minds." Then how sure their interpretation.

2. By means of each other. Sometimes Apostle from Apostle. Sometimes by means of laymen—Apollos, Aquila and Priscilla.

3. By the method of experience. Teaching the lessons growing out of the events of history. Compare Acts i. and xxviii. The upper room; and Paul at the centre of the Gentile world. See also Peter at Joppa and in the house of Cornelius, with the events which transpired there.

And the lesson is always CHRIST.

THE ARAB AND THE DESERT

Another book may be mentioned here, although it does not perhaps claim a place in the preacher's library. It has a

distinct value, however, for the student of religion and for all who are interested in missionary work among the Mohammedans. We refer to Mr. L. March Phillips' *In the Desert.*

The author gives a vivid and exceedingly interesting description of life in the desert, and a very acute and illuminating analysis of the character of the Arab race; showing its strength and its limitations. His endeavour is to show that the Arab is to-day at that stage of development which was reached by the western races of Europe at the time of the Crusades; a stage which they have long passed away from, but which, in the case of the Arab, has become stereotyped. He then proceeds to show that the Moslem religion answers all the needs of the race at this stage; sanctifies the ideas it holds, and thus bars progress. The Moslem race is rich in warriors, but in no other leaders. Its energy is a militant energy. It has stopped short at masculine, self-assertive virtues, and every race that has embraced it has stopped short with it. In the Moslem there is no trace of such virtues as patience, long-suffering, gentleness, meekness, modesty, humility, self-sacrifice, or forgiveness of injuries.

Some very interesting pages are given to the attempt to demonstrate that the Arab's primal home—the desert—has helped to accentuate and perpetuate these characteristics; and that the result of them may be seen in the literature, architecture, and history of the Arab tribes. The volume is one of the most interesting travel stories that we have seen for a long time.

PRESENT DAY PREACHING

The Master-Passion

BY THE REV. G. CAMPBELL MORGAN, D.D.

Come unto Me all ye that labour and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light—St. Matt. xi. 28-30.

THIS old text is as fresh as the morning, and shines with undimmed radiance. Of all the recorded words of our Master, none have taken a stronger hold on the heart of

humanity than the text. Why is this? It is so simple; but it has not the simplicity of superficiality which never lasts long, it has the simplicity of sublimity which lasts. It is because there are in the text profounder depths than we have fathomed that it lives. Can we touch the underlying profundities? The reason why this verse lives and appeals to all classes of humanity is, when Jesus uttered these word He did not utter a sentimental surface song but he spoke out of the depth to the depth. In these words we can hear "deep calling unto deep." We hear in the voice of Jesus Christ the Carpenter of Nazareth, the voice of God calling to that of God which lives in every human being. Let us try to discover some of these underlying deeps. Then we can return to the surface call with its music.

First of all notice, *when Jesus uttered these words He revealed* incidentally (not accidentally), His conception of human life. You have to look for it not on the surface but in the deep.

Secondly, when He uttered these words He divided humanity into two camps.

And, finally, having revealed His conception of human life as to its deepest meaning, and having divided humanity into two camps, He then utters His call to the men who are in the one camp to leave it and to pass over to the other.

First, What is Christ's conception of human life? Let us glance at the second division of the sermon. What is the contrast of the two camps? Compare the words, "Come unto Me all ye that labour and are heavy laden," with the words, "My yoke is easy and My burden is light." On the one hand we see people that labour and are heavy laden; and on the other hand we see someone who says, "My yoke is easy." He did not mean the yoke I am going to give you or to put upon you, but the yoke He is speaking about, My yoke, My burden. I carry a light one. He says to the masses of the people, you are *labouring* to carry your burden, but My yoke is a perfectly easy one. You see the contrast? Then let us get back to firstly.

In the contrast you see the common quality, and when you discover that you see Christ's conception of human nature. What is common to the two? The burden. The difference is in the weight. No man can live without a burden any more than a watch can go without a main-spring. But what do I mean by

a burden? We quote these words to men in difficulty, trouble, and sorrow, and I don't want to rob them of comfort. But Christ was appealing to something deeper than the surface. He was getting to the far lower depths of human life. What is the burden of the text? Paul to the Galatians said two things that appeared to contradict one another. "Bear ye one another's burdens and so fulfil the law of Christ," and "Every man shall bear his own burden." But there is no contradiction. The burden of the first verse is different from the second. The words are different. The first Greek word is βάρη and the second is φορτίον. The first refers to the burden of sorrow, difficulty, pain. The second word refers to the burden of responsibility, to that which is the driving power behind a man's life. We can bear each others burden of pain, but not each others burden of responsibility. When Jesus said, "My burden is light," He was not speaking of pain. His burden of pain was not light, it was unutterable. But He did say, strange as it may appear, that His burden of responsibility was light.

No human being can live without carrying a burden, and that is the *master-passion* that drives the human life. Dr. Henry Vandyke says, "In almost every man, you will find some master-passion which drives him from morning to night." If he had said *in every one* I would agree with him. Now this master-passion, this driving force makes or mars a man.

In the second place, Jesus says, You are heavy laden because you are not carrying the right burden. "My burden is light," because I have found the burden I was made to carry. What was the burden they were carrying and what was the burden He was carrying? You see there is a contrast. What burden did Christ carry? What was the master-passion in His life? If you find that you will have found what was His burden. I go back to the old prophecies to find what it was, "In the roll of the Book it is written of Me: I delight to do Thy will, O My God." That was the master-passion. Track the way of Christ through the four Gospels, and you will find that He was always bent upon one thing—*doing the will of God*. At twelve years of age He is in the Temple for the Jewish Confirmation. He said to His mother, "Wist ye not that *I must* be about My Father's business?" When a man says *I must* I listen. When

he says *I ought* it does not count for much. I O U's have no place in the economy of God. He said, "I must be about My Father's business." He was only a boy but that was His burden. Again, "I do always those things that please Him." "I do not speak of Myself," "I can of Myself do nothing." "I seek not My own but the will of My Father," "My meat is to do the will of Him that sent Me," "I must work the works of Him that sent Me." Amidst the shades, in the sombre, sad garden of Gethsemane, He said, "Father, if it be possible, let this cup pass from Me. Nevertheless, not as I will, but as Thou wilt." His master-passion was to do the will of God, whether He was making yokes in the carpenter's shop or redeeming a lost race!

Then listen to this startling thing, "My burden is light." How much do we believe that the will of God is a light burden? If our hymns are to be believed it is not an easy thing to do God's will. Jesus could not have sung some of our best hymns such as

> My God and Father while I stray
> Far from my home on life's rough way,
> Oh teach me from my heart to say,
> *Thy will be done.*
>
> If Thou shouldst call me to resign,
> What most I prize it ne'er was mine,
> I only yield Thee what is Thine,
> *Thy will be done.*

"I only *yield* Thee what is Thine! Oh it is terribly hard work." We never yet believed that it is an easy thing to do God's will. Christ says, "My burden is light." I live only to please Him and it is easy. We don't believe it because we have never tried it. We have never absolutely depended upon God. Men are for evermore clinging to some other motive, some other master-passion, some other driving force. Christ rose superior to conventionality and trod tradition under foot, and did everything to please God, and He said, "It is easy."

From personal experience I can testify, He was right. I have not learnt perfectly to do God's will, but I am learning it, and I can testify it is far easier to please God than anybody else. I would rather have to please God than anybody I know even the nearest, the dearest, and the best. "Blessed is the man to whom the Lord imputeth not iniquity." Why is it easy to

please God? Why is the burden of the Divine will light? Because God has made me, and knows me, and His will for me is the will of love; and if I get into line with His will, I shall be where friction ceases, for everything will then go with the grain and not against the grain. We are not made for lust, for sin. It is far easier to be pure than to be impure, to tell the truth than to tell a lie.

Oh what a tangled web I weave
When first I practise to deceive.

There is something deeper than the call of the world, and that is the call of God in every one of you. Are you a slave of strong drink? Do you tell me of unutterable craving? Paul gave utterance to a profound philosophy when he said, "Be not drunk with wine wherein is excess, but be filled with the Spirit." Being filled with the Spirit is the right way to satisfy the craving for drink. Get a man right with God, filled with the Spirit, and the power of sin will be broken, because, underneath is the call of God. When a man answers God who is not only speaking from without but who is calling from within, he finds rest, and he says, "it is easy, this burden is light." On the golden day in which we hand over our lives to Him to have His way with us, that day Heaven will be begun, and we shall not want to go back to the weak and beggarly elements of the world. Jesus said, "My yoke is easy and My burden is light."

And now the contrast. What burdens were they carrying? What is your burden? What is the master-passion of your life? What is the driving power of your life? Why do you rise and toil and play and laugh? Says one, I am after money; another, I am after pleasure; another says, give me fame, I must spread a sounding name abroad; another says, let me alone, let me drift, let me go easy. Not one of these has named his burden. Money, pleasure, ease, fame are never master-passions in life. You have been mentioning yokes but not burdens. What do you want money for? To that question, we may have a gradation of answers, but at last they all come to this—*for myself*. You want wealth because it gives power to yourself. You want fame for yourself, and ease for yourself. Self is the burden. A man cannot carry more than one of two burdens, God or self. All men are living

either for God or self. There is no *via media*. Jesus said to the men who were self-centred, your burdens are heavy. There is no rest for the hearts for those who are self-centred. The man in the parable said, "I will pull down my barns, I will build greater," and He was not satisfied. It is always to-morrow, never to-day, that such a man expects to be satisfied and to have rest. Listen to an old Christian woman singing, "Thou, O Christ, art all I want." That is rest. *There* is a life into which the infinite sea has poured itself and has overflowed, "*More* than all in Thee I find."

The restful life is the active life. The rest you want to find for your feverish, hot, restless soul, is not the rest of stagnation, but the rest of the Infinite Power. "Come to Me," says Jesus, "and I will admit you into the secrets of My life, I will bring you into possession of the power that makes you strong in all weakness, and triumphant in every day's battle." "Come unto Me and I will give you rest." What rest? In the majority of the paragraph Bibles based on the Authorised Version, the first verse of the text begins a new paragraph. It was supposed that Jesus was here beginning a new subject with "Come unto Me," but that is wrong. In ver. 25 we have Christ at prayer. "I thank Thee, O Father, Lord of heaven and earth because Thou hast hid these things from the wise and prudent and hath revealed them unto babes. Even so, Father, for it seemed good in Thy sight." Then He said to the twelve, "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him." And then follows, "Come unto Me all ye that labour and are heavy laden and I will give you rest." How? By revealing the Father unto you. You shall know God by coming to Christ, for He knows God and will reveal Him unto you. "Come unto Me all ye that labour and are heavy laden and I will give you rest." There is no room for a middle-man here. There is no room for ceremony, ritual, or even the Church. No man has ever found his way to Christ through the Church; but he finds his way into the Church through Christ. He says, "Come to Me now."

Closer is He than breathing
And nearer than hands and feet.

I come to Christ to find God. I cannot find Him anywhere else. I see the track of His footsteps but I cannot find Him. "The Word was made flesh and dwelt amongst us," so I can lay my hand upon the head of the Man of Nazareth, and lo, I have touched God. I come to Him, and when the hands that were pierced are laid on me, the arms of Omnipotence enclose me, and I have rest.

It does not mean come to Me merely as a Teacher. He called Simon Peter, James, and John, but they did not find Him for a long while. When He began to teach them new things they drew back and they did not find Him. "And when the Day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost." They knew more in half-an-hour after Pentecost than they had learnt in all the time they had before spent with Jesus. The Upper Room was not more filled with the Spirit than is this place. The Spirit is here, and makes Christ a reality. "Come to Me," says Jesus, "and you shall find rest."

[*Preached in the Congregational Church, Tredegar, on Wednesday, May 23rd, 1906, and reported by a member of the congregation*].

THE RACER'S ENCUMBRANCE

BY THE REV. G. ARMSTRONG BENNETTS, B.A.

Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith—HEB. xii. 1, 2.

IT is an interesting fact that this passage, which is one of the preacher's well-worn texts, contains one of the greatest puzzles of New Testament exegesis. In the Greek the six words "*which doth so easily beset us*" are represented by one word—εὐπερίστατος *(euperistatos)*—a word which is found nowhere in Greek literature, except in this passage and in

passages derived from it. The Church seems to have preserved no authoritative traditional explanation of the word, and the Greek Fathers appear to have been at a loss to determine its meaning. The following are some of the principal interpretations that have been suggested.

I. "*Easy to be put off*," "*easy to be avoided*." This rendering is based upon the meaning of the verb from which *euperistatos* is derived, *periïstasthai* as found in 2 Tim. ii. 16; Titus iii. 9; where it undoubtedly means "to avoid." This is the explanation given by Chrysostom in his homily on the passage. As against this, however, it is to be said that Chrysostom in more than one other place adopts the rendering "easily besetting." Theophylact recognises as possible both the meanings suggested by Chrysostom, and himself suggests a possible third, to which I shall refer presently. The rendering "easy to be avoided" is also supported by one of the MSS. of the Old Latin Version which has the reading "*fragile*." It is, however, difficult to see why in this connection the writer should apply to sin an epithet which describes it on the side of its impotence, and it seems strange that this interpretation should ever have found such high favour.

II. "*Easily besetting*." This has been the most generally accepted meaning of the word. The strong argument against it is that *statos* the verbal adjective of *histēmi* is almost without exception passive. Indeed, it has been affirmed by scholars of note that this verbal in all its derivatives is never found except in the passive sense. But all this is blown to the winds by one passage. In the Athenæus of Theopompus we read *peristaton boōsa tēn kōmēn poiei*, "*by her cries she makes the village surround her*." This one passage settles the question that *peristatos* is used in the active sense, and there is therefore no objection to its being so taken here. This is the rendering of the Vulgate, "*circumstans nos peccatum, the sin which surrounds us*," and is the idea involved in Luther's remarkable and interesting paraphrase, "*die sünde so uns immer anklebt und trüge macht*," "*the sin which always cleaves to us and make us heavy*." According to Dr. James Moulton's *Prolegomena* these verbals have not the meaning of either tense or voice in the Koine dialect, so that the objection arising from the supposed passive sense of the verbal vanishes.

III. "*Well-befriended.*" "*Popularly supported.*" "*Admired of many.*" This is based upon a frequent meaning of *peristatos*, and some contend for it strongly upon this ground, arguing that in a compound of *peristatos* we ought not to forsake its ordinary meaning. But the quotation from Theopompus which I have given above sufficiently proves that this is by no means the exclusive meaning of *peristatos*, so that this argument falls to the ground. Dr. Moulton, in his splendid commentary on this Epistle, warmly defends this interpretation and his note is so fine that I feel constrained to quote it *in extenso*.

The Greek commentators, from whom we might expect some assistance, seem entirely to be reduced to conjecture. Chrysostom, for example, adopts in various places two altogether different meanings, "sin which easily (or *completely*) surrounds us," "sin which is easily overcome." To these Theophylact adds a third, "sin through which man is easily brought into danger." The prevailing opinion amongst modern writers appears to be that the word signifies—*well or easily surrounding;* and that the writer is comparing sin with a garment—either a *loosely* fitting garment by which the runner becomes entangled and tripped up; or one that clings *closely* to him, and thus impedes his ease of movement. This view of the meaning is taken in our earlier English versions, which either follow the Latin (Wiclif, "that standeth about us"; Rhemish, "that compasseth us"), or render the words, "sin that hangeth on," or, "that hangeth so fast on." The sense is excellent, but it is very doubtful whether the Greek will admit of such a rendering. Though the exact word is not found elsewhere, there are words closely allied as to the meaning of which there is no doubt. Analogy clearly points to the signification "much admired" (literally, *well surrounded* by an admiring crowd). It is not impossible that even with this meaning the words "lay aside" or "put away" (often applied to putting off clothing) might still suggest a garment; if so, the allusion might be to a runner who refused to put off a garment which the crowd admired, though such an encumbrance might cause him to fail of the prize. It is more likely that the writer speaks of sin generally as an obstacle to the race, which must be put aside if the runner is to contend at all. If we look at the later exhortations of the Epistle, we shall find repeated mention of the reproach which the followers of Christ must bear. Even in the history of Moses (chap. xi. 26) there are words which suggest the thought (see also chaps. x. 33; xiii. 13). So in the next verse we read of the cross of Jesus and the shame which He despised. Over against this reproach is set the sin which is sure to win man's favour and applause—the sin of which we have read in chap. x. 26 (*cf.* chap. xi. 25), which, seemingly harmless in its first approaches, will end in "falling away from the living God." The rendering with which the Authorized Version has made us familiar is full of interest, but cannot (at all events as it is commonly understood) be an expression of the sense intended. Whatever view be taken of the one peculiar word, it does not seem possible that the phrase can point to what is known as "a besetting sin," the sin which in the case of any one of us is proved to possess especial power.

This rendering "*much admired*" is very startling, and strikes one at the first moment as being out of harmony with the general trend of the writer's thought. But too much must not be made of this. In a matter of this kind we must not be too ready to think that the line of thought which appears natural to us must be the natural line of thought for another man, especially for a man of a period and nation so different from ours. We are convinced that much mischief has been done in Biblical exposition by attributing to Biblical writers our western and modern modes of thinking. Besides, a skilful writer knows the value of surprise power, and will wisely use the method of introducing suddenly an unexpected idea as a means of quickening his reader's attention, or of giving emphasis to an important truth by calling attention to it where its introduction is a striking deviation from the obvious. Besides, Dr. Moulton's reference to chap. x. 26, and to the immediately following clause "despising the shame" affords clear proof that the idea is quite germane to the thought of the passage.

IV. "*The sin by which man easily falls into perils.*" This, as we have seen in Dr. Moulton's note is one of the interpretations offered by Theophylact.

V. Theodoret says, "He called sin *euperistaton* as easily contracted and coming into being."

VI. Bengel's note is as usual full of interest and learning. It is so good that I cannot refrain from presenting my readers with its substance.

The word primarily denotes "*circumstances*," and then descending from the genus to the species, it comes to mean "*disagreeable untoward circumstances.*" Hesychius accordingly interprets *euperistatos* as meaning "*easily putting difficulties in the way and leading into danger*" (see Gen. iv. 7). It is a word standing in opposition to *aperistaton*, which Galen uses to describe a wound that is not dangerous. Sin is the genus. The species is *euperistatos*, which is *unbelief*, because the danger of that sin is ever present, and because that sin, if thou shouldst let it in, will bring thee into the greatest danger of ruin (chap. iii. 12; Neh. vi. 13).

This comparison of *aperistatos* with *euperistatos* is most suggestive, and gives great weight to Theophylact's suggestion that the word means "the sin by which man easily falls into perils." It does look very much as if *euperistatos* had been coined to express the opposite of *aperistatos*.

Further, Bengel's suggestion that the sin denoted by this epithet is *unbelief* is not to be hastily brushed on one side, in face of the fact that the passage follows immediately upon that chapter which Mr. Spurgeon so happily styled "the *arc de triomphe* of Faith." There is indeed a sense in which unbelief is the mother-sin. When Eve fell, it was because she listened to the doubts concerning God which the tempter suggested to her mind; and it is probably true that, whatever particular form sin may take, it may always be traced to unbelief as its tap-root.

VII. I cannot close this article without noticing Dr. Adam Clarke's note upon the word which contains much that is worth pondering. That note is as follows:—

The well-circumstanced sin; that which has everything in its favour, *time*, *place*, and *opportunity;* the *heart* and the *object;* and a sin in which all these things frequently occur; and consequently, the transgression is frequently committed. *Euperistatos* is derived from *eu* (well), *peri* (about), and *istemi* (I stand): the sin that stands well, or is favourably situated; ever surrounding the person, and soliciting his acquiescence. What *we* term the easily besetting sin is the sin of our constitution; the sin of our trade; that in which our worldly honour, secular profit, and sensual gratification, are most frequently felt and consulted. Some understand it of *original* sin, as that by which we are enveloped in body, soul and spirit. Whatever it may be, the word gives us to understand that it is what meets us at every turn; that it is always presenting itself to us: that as a pair of compasses describe a circle by the revolution of one leg, while the other is at rest in the centre, so this surrounds us in every place; we are *bounded* by it, and often hemmed in on every side; it is a circular well-fortified wall, over which we must leap, or through which we must break. The man who is addicted to a particular species of sin, for every sinner has "*his way*," is represented as a prisoner in this strong fortress.

To sum up, three explanations of *euperistatos* appear to hold the field against all the rest, viz., "*easily besetting*," "*much admired*," "*dangerous*," and it is impossible to pronounce definitely for any one of the three, but the preponderance of evidence seems to be in favour of the first, which has the support of the text of the Revised Version, which, however, has placed in its margin, "*doth closely cling to us*," or "*is admired of many*."

Taking then the first of the three as being the most probable interpretation of the word, the question arises whether it is intended to designate sin generically or whether it refers to some specific sin.

It may easily mean the former, warning the racer that he will find sin to be his greatest impediment, inasmuch as he was born in sin and has strengthened the evil bias of nature by his own practice. Taken in this sense, the text is an exhortation to lay aside every weight and particularly to guard against sin, inasmuch as this so encompasses us that we are in peculiar danger of falling into it.

If, on the other hand, we follow Bengel and regard it as denoting some particular sin, the question arises what is the particular sin which is described as so easily besetting us. Some expositors would say that the reference is to that timidity and dread of reproach and persecution to which the Hebrew Christians were peculiarly exposed, and against which this Epistle so frequently warns them. As we saw above there is much to be said for Bengel's view that unbelief is the easily besetting sin to which the writer here refers. Indeed, unbelief is the root of apostasy under fear of persecution, and it may be argued that unbelief is really the root of all sin.

If anyone chose to argue that the sin of the individual arising out of his temperament, constitution, or circumstances, or all combined, is the sin which most easily besets him, who could gainsay it? Those who would say that the sin intended is apostasy under fear of temptation, practically accept this interpretation of the passage, because they are singling out the sin to which the Hebrew Christians were specially liable on account of their circumstances. If so, then surely as applied to the individual, the exhortation of the text, supposing it to denote a specific sin, may upon the lines of the most scientific exegesis be taken as referring particularly to each man's bosom sin, and the sermons built upon this line do not deserve the condemnation which has been meted out to them by some modern critics, who are far too ready hastily to revolutionize what they are pleased to regard as old-fashioned methods of exposition, which have often more to be said for them from the standpoint of the latest scholarship than a hasty glance would lead one to suppose. A prejudice against the old and in favour of the new is one of the chief causes of error in present-day thought.

For myself I am inclined to give to *euperistatos*, the widest possible scope of meaning and to believe that it is intended to

suggest to the mind all the senses in which sin is calculated to impede the Christian racer; and if I were writing a sermon upon this text, I should be inclined to include them all, and should follow some such line of treatment as this.

I. Sin easily besets us because we were born in sin, and have added to the bias of nature by our own personal sin.

II. The Sin of Unbelief easily besets us, for it is one to which human nature is particularly prone, and, indeed, suspicion of God is, perhaps, the real germ of all sin.

III. Sins peculiar to the individual have a special hold upon him, and in a sense are above all others those which easily beset him. Such sins are:

i. Sins of temperament.
ii. Sins of circumstances.
iii. Sins of habit.

In this analysis I have not included the sin of apostasy through fear of danger, difficulty, suffering, or persecution, against which this Epistle specially warns the Hebrew Christians, because it is included in the sins of circumstances mentioned above.

THE CHURCH OF CHRIST IN NEW TESTAMENT TIMES AND TO-DAY

BY THE REV. HENRY CARTER

I

FIRST in order and first in importance of the sayings of the New Testament respecting the Church, is the utterance of Jesus to the rock-apostle, "Thou art Peter and upon this rock I will build My Church" (Matt. xvi. 18). Regarding this momentous statement as the starting-point in the quest for truth, we pursue our subject through Gospels, Acts, and Epistles, seeking throughout to collect the facts, and interpret them fairly. It will be impossible to avoid controversial questions, for the ground to be traversed has witnessed a thousand sharp conflicts of opinion since the day when Luther challenged the supremacy of the Pope. Yet the end in view is not debate, but honest

exposition, and when the teaching of the Lord and His Apostles concerning the Church has been made clear, our task will be ended.

The earliest simile expressly used of the Christian Church is that which compares it to a building. "I will *build* My Church," said Christ. The words suggest the following outline of the subject:—

I. DRAWING THE PLANS: a study of the words and works of Jesus.

II. LAYING THE FOUNDATION STONES: the great acts of the Pentecostal years.

III. THE BUILDING IN PROGRESS: the methods and the men employed.

IV. THE BUILDING DESCRIBED: the New Testament definition of the Church.

I. DRAWING THE PLANS

The words and work of the Lord Jesus claim immediate attention, for much that He said and did bears directly on the subject. In all things His ministry had a forward look, and in this great matter of the Church He worked for the future. "I *will* build" were His words. During the years of public life He was the Divine Architect; the Building could only rise in splendour, when by death and victory over death, He had made sure the triumph over "the gates of Hades." We turn then to His teaching to learn what He who framed the plans desired His Church to be.

There are only two recorded occasions on which the Lord made use of the word translated "Church" in the English Bible. That word is "Ecclesia" in the original.* "Ecclesia" was not a new term first used by Jesus; it had had an earlier and an interesting history. In Greek City life it indicated an assembly of the citizens regularly summoned, and is so used in the description of the Ephesian riot (Acts xix. 39). More important was its use in the Greek version of the Jewish Scriptures current in our Lord's time, in which it was the name descriptive of the congregation of Israel; it has this

* It would be an advantage if "Ecclesia" replaced "Church" in ordinary speech. The latter word has so figured in controversy as almost to have lost its original and Scriptural meaning. In "Ecclesia" the primitive and neutral signification would be restored.

meaning once in the New Testament in Stephen's speech, where speaking of the history of the chosen people he mentions "the Ecclesia in the wilderness" (Acts vii. 38). This latter was doubtless the association which the word suggested to the Jewish disciples of Jesus, when He said in their presence to their spokesman "Thou art Peter, and upon this rock will I build My Ecclesia" (Matt. xvi. 18). Past, present, and future, met in the word. The holy congregation of ancient Israel and all those who should believe on Him, "a great multitude, which no man could number, out of every nation," were contemplated as historically one in this great word of Jesus. God's purpose towards men throughout the ages does not change. We see it unfolding in history. Here and there at some supreme moment there is what we call the opening of a new era; but to Him, all is one. It is so here. From our usual point of view, this Divine utterance opens a fresh chapter in the world's life, but to the Speaker the old and the new were but different manifestations of a single purpose, and the passing of the old into the new was through Himself. The "Ecclesia"—the word faces both ways, towards the past and the present—the Ecclesia shall be "*My* Ecclesia," He said.

A critical point next engages attention. What was "this rock" upon which Jesus asserted He would build His Ecclesia? The figure used forbids the thought that it was Christ Himself. He was to be the Builder who built upon that foundation, and foundation and Builder cannot be one in the same comparison. Another answer must be sought. That a personal reference to Peter was intended, seems to the present writer unquestionable. Not only is there an unmistakable connection between the words "Peter" and "rock" in the original, but Jesus added, "I will give unto *thee* the keys of the kingdom of heaven." Yet while the reference is personal, it was not to Peter as Peter, but to Peter as making a confession of the Messiahship of Jesus. The confession was the all-important thing. It proclaimed Jesus as the long expected Hope of Israel, Who should fulfil the passionate longings of Psalmists and prophets. Jesus held it as a direct Divine revelation; "flesh and blood hath not revealed it unto thee, but My Father which is in heaven." And it was this confession which called forth the great words we are considering. The man confessing

faith in Jesus as the Christ was the rock on which the Lord declared He would build His Ecclesia.

This interpretation, while it does full justice to the personal element in the saying, is nevertheless as remote as the poles from the well-known Roman position. The Church of Rome identifies the rock with Peter, and adding the dogmatic assertion that Peter was the Bishop of Rome, and further the theory of unbroken "Apostolic Succession" through succeeding Bishops of Rome, develops its claim to be the only true Church of Christ on earth. But as Dr. Bruce says, "Christ did not fight to death against one form of spiritual despotism to put another, if possible worse, in its room." * Authority was certainly implied in the gift of "the keys of the kingdom of heaven," but that authority was extended to the twelve as disciples soon after, and to the disciples generally (as constituting the Church) after the Resurrection. This later association of other believers with Peter is seen also in a passage in *Ephesians* in which Christians are described as "built upon the foundation of the apostles and prophets" (Eph. ii. 20), a description which implicitly denies an exclusive position to Peter. It need hardly be added that Christ's strong rebuke to the apostle, "Get thee behind Me, Satan, thou art a stumbling-block to Me, for thou mindest not the things of God, but the things of men"—which stands recorded immediately after his confession and blessing—is evidence against the Roman interpretation; as also is the later three-fold denial of his Lord.

The other recorded occasion on which Jesus spoke by name of the Church was when laying down the principle which should guide His disciples in dealing with an erring brother. There are three stages in bringing home the fault to such a one; first, speak with him alone; then if he will not hear, speak with him in the presence of one or two witnesses; finally, should that fail, "tell it unto the Ecclesia" (Matt. xviii. 17). The Revised Version gives "congregation" as an alternative rendering for "church," for many hold that the immediate reference was to the Jewish community of which both offender and offended would be members. In that case the historic continuity of ancient Israel and the Church of Christ finds a

* *Expositor's Greek Testament on Matt. xvi. 18.*

valuable illustration here, for while the local Jewish congregation would pass away, the principle taught by Jesus would endure, and find application in the Ecclesia which He was to purchase with His blood.

A far more considerable section of our Lord's teaching was devoted to the subject of "the kingdom of heaven." His ministry began with the message, "the kingdom of God is at hand" (Mark i. 14). In parables He showed the nature of the Divine Kingdom. He taught His disciples to pray to the Father, "Thy kingdom come" (Matt. vi. 10). From His resurrection until the day in which He was received up, He was with the apostles, "speaking the things concerning the kingdom of God" (Acts i. 3). So important a body of teaching claims attention when we are considering the beginnings of organised Christian life, for in some way the conception of the kingdom is related to the conception of the Church. That the idea of the kingdom is wider, more general than that of the Church is at once apparent. From one point of view the kingdom is described as consisting of moral qualities which men are to seek and the apostles to preach; to quote St. Paul, "The kingdom of God is . . . righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17). From another point of view the kingdom is considered as an event; it is the golden age which kings and prophets waited for. In this sense it can be said to be both come (Matt. xii. 28) and coming (Matt. vi. 10). Thus far the kingdom and the Church do not coincide, for the Church is a community of persons, and cannot therefore be identified with qualities or with an event; but there remain many passages in which Jesus spoke of the kingdom as a brotherhood of men who professed allegiance to Him as King. By spiritual regeneration men were to enter this kingdom. In this last sense a close relation between the kingdom and the Church is discoverable, and the language of Dr. Hort may well be adopted, when he speaks of the Ecclesia as "the visible representative of the kingdom of God." *

We now turn to other words and deeds of our Lord which plainly show that His purpose was not only to teach but to found a community, and that He thought of His followers not as unattached units but as members of a body.

* *The Christian Ecclesia, p. 19.*

He was the Vine, they were the branches (John xv. 5). He was the Good Shepherd, they were the sheep; other sheep He had, not of that fold (the Jewish); them would He also bring and they should become one flock, one Shepherd (John x. 11-16). He was the Teacher (Matt. xxiii. 8), they were His "disciples," a word commonly applied by the Jews to the company of learners attached to a Rabbi. Love was the law governing that disciple band; they were to be brethren (Matt. xxiii. 8). The duty of mutual service was illustrated and explained when He the Lord and Master washed their feet. Chief among the disciples were the twelve whom He chose and named "apostles" (Luke vi. 13). They were chosen that they might be with Him and that He might send them forth to preach and to have authority to cast out demons (Mark iii. 14, 15); a purpose which explains the name given, for "apostle" simply means "one sent."

To His disciples He promised the gift of the Holy Spirit, who should teach them all things and bring to their remembrance all that He had said (John xiv. 26). When the Spirit was given He was to abide with the followers of Jesus *for ever* (John xiv. 16), a striking phrase which anticipated the future continuity of the Christian community. These words of promise were in part fulfilled when, after the Resurrection, Jesus breathed on them and said "Receive ye the Holy Ghost." There is nothing to suggest that only the apostles were present; a comparison of passages makes it almost certain that many others beside the ten (Thomas being absent) were there (John xx. 19f; Luke xxiv. 33; Acts i. 15). It was therefore to the Christian Society and not to its leaders alone that the further words were spoken, "whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John xx. 23). To the Christian Society acting under the guidance of the Holy Spirit was committed from that day the power of declaring the Divine forgiveness, or the awesome truth of unremitted sin.

There is yet another branch of Christ's teaching intimately related to our subject. It is that in which He instituted what are commonly called the Christian Sacraments, Baptism, and the Lord's Supper. Fuller reference will be made to these later; here we note them as distinct marks of a corporate life.

Baptism was the symbol of initiation into the Christian discipleship, the water typifying purification from sins. "Disciples of all the nations" were to be baptized into the Triune Name (Matt. xxviii. 19), a phrase which looked forward to a universal extension of the Christian fellowship.

The bread and wine of the Lord's Supper were symbols of His broken Body and shed Blood. Paul, who received his knowledge from the Lord (1 Cor. xi. 23) teaches that in this feast of remembrance of Christ's vicarious death, believers have communion with Him (1 Cor. x. 16) and communion with one another (1 Cor. x. 17). "Till He come," the Christian people are thus to proclaim His death (1 Cor. xi. 26); another indication of continuousness of the Christian Society and the closeness of the bond which should unite its members.

From the custom and teaching of the apostles in later days it is clear that Baptism and the Lord's Supper were amongst the things which they taught disciples of all the nations to observe at the Lord's direct command (Matt. xxviii. 20).

It is now possible to summarise succinctly our Lord's teaching.

Its great presupposition was that His followers were a unity. They were called out of the world into a brotherhood of believers whose law was mutual love. The many were in a very real sense to be the one. This unity of His followers He called His "Ecclesia," a name which formerly applied to God's chosen people, could not fail to link closely the new with the old in the thought of His hearers. The rock or foundation of His Church was to be man confessing faith in Himself; a faith which was the gift of God, and so transforming in its effects that whoever felt its power might be described as "born anew."

Much of His time was spent in training leaders for the Church which was to be. The Twelve were to be with Him that by and by He might send them forth. When their commission came it was to all the nations. The Spirit to be sent from the Father and the Son would clothe them with power and be their Teacher. Thus equipped they were to gather disciples who were to be instructed to observe all the commands of Jesus. In this way a world-wide Christian community was to be formed; Baptism into the Triune name

being the symbol of initiation, and the Supper of the Lord the continual showing forth of His redeeming death. To this community were given powers of proclaiming the message of the Divine love and law, and the knowledge that, even unto the consummation of the age, its Lord and Master would be ever present, for He said, "Lo! I am with you all the days." (Matt. xxviii. 20).

The Church, then, which Christ foresaw He declared to be Divine in its origin, entrusted with a Divine Message to all men, and assured of the perpetual joy of the Divine Presence and Leadership.

PERSECUTION IN THE EARLY CHURCH*

READERS of Mr. Workman's previous contributions to ecclesiastical history will be prepared for a scholarly and interesting Fernley Lecture, and we venture to think that they will not be disappointed. The lecturer has made a wise choice in adhering to the field of study in which he has shown special aptitude. If fruitful and valuable work is to be done to-day in any department of thought, one must specialise, and Mr. Workman, resisting the temptation to enter upon themes which are usually associated with Fernley Lectures, has produced a monograph of permanent value. We at once note the wide historical grasp, the mastery of causes and movements, the knowledge of recondite literature, the patient investigation of original authorities, the sense of picturesque detail, and the literary allusiveness which combined to invest his earlier studies with exceptional interest for the student and the general reader alike.

The latter indeed may overlook the conspectus of authorities which appears in the forefront of the volume; but the instincts of scholarship will be amply satisfied by the discovery that hardly any source of importance, either ancient or modern, has been neglected by the author. The footnotes are models of patient research and critical acumen—we can well believe that their preparation "involved months of toil"—the same may

* *Persecution in the Early Church. By Herbert B. Workman, M.A. 36th Fernley Lecture. London: C. H. Kelly. Price 3s. 6d.*

be said of the appendices. The annotations raise a host of points which it were tempting to discuss: not all of the author's conclusions will command agreement: but it is evident he has striven by careful and honest scrutiny of all the data to arrive at the most probable solution of every *crux* and difficulty.

If the notes make somewhat severe demands on the intelligence of readers other than professed students, these former class may rest assured that they will find in the text itself a most lucid survey of the causes and the history of persecution in the first three centuries of the Empire. We cannot suggest a better guide to an understanding of the relationship between the Early Church and its complex historical environment. Why were the Christians hated, when the Jews were tolerated? Why were they persecuted when the religions of Isis and Mithra were allowed to flourish undisturbed? Why was the perecution itself intermittent? What element in the Christian faith conflicted with the imperial ideals? How could the creed of a Christian give grounds for a charge of *majestas* or treason to the Emperor? These are among the countless questions that naturally arise in our minds, when we contemplate the early career of Christianity in the Empire: and for such queries the lecture before us supplies satisfactory answers. No one can read the chapters "Cæsar or Christ" and "The Causes of Hatred" without carrying away some well-marked principles which explain the whole situation and enable the reader to guage only too clearly the tragic risks involved in the profession of the new faith.

The volume concludes with two chapters on "The Great Persecutions" and "The Experiences of the Persecuted." The realism of detail with which the sufferings of the Christians are presented and narrated, may possibly be regarded as an artistic defect calculated to leave on the reader's mind a somewhat painful impression; but the lecturer would doubtless defend himself by reminding us that his concern is primarily with facts, and that most people have only vague conceptions of what was involved in the confession of Christ in the days of the early Empire.

We have already indicated that the subject of the lecture is one demanding much research—legal, historical and ecclesiastical: but of course the main difficulty is the critical. How

far can the traditions and *Acts* of the martyrs be accepted as historical? The author, so far as his limits have permitted, has weighed each case for himself; and we believe he has been wise in not too hastily rejecting traditions which by Protestant writers have often been dismissed as unhistorical. The subjective canon has too frequently and too rigidly been applied to tradition, when what is demanded is a patient consideration of the probable origin and basis of the tradition. To relegate all tradition to the region of romance and legendary invention is as unhistorical as to accept it too readily. In this matter, Mr. Workman has shown much judgement. For example he leaves us still with *Quo vadis*—the legend which narrates how St. Peter fleeing from the Neronian horrors met his Lord on the Appian Way—though "its historical value is not without doubt," he suggests that the temporary absence of St. Peter—the cause of which is probably correctly signified in the story—gave rise to the legend "which was possibly developed when 'flight' became a burning question." Again—to quote only one more example—he notes that the story of the "Thundering Legion" which throws an interesting light on the subject of Christian soldiers in the imperial army, has a basis of fact in that it was depicted on the column of Marcus Aurelius.

We are glad that the Wesleyan Methodist Church has produced a historian capable of such an excellent achievement as the Fernley Lecture of 1906, and we are not without hope that the lecturer will win many readers and also create students who will give themselves under his able guidance to systematic research in one of the most thrilling epochs of the Church's history.

R. MARTIN POPE.

INFLUENCE OF THE U.B.H.S.

BY THE REV. J. A. CLAPPERTON, M.A.

DURING the last twelve months numberless letters have been written by members of the U.B.H.S. to the Tutors and the General Secretary, giving expression to the gratitude felt for the assistance rendered by these inexpensive but educative Correspondence Classes. A small selection of quotations from such letters is given below and it illustrates the

splendid service being conferred by the Tutors on Christian workers in various denominations and countries. Deaconesses, Salvationists, Wesleyan Candidates, and Anglican Lay-readers, Local Preachers, and those just beginning to work for Christ, all write in the one strain of love and appreciation for the U.B.H.S.

Anglicans

One of our students who took a prize this year and received also a U.B.H.S. Certificate for work done during the last two or three years writes:—"I can testify personally to the splendid work which the U.B.H.S. is doing not only amongst Nonconformists, but also amongst those of the Anglican Church. I know several lay-readers who have derived great help from the classes. Being amongst that class I speak from personal experience."

Deaconesses

A Wesley Deaconess says, "I greatly appreciate and enjoy the privilege of this systematic study of God's Word and found the class last year most helpful in my work."

Coal-heavers and Farmers

The following is a sentence from a letter sent by a prize-taker in Lincolnshire. "I am sure I am greatly indebted to you and the teachers of the Union for the help which I as an agricultural worker have received through the classes." He adds, "My work in the church has been made more effective through the courses of study I have taken during the last three years."

An exhorter in Lancashire obtained prizes in Homiletics and Wesley's Theology (Class XXI.) and writes, "I assure you I shall keep them with delight as THE FIRST PRIZES EVER I WON. I AM A COAL-HEAVER."

Tutors in these Classes and the Committee that maintains this work may reasonably congratulate themselves on the joy they are able to confer on a humble student of such a character.

An American Minister

One of our students has been transferred this year from the Bermudas to *the New York Conference* and his testimony comes spontaneously: "My love for the Union is stronger now than ever. Have received much benefit from it and as for the Magazine, I cannot do without it. God bless you."

Earnest Bible Students

A Local Preacher now residing in Kent, who has been one of the most successful prize-takers in connection with the Union, tells us this year: "I find the courses of study in connection with the Union *more valuable every year*." Another writes from Newburn-on-Tyne: "Last winter I went through Romans by Moule (Class XXX.) and *I cannot tell the good it did me;* IT IS NOW A NEW BOOK TO ME." A London student sends a very interesting letter pointing out how he had taken Honours in three successive years in the Theology Classes (First Year, Second Year, Advanced Theology), and he adds in his post-script, "You will be interested to know that my great-grand-father, and my grandfather were Wesleyan Methodist preachers. My father also has been a preacher over forty-eight years."

Another London Methodist bearing one of the most honoured names in our Church declares: "The class was most helpful to me and I feel that I have in every way benefitted by joining the U.B.H.S."

Local Preachers and Candidates

An ambitious student who is only on trial as a Local Preacher, but intends sitting as a candidate immediately, says that "the work has been most stimulating and helpful and I shall always owe a big debt of gratitude to the U.B.H.S. for the opportunities and guidance it has offered me."

A somewhat similar aspirant writes from Yorkshire: "Last year the U.B.H.S. helped me through my L.P. Exam. This next year I hope and pray that it will help me into the position I honour most of all—the Wesleyan ministry."

A Local Preacher in Northwich has sent this very significant communication: "May I take this opportunity of expressing my thanks for the help afforded by the U.B.H.S. of which I have been a member nearly three years and *worked in seven classes*. I look back upon my association with the various Tutors with pleasure; their kindly criticism and kindly suggestions have been most helpful to me, and I have reason to know that by their help I am become more efficient." What a lift to Methodism if all our Local Preachers would so work!

Salvation Army

The self-denial and eagerness of our best students is admirably

expressed in a letter received from a Salvationist in very humble circumstances in the Midlands: "To show you the interest I am taking in my work, I may say that I spend most of my meal-times making notes, and then, when finished work at 8 p.m., I spend about four hours at night over it. This, five days a week, and I am enjoying it for *I am feeling the benefit of it in mind and soul.*"

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Our Food Supply

And He took the seven loaves and the fishes, and He gave thanks and brake and gave to the disciples, and the disciples to the multitude, and they did all eat and were filled—St. Matt. xv. 36.

IT has often been said, either in one form of words or another, that for the most part the wonderful things done by Our Lord are hints and prophecies of what man will be able to do when he masters the secrets of nature. The wonder is in the way Jesus did things more than the things He did. It has also often been noticed that so far as what are called the Nature Miracles of Jesus are concerned there was a striking resemblance between them and the processes of nature that are always at work. Remarks like these bring us right down on the miracle recorded in this chapter, and it may well form the subject of a meditation at harvest time.

There are three points in the miracle, a little attention to which will disclose a certain similarity between the miracle and the processes of nature always at work.

I. The Multiplication of the Food. Four thousand men, besides women and children, were in a desert place, and so far as could be seen the only food there available consisted of seven loaves of bread and a few fishes. The problem was to make the seven loaves into enough for all. And how was that problem solved? *Not* as it would have been solved in some magic tale like "The Abrabian Nights" by some one touching a ring or rubbing a lamp, and crowds of attendants appearing to rise from the ground, each one of them bearing bread enough for a score or so of people; *not* as it would have been solved in some fairy tale by making the principal figure walk over the face of the desert striking stones here and there with a wand and turning them into bread; *not* by the sudden and inexplicable appearance of waggon-loads of loaves; but *by the growth*

before men's eyes of a little bread into a large quantity when it is put into the hands of the Lord.

That is the record, and it is not difficult to see that it is a sign of a far larger and perpetual problem, and a sign, too, of the way in which that problem is perpetually solved. In the year 1900, for example, according to the "Corn Trade Year Book" issued in Liverpool, 14,229,000,000 pounds weight of wheat was imported to keep the people in England alive. And how was this wheat obtained? A comparatively small quantity was put into the earth, literally thrown away into the ground, and there in its cold damp bed it rotted and swelled and appeared to dissolve in its own corruption. But the death of the seed was only the death of its outer shell that the living germ might be enlarged and emancipated, and soon a living shoot pierced the surface and the stuff that men call clorophyll which filled its cellular tissues, conjuring with the sunbeams, took dead matter and transformed it into the plant's organized structure, till at length the fields were covered with waving grain ready for the hands of the reaper. That is a naturalist's way of explaining the process. But the man of religious mind and reverent temper will see in that explanation only another way of saying that *the small quantity of grain is put into the hands of the Lord of all the earth, and it multiplies in the process of His manipulation.*

II. The Superabundance of the Food. After they had all eaten and were filled "they took up that which remained over of the broken pieces, seven baskets full." That too has its analogy in the perpetual processes of nature. It is generally acknowledged by the men who know most about our food supply, that there probably never has been a year in history when the aggregate food supply of the earth was not considerably more than enough for all the living creatures upon the earth. If not found in one place it has existed in another. "The Lord's hand is always lavish and his heart is large."

III. The Distribution of the Food. "He gave thanks and brake, and *gave to the disciples and the disciples to the multitude.*" And, therefore, if any of the multitude had gone short it would have been the fault of one or other of the disciples, and not the fault of the Lord. That, too, is a sign of what is perpetually going on. In spite of the superabundance of food, it is still a fact which scarcely needs stating that thousands do go short. Hunger is by no means an uncommon thing in the richest of all lands. And surely the reason for this is to be sought not in any want of supply, but in certain obstructions to the adequate distribution of the supply. These obstructions are *natural* and *moral.* So far as the *natural obstructions* are concerned men have done much to overcome them, and they are constantly doing more. Better methods of

intercommunication and transport are the means by which these obstructions are to be overcome. But more serious are the *moral obstructions* which have their roots in the selfishness and sin of men. Selfishness and sin found equally amongst those who have much of this world's good and those who have little or none—selfishness and sin which spring from the devil's principle "each against all." Hence the true remedy for hunger is to be found in the displacement of this devil's principle by the Christian principle "each for all."

> There shall come
> From out this noise of strife and groaning
> A deeper and a juster brotherhood
> A true equality of aim, postponing
> All selfish seeking to the general good;
> There shall come a time when each shall to the other
> Be, as Christ would have him be, brother unto brother.

Then shall the earth bring forth her increase. Then shall they hunger no more neither thirst any more. Then shall the field be joyful and all that is therein. Then shall all the trees of the wood rejoice before the Lord, and God, even our own God, shall give us His blessing.

ROBERT J. WARDELL.

LIBERTY THROUGH LOFTY CHOICE

Wist ye not that I must be about My Father's business—ST. LUKE ii. 49.

There is a river in Spain which runs underground for a considerable distance. At intervals it emerges from its hidden channel and is to be seen for some yards running along a rocky bed and then it disappears again. These visible portions are called "The eyes of the river" because the people see the course of the river by means of them. So the self-conscious life of Jesus lies hidden for the most part under the record of His words and works and sufferings, but here and there in the record we have certain words which like the eyes of the river serve to show its nature and its direction. The word "must" in the text is one of those words. It often occurs in the words of Jesus when He is speaking of Himself and His work. It occurs with growing emphasis at each crisis in His career. "I must be about My Father's business." "I must work the works of Him that sent Me." "The Son of Man must suffer." So it ever was and it is that element in the Saviour's saying to His parents at the time they lost Him at the Passover which suggests certain thoughts I want to state, to consider and enforce.

It has been said that the one word in our language we most cordially dislike is that short sharp word "must" uttered with a certain emphasis. Love will not brook it. Friendship resents

it. Men have died as martyrs rather than submit to it when spoken by tyrants. There seems to be an instinct in human nature which makes us resent it. Yet from first to last it represents one of the most constant elements in our lives. That element is the element of compulsion. It is manifest in various ways. For example. There is the "must" of *heredity*. Tricks of feature, tones of voice, conditions of nerve, defects of will: we must take them as they come to us from those who lived before us. There is the "must" of *circumstances*. We cannot be born where we like, and from that time onward until death our course through life is largely determined by circumstances over which we have no control. There is the "must" of *social law*. There are many things we are obliged to do and many more we are obliged not to do because the community in which we live says we "Must." These are samples of forms of necessity or restraint that come to us from without. But there is one "must" that springs up *from within us*. It is the "*categorical imperative*" *of duty*. That "duty" which "whispers low" thou must.

All this is intended to lead our minds right on to *the first important truth* I wish to state, which is that no man is an utterly free being. No man is his own master. It is true that all morality and all religion rest on the supposition that man has a free will. But rightly understood free will does not mean freedom of action so much as freedom to choose between alternative ways of acting. There are two sets of powers or influences continually acting upon every man's spirit. They are called by various sets of names such as:—"Good and evil," "The lower and the higher," and a man's free will consists in the fact that he has the power to choose whether he will submit to the higher or the lower set. Whether he will be ruled by good or by evil, whether he will be a servant of God or a slave of the devil.

The *second important truth* such considerations lead our minds right on to is that the most free man is the man who makes the highest choice. Now let us look at Jesus. If ever a truly free man lived on earth it was He, the master-key to whose life is to be found in the expression "I must." Nothing could bind Him. Herod could not terrify Him. Caiaphas could not make Him afraid. He walked across Jewish traditions and they snapped like cobwebs. He was absolutely emancipated from bondage to the world, the flesh, and the devil. Think of the scene in Pilate's judgement hall. On the one hand you have a man clad in all the panoply of that world power before which the civilized world trembled. Wealth and power he had in such abundance that if you had given him more he would not have known the difference. On the other hand you have a poor, weary Man, stained with the foul

marks of the insults of the vulgar soldiers who had spat on Him, forsaken of all men in the hour of His bitter need. But that lonely worn man had something about Him, a power and a freedom, a kingliness such as Pilate had never even dreamt of before he saw it. The sight of that something cowed him, and it was in obedience to a true instinct that he had the words inscribed over the cross of Jesus, "Jesus of Nazareth KING." And Jesus was kingly, or above all law, because He chose to be obedient to the highest compulsion that touched Him. There was a Divine Voice within Him, THE Father's, and to that authority He so surrendered Himself that it became the supreme necessity of His life to obey it, and with the higher necessity came the higher freedom.

In that picture of the Lord Christ surrendering Himself to the Father's will, we have a picture of our own lives, of what they mean, of what they are to become, and how we are to become "free men in Christ Jesus." "The will of the Father" comes to us through several channels, but chiefly through the still small voice called conscience.

> Whatever creed be taught or land be trod
> Man's conscience is the voice of God.

And wherever and whenever a man is found who learns to respond to that voice with his "I will" there you have a man who will come to say "I must," not with an accent of sullen acquiescence in a duty he dare not shirk, but with the eager sense of freedom of the man who feels that his duty is inseparable from his privilege; and who will be driven to do God's will by an impulse as mighty as any by which he was ever driven to do the devil's will. Then true freedom comes. "Where the Spirit of the Lord is *there* is liberty."

Who among us does not wish for this freedom. Remember that God is Father. Remember that the love of the Father is no mere cheap pulpit phrase, but that it is the one great reality of the gospel. Remember that duty is God's voice and when "duty whispers low," respond with all your might "by God's grace, I will;" and the time will come when like the "freest man that ever breathed 'neath the blue arch of heaven" you will be able to say and unable to say anything else, "I must be about My Father's business."

ROBERT J. WARDELL.

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* CHRIST AND HIS FATHER GLORIFIED

Jesus saith, Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him—ST. JOHN xiii. 31.

The time before our Lord's suffering; on the edge of the tragedy. "Now," "straightway."

I. How is the Son, at this moment, Glorified? The crowning act of His life is near.

II. How is the Divine Father Glorified in the Son? In the completion of His redeeming purpose, who "so loved the world."

III. How is the Glorifying in the Father Himself? In the mystery of the Divine Covenant between the Father and Son.

IV. What means this Immediateness, "straightway?" This shows that in self-sacrifice unto death is the glory of Christ.

Let us ask whether, in a degree this is not a pattern for the Lord's disciples? The highest, the deepest, the most glorious point in any life is where it most utterly surrenders itself for others. I. E. Page.

Notes and Illustrations

The Feeding of the Four Thousand *(St. Matt. xv. 36).*—It is at least an ingenious allegory which has found favour with Hilary and with Augustine, namely, that these two miracles severally set forth Christ's communication of Himself to the Jew and to the Gentile, that as the first is a parable of the Jewish people finding in Him the satisfaction of their spiritual need, so this second, in which the people came from afar, even from the far country of idols, is a parable of the Gentile world finding the same. The details of this application may be of no very great value, but the perplexity of the Apostles here concerning the supply of the new needs, notwithstanding all that they had already witnessed, will then exactly answer to the slowness with which they, as the ministers of the new Kingdom, recognised that Christ was as freely given to, and was as truly the portion of, the Gentile as the Jew.—*Trench.*

He Gave Thanks *(St. Matt. xv. 36).*—It is thus quite a becoming thing *to give thanks*, as well as *to ask a blessing*, before beginning to partake of a repast. It is well for various reasons to begin to eat *with a thankful heart*, opening up the spirit not merely *to get blessing* but *to give it—to bless the Lord our Provider.—Morison.*

Jacob in Egypt *(Gen. xlvii. 7).*—The meeting between the Egyptian king and the Hebrew patriarch is one of those traditional incidents which can never cease to strike the imagination of mankind. Many other presentations—of princes, nobles, ambassadors—had taken place, at that Egyptian court, but they had all been forgotten, while this alone is remembered. The scene represents the ideals of kingliness and saintliness. The two most eminent men in the world meet and converse as equals. Rank and power, titles and dignities fade into nothingness when

they realise their common humanity. Days and years, earth and its pilgrimage, good and evil, are the same to a king and a shepherd. . . . All the characteristics of Egypt and Israel are embodied in these representative men, Pharaoh stands for a nation which has long excelled, and is destined yet to excel, in secular wisdom and power; Jacob, for a people who are destined to attain spiritual greatness, blessing others because they themselves have power with God and prevail.—*Strahan's Hebrew Ideals.*

The Father Glorified in the Son.—*And God is glorified in Him.* This clause, which immediately follows the other, is added for confirmation; for it was a paradoxical statement, that *the glory of the Son of Man* arose from a death which was reckoned ignominious among men, and was even accursed before God. He shows, therefore, in what manner He would obtain glory to Himself from such a death. It is, because by it He glorifies God the Father; for in the cross of Christ, as in a magnificent theatre, the inestimable goodness of God is displayed before the whole world. In all the creatures, indeed, both high and low, the glory of God shines, but nowhere has it shone more brightly than in the cross, in which there has been an astonishing change of things, the condemnation of all men has been manifested, sin has been blotted out, salvation has been restored to men; and, in short, the whole world has been renewed, and everything restored to good order.—*Calvin.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:
Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

SPECIAL NOTES FOR TUTORS

1. Any Tutor not possessing the new Text-book of his Class, will kindly let the General Secretary know, so that he may order it.

2. To secure uniformity in marking papers, it is suggested to the Tutors that 100 marks be assigned as the full mark for each of the six papers despatched from September to February. Then if the sum of ALL the marks actually gained by each student in these six months be divided by 6, the result will be the student's percentage. Only those who send at least five papers are eligible for places in the Honours' List.

GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

PRIZE-LIST (THIRD INSTALMENT)

SESSION 1905-1906

I. HOMILETICS: S. Bamber, H. T. Buglass.

II. HOMILETICS (SECOND YEAR): G. Bennison.

XXI. WESLEY CLASS: J. T. Hodgson, Alf. Wells.

HONOURABLE MENTION

I. HOMILETICS: J. Suddes, C. R. Smeeth, W. Scott.

II. HOMILETICS (SECOND YEAR): F. Finch, G. Watson, F. Joyce, C. E. Taylerson.

XXI. WESLEY CLASS: A. Dixon.

TUTORS' REPORTS FOR LAST SESSION

(Received too late for insertion in the August Magazine)

I. HOMILETICS (ELEMENTARY)

"Out of the 32 names sent me only 14 students have forwarded answers to the questions set, and several of these attempted only one paper. In this class there are several promising students, who have made steady progress during the session. The papers on the whole were answered very satisfactorily. Mr. H. T. Buglass obtains the prize, and Mr. W. Scott Honourable Mention (72 per cent.)."

C. ELAM GREAVES.

"Only half the students whose names were sent to me have attempted the class-work. Three of these have done well and obtained Honours. Mr. T. Bamber, who gains the prize with an average of 92 per cent., has shown exceptional ability."

R. C. ROBSON.

IX. CHRISTIAN EVIDENCES

"The class consisted of 19 working members; 9 of these have gained 70 per cent. of attainable marks. Most of the papers showed considerable improvement as the session advanced. Prize-winner, Mr. H. Eagle, Ilkley, 89 per cent. Honours: A. M. Chirgwin, 87 per cent.; G. H. Crossland, 84 per cent.; F. H. Mills, 82 per cent.; E. Leonard, 80 per cent.; Sister Mary Neck, 78 per cent.; W. P. Dengate, 76 per cent.; A. Gibson, 72 per cent.; Allen Golby, 71 per cent."

J. HERBERT TITE.

XXI. WESLEY CLASS

"Thirty-four names were sent to me of those who had entered for the work of the Class. Twenty-four commenced sending papers. Eight sent more than half

the number of papers required, and 3 completed the whole course Each of the three who completed the course did very well, coming out practically equal in marks received. Three others, one in Canada, sent in six papers out of seven and did well. The work shows a distinct advance on that done by the class in former years, and indicates a decided improvement in the ability of men offering for the important work of a Local Preacher. Of the 8 who sent in five papers at least, J T. Hodgson and Alfred Walls deserve a prize, and A. Dixon Honourable Mention."

W. H. PHIPPS, B.A.

I. HOMILETICS : FIRST YEAR

Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 9d. Tutors: Revs. T. J. Hillary, Lambton View, Chester-le-Street, co. Durham; T. E. Freeman, Wagg Street, Congleton, Cheshire; P. Pizey, Four Oaks, Birmingham; H. W. Pring, Salisbury Park, Wrexham; J. M. Sanderson, Grange Road, West Hartlepool; C. M. Weeks, Southend-on-Sea; C. E. Greaves, 1, West Street, Liskeard.

Students are strongly advised to procure the Revised Version *with marginal references* (5s.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred), 3. No paper to exceed 400 words in length.

WORK FOR SEPTEMBER: Write Outline of Sermon for an Evangelistic Service; stating *divisions* as clearly as possible.

II. HOMILETICS : SECOND YEAR

Text-book: Edwards's *Nineteenth Century Preachers*, 2s. 2d. Tutors: Revs. J. Edwards, 19, Hutt Street, Hull; T. G. Atkinson, 9, Carisbrook Road, Walthamstow, N.E.; W. H. Gibbon, Manse, Parkstone, Dorset.

WORK FOR SEPTEMBER: Read Chaps. ii., iv., and v. Write Outline Sermon for Evangelistic Service, paying special attention to *clear divisions*.

III. HOMILETICS : ADVANCED

Text-books: Wardell's *Studies in Homiletics*, 2s. 2d. Tutors: Revs. R. J. Wardell, The Manse, Prestwich, Manchester; A. B. Holliday, 12, Huntly Road, Liverpool.

WORK FOR SEPTEMBER: Write a short paper as far as possible in your own words on the "General Observations," pp. 15-24.

IV. THEOLOGY : FIRST YEAR

Text-book: Gregory's *Theological Student*, 2s. 2d. (pp. 1-155). Tutors: Mr. Thos. Hester, 3, Bushmead Avenue, Bedford; Revs. F. Senior, Epworth, Station Road, Petersfield; O, J. Letcher, 67, Spencer Place, Leeds.

WORK FOR SEPTEMBER: Read pp. 1-37. Questions 1, 2, 4, 7, 11, 13, 14, 15, 17, 18, 21.

V. THEOLOGY : SECOND YEAR

Text-book: Gregory's *Theological Student*, 2s. 2d. (pp. 156-272). Tutor: Rev. J. D. Banks, King's Road, Rochdale.

WORK FOR SEPTEMBER: Questions 111 to 115, 117, 118. Brief doctrinal exposition of Romans iii. 24-26.

VI. THEOLOGY : Advanced

Text-book : Banks's *Development of Doctrine in the Early Church*, 2*s.* 2*d.* Tutor: Rev. F. J. Pope, 32, Fortis Green Road, East Finchley, London, N.

Work for September : pp. 1-35. 1. What are the views held by the various churches as to the authority of General Councils? 2. Give a list of the Apostolic Fathers and their writings. 3. Give a *brief* account of Gnosticism. 4. Explain Dynamic and Modal Sabellianism.

VII. THEOLOGY : Special Class for Candidates for the Ministry

Text-book: Banks's *Manual of Doctrine*, 3*s.* It is particularly requested that *only* intending Candidates for the Ministry join this Class. Tutors: Revs. J. Conder Nattrass, B.A., B.D., Wesley Manse, Walsall; G. F. Rose, 30, Westlands, Sunderland; E. D. Green, M.A., Bishop's Stortford.

Work for September : Banks's Theology, pp. 1-54. Questions: 1. Define Christian Theology, and summarize its subjects. 2. What are the chief theological differences between (1) Romanism and Protestantism, (2) Calvinism and Arminianism. 3. State *briefly* the chief arguments for the existence of God. 4. Give some account of any two anti-theistic theories. 6. Define Revelation, and shew that the Bible claims to be a Revelation from God. 7. State concisely the argument from Miracles. 8. Show from New Testament the evidential importance of our Lord's Resurrection.

VIII. BIBLE STUDY: Special Class for Candidates for the Ministry

Text-books: *Cambridge Companion to the Bible*, 1*s.* 3*d.*; Maclear's *Book of O.T. History*, 1*s.*; Maclear's *Book of N.T. History*, 1*s.* Tutors: Revs. J. T. Waddy, B.A., Albion Terrace, Hartlepool; J. Finnemore, M.A., Ph.D., Four Oaks, Birmingham; T. Cottam, Tonypandy, Pontypridd; H. W. Perkins, B.A., Wesley Manse, Horsham.

Work for September : To the death of Joseph (including Introduction). Read Maclear 1-27, Companion 1-21, 41-50, 122-124. Questions : 1. Write brief notes on the words, Testament, Canon, Pentateuch, Hagiographa, Apocrypha. 2. Give the names of the "Apostolic Fathers," and show the value of their works as evidence of the authority of the New Testament Books. 3. Give a list of the principal English Versions of the Scriptures. Which of the earlier ones has had most influence on succeeding versions? 4. Point out the differences between the two stories of the Creation (which are given consecutively) and the two stories of the Flood (which are mingled together) in the Book of Genesis. 5. Note some indications that the story of Abraham is compiled from different sources. How do you explain the discrepancy between xi. 26, 32, and xii. 4? 6. "Joseph is a type of Christ both in His humiliation and His exaltation." Illustrate this.

IX. CHRISTIAN EVIDENCES

Text-book: Banks's *Scripture and its Witnesses*, 2*s.* 2*d.* Tutor: Revs. J. D. Banks. King's Road, Rochdale; J. Finnemore, M.A., Ph.D., Four Oaks, Birmingham.

Work for September : Read pp. 1-30. Questions: 1. Give a brief statement of the three new features to be noticed in discussing Christian Evidences to-day. 2. Show that it is not unreasonable to believe in Christianity even if there be not *absolute* certainty with regard to it. 3. What is the teaching of the Ritschlian school. 4. Reply to the charge of the critics that we make Christianity depend upon the correctness of Scripture details.

Note : Papers should not exceed 800 words in length, and should be written without the book.

X. CHURCH HISTORY

Text-books: Steven's *Hildebrand and His Times*, 2*s.* 2*d.*; Tucker's *English Church in Middle Ages*, 2*s.* 2*d.* Tutor: Rev. E. E. Ormiston, 7, Albert Bridge Road, Battersea Park, S.W.

WORK FOR SEPTEMBER: Hildebrand. Read pp. 1-77. Questions: 1. Describe the degradation of the Papacy preceding the rise of Hildebrand. 2. Write briefly on the Pontificate of Leo. IX., and on the career of Hildebrand up to the minority of Henry IV. 3. Give an account of the early years of Henry IV.

XI. ETHICS

Text-book: Davison's *Christian Conscience*, 2*s.* 7*d.* Tutor: Rev. J. Billington, 907, Ashton Old Road, Higher Openshaw, Manchester.

WORK FOR SEPTEMBER: Introductory Note: Each month three questions will be set, of which the first will be a request for an Analysis of the Section set for study. This Analysis must be made with the Text-book *open*, as it is desired thus to make its study permanently useful by giving the student a digest of the work, made by himself, which he can keep for future reference. The other questions should be answered at an interval of at least three days from the close of the Study—a week would be better still. *Work for the Month:* Sections I. and II. Introductory and Historical Sketch. Questions: 1. Analysis (see above). 2. Indicate the value of this Study, dwelling especially upon the practical side. 3. Outline the History of the Idea of Conscience.

XII. ENGLISH GRAMMAR

Text-book: Morris's *Primer* and Wetherell's *Exercises*, 2*s.* Tutor: A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 57, The Avenue, Leigh, Lancs.

WORK FOR SEPTEMBER: Morris, Sections 1-33. Wetherell, Exercises 3: 4-9; Ex. 8: 1-10; Ex. 11: 11-20.

XIII. ENGLISH COMPOSITION

Text-book: Nicholls's *English Composition*, 1*s.* Tutor: Rev. W. A. Lenton, B.A., Sudbury, Suffolk.

WORK FOR SEPTEMBER: Lesson, Read Part I., Chap. i. Questions: 1. What is a "sentence"? Distinguish between simple, compound, and complex sentences. 2. Explain the following terms: Clause, Phrase, Paragraph, Loose, Sentence, Period. 3. Write a brief essay on "The Four Seasons."

XIV. COMPARATIVE RELIGION

Text-books: Geden's *Comparative Religion*, 2*s.* 2*d.*; and Grant's *Religions of the World*, 7*d.* Tutor: Rev. H. C. J. Sidnell, B.A., B.D., The Heath, Knutsford, Cheshire.

WORK FOR SEPTEMBER: Read first 68 pages. Questions: 1. Explain what is meant by Comparative Religion. 2. What are the chief forms of worship found among early or uncivilized races? 3. Describe the Egyptian belief with reference to the dead and a future state.

XV. LOGIC

Text-book: Jevon's *Logic*, 1*s.* Tutor: Rev. S. B. Gregory, B.A., Whittlesea, Peterborough.

WORK FOR SEPTEMBER: Read carefully pp. 1-26. Note specially the distinction between inductive and deductive reasoning, and the relation between them; the difference between negative and opposite terms; the meaning of terms, extension and intension. Refer throughout to the questions at the end of the book *for practice in answering*. No questions are set this month, but questions on the work of each month will appear in the *Preacher's Magazine* next month and afterwards, and should be answered at once without the book if possible. If the book is used, state the fact.

XVI. PSYCHOLOGY

Text-book: Ryland's *Story of Thought and Feeling*, 1*s*. Tutor: Rev. J. Billington, 907, Ashton Old Road, Higher Openshaw, Manchester.

Work for September: Read Chap. i., an interesting and easy lesson. Points worthy of attention are: Streams of consciousness; attention and inattention; sub-consciousness.

XVII. ENGLISH LITERATURE

Text-book: Stopford Brooke's *Primer*, 1*s*.; and *Milton* (English Men of Letters), 2*s*. 3*d*. Tutor: Rev. Archibald Lauder, 9, Court Road, Cadoxton, Cardiff.

Work for September: Primer: Read Sections 1-27. Milton: Read Chaps. i., ii., and iii. Read L'Allegro and Il Penseroso. A special paper on Milton will be set next March. Questions: 1. Trace the main stages of development of the English language, and name one or two of the more prominent writers of each period, and their more important works. 2. Mention any differences between old English poetry and the English poetry of the present day. 3. What influence had Christianity upon early English poetry? 4. What do you know of Beowulf, Caedmon, Bede?

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s*. 6*d*. Special Fee (in languages) for the Tutor, 2*s*. 6*d*. Minimum subscription for the Union not to be forgotten, 6*d*.

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2*s*. 2*d*. Fee (not including Subscription). 5*s*. Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s*. 9*d*. Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Text-books: Wesley's *Fifty-three Sermons*, 3*s*.; Wesley's *Notes on New Testament*, 2*s*. 9*d*.; and Wesley's *Second Catechism* (cloth), 5*d*. The three will be sent for 5*s*. 11*d*. Tutors: Revs. W. H. Phipps, B.A., Hove, Brighton; Joseph Johns, Wesley Manse, Pelsall; S. B. Lyons, 192, Albert Bridge Road, Belfast; T. Ross, 5, Crescent Road, Sharrow, Sheffield; J. Reaney, Gale Villa, Ambleside; J. Herbert Tite, South View, Burbage, Hinckley.

Work for September: Study closely Sermons i. and iv. Read xxi-xxvi. Wesley's Notes on Matthew. Second Catechism, Chaps. i. and ii. Questions: 1. Give some passages of Scripture illustrating the foundation of the doctrine of the Trinity. 2. By what faith is it we are saved? What are the characteristics of the Christian life as shown in Scripture? 3 Indicate Wesley's outline of the Sermon on the Mount. 4. What are the characteristics of false religiousness which, as Wesley claims, were exposed by Jesus in a discourse recorded by St. Matthew? 5. What would you say in an Oral Examination if asked, Who was John Wesley? What doctrines did he especially enforce? What was the result of his preaching? (Each answer very brief.)

XXII. CONNEXIONAL L.P. EXAMINATION: Elementary

Text-book: Robertson's *Teachings of our Lord* (chaps. i-vi.), 7*d*. Tutors: Revs. A. W. Cooke, M.A., 61, Linden Road, Gosforth, Newcastle-on-Tyne;

J. Penrose Hodgson, Kilsyth, N.B.; J. Stainer Wilkinson, Clydebank, N.B.; E. G. Loosley, B.D., Prudhoe, Ovingham, S.O., Northumberland.

WORK FOR SEPTEMBER: 1. Read Chap. i. carefully. 2. Write answers to the following: (*a*) Describe the external features of our Lord's manner as a teacher. (*b*) "Gentle Jesus, meek and mild." Is this a sufficient description of our Lord's character? Quote Scripture. (*c*) What languages did our Lord use?

XXIII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

Text-book: Moulton's *Introduction to Literature of the Bible* (pp. 1-88 and chaps. iv. and x.), 3*s.* 6*d.* Tutors: Rev. W. H. Spencer, Children's Home and Orphanage, Bonner Road, London, N.E.; F. W. Symes, Esq., 65, North Street, Abergavenny.

WORK FOR SEPTEMBER; Read pp. 1-22. [Answers will be marked on the supposition that they have been written without opening the book]. Questions: 1. What three kinds of Biblical study are referred to in the Introduction? Illustrate them briefly by applying them to some familiar passage of Scripture (*not* Judges iv. and v.). 2. What is the difference between history and story? Give a simple illustration. 3. What is the meaning of (*a*) "asyndetic sentences," (*b*) the "envelope figure" (both on p. 8)?

XXIV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: Westcott's *Historic Faith*, (chaps. i-v. and viii-x.), 6*d.*; dearer edition, 4*s.* 10*d.* Tutor: Rev. G. W. Polkinghorne, The Manse, Throckley, Newburn, Newcastle-on-Tyne.

WORK FOR SEPTEMBER: Read Chaps. i. and ii. Questions: 1. Distinguish between Faith and Belief. 2. Show that Faith is a condition of all life, but in particular of the religious life. 3. Briefly oppose Faith to (*a*) credulity, (*b*) superstition, (*c*) conviction. 4. Indicate the various applications of Faith as a principle. 5. Is a Creed essential? Why? 6. Wherein does the superiority of the Christian creed consist? 7. Develop the value of the Creed as a personal and as a social possession. 8. Write, *from memory*, the Apostles' Creed. In what sense is it the Apostles'?

XXV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: Davidson's *Christian Ethics* (chaps. i., and iv., and vii-xiii.), 1*s.* 9*d.* Tutors: Revs. J. R. Broadhead, 36, Surrey Street, Norwich; T. May, M.A., Limes Avenue, New Southgate, London, N.

WORK FOR SEPTEMBER: Read pp. 1-11. Questions: 1. Explain the meaning of the word Ethics: (*a*) from a general point of view; (*b*) from a Christian point of view; (*c*) how are the two related? 2. Give a summary of each of the main features of Christian moral teaching. 3. Explain the phrases: "enthusiasm for humanity"; "inwardness of morality"; "organic unity"; "solidarity of the race."

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercise Book*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subsciption, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

Text-book: Telford's *Story of the Upper Room*, 2*s.* 2*d.* Tutors: Revs. G. D. Mason, 13, Regent's Terrace, Penzance; J. L. White, Mount Pleasant, Redditch; J. D. Percy, Norton, Stockton-on-Tees.

WORK FOR SEPTEMBER: Read Chaps. i-iv. Questions: 1. What do you

consider is the chief lesson to be learned from the hospitality shewn to our Lord by the "goodman of the house"? 2. The author speaks of the "sublimest prayer ever offered." To what does he refer. Give reasons for this view. 3. Trace the "development of faith" in the disciples as it is indicated by the section of St. John's Gospel under consideration. 4. Indicate briefly the three groups of questions contained in St. John xiii. 5. What is Pride? How does our Lord teach us to conquer it? 6. How did Judas become a traitor, and what may we learn from his apostasy?

XXVIII. ART AND PRINCIPLES OF TEACHING (SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS)

Text-book: Adams's *Primer*, 7*d*. Tutor: Rev. W. H. Cheetham, Milborne Port, Sherborne.

WORK FOR SEPTEMBER: Read Chap. i. Questions: 1. A successful teacher puts himself in the place of the child. How may this be done? 2. Compare a child with an adult. What are the child's characteristics? Are any of these defects? 3. You roughly classify your scholars as "motor" and "sensory." Which form the largest number under your care? How does your method differ? 4. How can you form the truest judgement of a boy—by considering him alone as a unit, by seeing him among his companions, at home, or at school? How can you know the *real* boy? 5. What is a teacher's first qualification?

[N.B.—Frame the answers in your own words].

XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): OLD TESTAMENT

Text-book: Selfe on *The Work of the Prophets*, 2*s*. 9*d*. Tutor: Rev. A. K. Smith, 54, Rosenthal Road, Catford, S.E.

WORK FOR SEPTEMBER: Read pp. 1-34. Questions: 1. Give a definition of the word Prophet. 2. Indicate the main features of Elijah's work. 3. Briefly outline the teaching of Amos (pp. 25-30).

XXX. BIBLE STUDY (FOR GENERAL STUDENTS): NEW TESTAMENT

Text-book: Moule on *Ephesians*, 1*s*. 9*d*. Tutors: Revs. M. W. Mountford, B.A., Wesley House, Milward Road, Hastings; A. D. Baskerville, Queen Street, Barton-on-Humber.

WORK FOR SEPTEMBER: Read pp. 1-42. Questions: 1. What references are there to Ephesus in the New Testament? 2. How was Paul situated when he wrote this Epistle? 3. What reasons are given for believing this was a circular letter, and what are the objections to this view?

XXXI. BIBLE ENGLISH

Text-book: Clapperton's *Pitfalls in Bible English*, 1*s*. 6*d*. Tutor: Rev. H. S. Seekings, Thornton Heath, Surrey.

WORK FOR SEPTEMBER: Read first 22 pages. Questions: 1. Explain the six pitfalls in Isa. xxi. 14; 1 Thess. iv. 15; 2 Thess ii. 7; 2 Chron. xiii. 7; 2 Sam. vi. 22; 1 Sam. xvii. 6. Annotate the five passages: Phil. iii. 21; 2 Cor. ix. 2; 1 Peter iii. 1; Lev. xxv. 5; 1 Cor. xv. 38.

XXXII. TEMPERANCE

Text-book: Barrett's *Truth about Intoxicating Drinks*, 2*s*. 3*d*. Tutor: Rev. A. L. Heap, B.A., 26, Cornwall Street, Pimlico, S.W.

WORK FOR SEPTEMBER: Read Chaps. i. and ii. Questions: 1. Write a short account of the nature and production of Alcohol. 2. Explain briefly "diastase," "fermentation," "rectification." 3. What is a food? Can Alcohol be classed as such? 4. Examine the claim that Alcohol aids the body to work and to endure.

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's), 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2*s.* 6*d.* is charged in this Class. It should be sent to the General Secretary).

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Sept. 2—SEEKING AND SAVING—*St. Luke xix. 10*

There are two things about the lost creature; it may miss the owner or the owner may miss it. And there are two ways of recovery possible; the lost one may find its way back or the owner may go after it, and seeking, until he finds it, may bring it back. The wonderful thing is that between us and God it is He who feels the loss and He who seeks the lost.

1. God seeks. Jesus came on this very errand. All His teaching, healing, and loving were God's seeking His lost children. God does not leave us to stray just anywhere; He comes after us. In many ways He still comes seeking. Our being lost does not drive God from us, but draws Him to us.

2. God saves. The shepherd seeks the lost sheep to bring it back to the safety of the fold, the plenty of the pasture, and the care of His love. These are the three great things of our salvation. What a wonderful purpose! God desires nothing but our highest good. When you think of Jesus remember the two gracious reasons which brought Him into this world, *seeking, saving.*

Sept. 9—A "HOLY HURRAH"—*St. Matt. xxi. 9*

What a stirring and lovely scene! The people have done their best to decorate the way to the city for Jesus. Some of their clothes were placed on the colt upon which Jesus rode; others were spread on the road. Those who could not thus take part, cut branches from the trees and spread them in the way. Then the crowd, leading and following, shouted their "holy hurrahs."

Notice, first, WHAT THEY SHOUTED.

(a) They acknowledge who He was. "Son of David," "He who cometh in the name of the Lord," are expressions which show how the people thought of Him.

(b) What they desired for Him. "Blessed" is the glad word which they shouted. By this they wished the benediction of God upon Him and so eager were they that they shouted three times in three different ways; "Hosannah," "Blessed," and "Hosannah in the Highest." The richest blessings of heaven be upon thee!

If all this had been real how comforting to the heart of the Saviour! But much of it was shallow, thoughtless, momentary. Where were some of these people a few days afterwards when the cry was "away with Him?" Let us bring the true adoration and homage of our hearts.

Sept. 16—A WISE ANSWER—*St. Mark xii. 17*

How the wisdom of Jesus shines in the answers He gave to all His

questioners. To those who came to Him earnestly and to others too. Here they were trying to catch Him, they were foolish and unfriendly, but He made them marvel at His wisdom. We must learn from Jesus:

1. That others have their claim beside God. The city or village; the land we live in or the home to which we belong must not be forgotten because we remember God. Our love to God will not excuse our neglect of father, or mother, or friend.

2. God has His claims above all others. We all have something belonging to God. Some money, some time, some love, some service. Think of "the things that are God's" in your life. The great thing is to keep the balance right. Some people give Cæsar his and forget God. It is easier that way than giving wisely to both. A few people give to God and forget Cæsar. Their duty to man does not matter. They break the law of school or college and think that it is of no importance. Jesus commands us to serve faithfully both man and God.

Sept. 23—WONDERFUL WORDS—*St. Luke iv. 32*

How wonderful words may be. Deeds are often very marvellous, but so are words. A right word rightly spoken may live for ever, and may work a marvel. The people wondered as much at the words of Jesus as they did at His works. Why was this?

1. His word was with authority. He spoke as One who had the right to speak; there was knowledge, goodness behind the words which gave them a strange authority. His word was obeyed. The sea storm became calm; the evil spirits departed; sickness and death obeyed.

2. They were the words of perfect wisdom. "Never man spake like this man." All who heard felt that what Jesus said was right and touched their very lives (Matt. vii. 28, 29).

3. Perfect love was in them. Think what such words as "Suffer little children to come unto Me" meant: or "I will, be thou clean." The tender music of love was in His precept and promise; in His warning and wooing. *(a)* Imitate Him. Let knowledge and wisdom and love be behind all our talking. *(b)* Listen to Him. His are words of Life when we receive them.

Sept. 30 - MOCKER AND BRAWLER—*Prov. xx. 1*

In our Golden Text to-day wine is represented as a man; a man who talks and promises and gives opinions and makes statements about things. That is in the first part of the verse; in the second part the writer tells us what wine will make of us if we listen to its talk.

1. What wine is: "A mocker." It never comes in true colours or in real dress. Its words are never sincere. It promises pleasure, satisfaction, but is mocking all the time. It mocks at good things, and makes fun of purity.

2. What it makes us to become. "Raging," says the old translation, "a brawler" says the new. There is scarcely any word truer of strong drink than this strong word. It makes us break through the limits of right words and conduct. The man who "erreth thereby" becomes unruly, often noisy and always unreasonable. Every street, and alas, almost every home give sad examples of the truth of this Golden Text. Don't listen to its mockery; or become its slave.

REVIEWS

Specimen Evenings. A Book of Programmes for Use in Guilds and other Young People's Societies. Compiled by the Rev. W. B. Fitzgerald. London: Charles H. Kelly. 1s. net.—Every Guild worker ought to procure this little handbook which abounds in suggestions for the effective working of Wesley Guilds. A great part of the book is taken up by specimen programmes shewing what may be done at the various gatherings—ordinary and special of the Guild. Only a most alert, resourceful, enterprising and devout secretary could have provided in such small space so complete a manual.

Wesley's Chapel and Wesley's House. By John Telford, B.A. London: Charles H. Kelly. 1s. net.—This is an excellent guide book but it is a great deal more than a guide book. It gives a good account of many well-known Methodist preachers and lay-men, and tells the story of the famous sanctuary in a most interesting way. Almost everybody who should be commemorated in a history of Wesley's Chapel seems to be mentioned here, but Mr. Telford has forgotten to name the architect who so successfully carried out the restoration of 1891—Mr. Elijah Hoole, son of Dr. Hoole, once a Mission Secretary.

England's Choice. The Master or the Priest. By the Rev. Joseph Johns. Rochdale: "Joyful News" Book Depôt.—Mr. Johns has command of a vigorous style and an extensive vocabulary, and his denunciations of priestcraft are unsparing and effective. We need greatly in our time to warn our young people against Romanism, whether in the bud or in the flower. The book is by no means wholly denunciatory but contains much sound criticism, occasional good expositions and many excellent quotations from a wide range of authorities. Perhaps it was inevitable that the case should now and then be over-stated and the other side should not be fully represented. Mr. Perks's estimate that "five-sixths" of the Anglican clergy are "bent upon introducing Romanising teaching," etc., is placed at the head of one chapter. This statement does grave injustice to the Evangelical and Broad Church Clergy who form a large, influential, but for the most part unostentatious part of the English Church.

MEN AND BOOKS : A MONTHLY SURVEY

The Triumph of Rationalism

CHRISTIAN readers of *God and My Neighbour* and other publications of which it is the type are startled by its egregious unfairness, its persistent misrepresentation, its spiritual blindness, its arbitrariness of argument, while they give ungrudging admiration to its dialectical skill, its rude vigour and its clearness of statement. However mischievously effective for popular purposes, the Christian thinker is not disturbed seriously by it. He puts down its methods to its immediate design, and makes allowance for insufficiency of space. When we turn to Mr. A. W. Benn's bulky volumes* we find a cultured style, wide knowledge of philosophy, extreme ingenuity, and manifold exhibition of a powerful intellect; yet in his polemic against religion he adopts Mr. Blatchford's methods. It is worth the while even of the comparatively unlettered Christian to note the similarity. The moral is that assaults on religion depend upon misrepresentation, which misrepresentation depends upon misunderstanding. Mr. Benn impresses us with his honesty; he writes from pure conviction; in every step he takes he is amazingly and sincerely sure of his ground; nevertheless no Christian thinker could recognize the arguments which Mr. Benn puts into his mouth. This complete misunderstanding of the position of theism and religion may be an insoluble problem, but it is none the less suggestive of the strength of the Christian position and the unreasonableness of unbelief.

"Rationalism" is defined as "the mental habit of using reason for the destruction of religious belief." Of course the definition is an unconscious confession. The object of rationalism is not impartial inquiry but destruction. And Mr. Benn is faithful to his definition throughout, even when he regards religion as synonymous with faith. The foundations of faith "as opposed to reason" are said to be authority, mysticism, scepticism, ophelism. At once we see why

* *A History of English Rationalism in the Nineteenth Century. By Alfred William Benn. In Two Volumes. Longmans, Green & Co.*

"religion" has given place to "faith." The ingenuity of the list would excite admiration, if one were only sure that it is ingenuity and not mere clever shortsightedness. Authority is a convenient name for tested and trustworthy evidence. It is forgotten that what is received on testimony may be investigated and verified. Under "mysticism" are classed indiscriminately every species of mental illusion, all mistakes of the working of the human mind for that of the Spirit of God, the whole range of genuine religious experience, and the inspiration of the Scriptures. It is assumed that Christians accept this classification, that there is no possible objection to it. "Scepticism" may seem a queer ground for faith. The notion is that thought brings men to philosophical despair, and then they accept Christianity, not because they really believe that it is true, but because, as everything is equally untrue, they may just as well conform to the custom of the land they live in. This, of course, is not Christianity in any sense, only a base and lazy opportunism. "Ophelism" connotes all considerations drawn from the social and moral benefits of religion or the profession of religion. It is a useful word, and Mr. Benn deserves credit for inventing it. But *more suo*, the inventor adroitly misstates the argument. The Christian apologist contends that not merely the social and moral results of Christianity but these and its intrinsic character taken together show that it must proceed from and to righteousness. The results are not a primary ground for acceptance but a method of verification, or, from another point of view, indirect confirmation. Mr. Benn makes the contention to be—in view of the results it is advisable to hold Christianity as true, whether actually it is so or not. Ophelism becomes merely a means of stifling discussion.

State arguments in this fashion, and it is easy to infer that the progress of rationalism is one continuous triumph. It may be so, the Christian replies, but then rationalism is only an unknightly and self-conceited Don Quixote, fighting windmills and puppets. Thus Mr. Benn ends in injustice to rationalism almost as huge as that of which he is guilty towards religion.

On the other hand it must be admitted that Mr. Benn states his own case with conspicuous ability, though, on occasion,

after the manner of an unscrupulous special pleader. A terrible case it is, not so much on account of its positive argument, though this is strong, but because of the indisputable facts it marshalls. The positive argument is met by clearer and wider thought. No one, for instance, dreams of mathematical demonstration of the existence of God. No Christian thinker pins his faith to any system of philosophy, to any explanation of the intellectual puzzles of the universe. *They* lie as heavily on rationalism as on religion, and scarcely less on religion than on rationalism; but with this difference that rationalism is bound to explain them while religion accepts the mystery as natural and logical when the finite tries to apprehend the Infinite. Mr. Benn boasts that the whole world of spiritual experience is meaningless to him. In other words he excludes from his consideration the more important half of the evidence. Rationalism itself ends in an insoluble mystery or in utter self-contradiction. Can reason forbid me to postulate something behind the mystery? Can reason demand the denial of my own experiences of God and the similar witness of Christians in all ages, because I cannot give a perfectly philosophical explanation of them? Every sort of consciousness passes explanation. If influences reach me from a sphere different from the world I live in, is it reasonable to reject them as illusions because I cannot tell precisely *how* they are communicated? If these influences verify themselves in practical working, in tens of thousands of instances, can they be subjective illusions?

The really serious matter of these volumes is that they show the fearful progress of rationalism—atheism, agnosticism—in our country, the extent to which it has conquered learning and thought. The exposition of the causes of this progress is painfully instructive. Physical science, evolution have their share. Sceptical or Postivist philosophy has, in Mr. Benn's opinion, accomplished more. But rationalism, he reiterates, owes most to the higher criticism. Thus Herbert Spencer from his doctrine of the Unknowable becomes a defender of "theology," and Bishop Gore (editor of *Lux Mundi*) a leader of rationalism. There is more to say for this classification than appears at first sight. Certainly Mr. Benn is right in his contention that the discrediting of the Bible was the first step

towards the progress of rationalism. He accepts the higher criticism in its extreme form, but he shows, with resistless cogency, that the admission of the unhistoric character of the Hexateuch and the Fourth Gospel brings in its train denial of the inspiration of the Scriptures and of the divinity of our Lord. He takes the *Encyclopædia Biblica* as the highest outcome of British scholarship, but he is content to rest his case on *Hasting's Dictionary*. For our own part we believe that here Mr. Benn is absolutely in the right. The critics who still profess Christianity may well pause to contemplate the logical issues of their work. They are, if in their own despite, the most trusted allies of a rationalism which accepts the late Professor W. K. Clifford as its prophet. Surely that view of the Bible *must* be mistaken that leads to blank atheism. Yet the critic would find it painfully difficult to break the chain of Mr. Benn's argument, and even more difficult to meet his exhibition that *as a matter of fact* those principles have led and are leading not only in this direction but to this goal.

The apparent strength of Rationalism comes from its rigorous exclusion of one-half the evidence, and its confinement to a single method of investigation. The conclusions of the strictest logic are invalidated by erroneous premises. The most skilful deduction depends upon the width and accuracy of the previous induction. In a remarkable little volume * Dr. DuBose puts one set of considerations which Mr. Benn either denies or ignores. He endeavours to express the underlying philosophy of the Gospels in terms of modern thought. His very success demands great caution in the study of his statement. Partly the book is an *argumentum ad hominem*. Unfortunately the author is himself apt to forget this, and to fancy that his provisional philosophy is intrinsically sound. Then he is not sufficiently careful as to his language. He tells us emphatically that he holds the Christian creed as commonly understood. But his summary of results is an inconsistent Sabellianism, wherein the Eternal Sonship is proclaimed, while the Eternal Personality is doubted! Nevertheless Dr. DuBose sees clearly that his own principles must lead to the Trinity of the Athanasian Creed.

* *The Gospel in the Gospels. By William Porcher DuBose, M.A., S.T.D. Longmans, Green & Co.*

The scope of the book renders necessary for the time the acceptance of the findings of an extreme New Testament criticism. Apparently these are accepted also for their own sake. Incontinently, however, the tables are turned. The Gospels, it is contended, give the only possible interpretation of the life and words of Jesus ; all setting, colouring comment are due to the Inspiring Spirit, who thus guarantees the truth of the reports. It is a curious *volte face*, and, in the issue, differs little from a doctrine of almost verbal inspiration. We are not sure that it really means more than reasoning from results to causes. Practically it says to the critics, you would be right if the New Testament were like other books, if it were not inspired ; but your methods are inapplicable in the presence of inspiration—which is not far from the ordinary Christian position. Only the inspiration is made to rest *wholly* on the internal evidence.

Another strange feature is its inequality of style. Passages of beautiful, limpid English stand side by side with sentences and paragraphs that might have come from a Baboo examination-paper, nearly insusceptible of grammatical analysis, quite unparseable except by violence to the sense. The thought, too, is now lucid as a running stream of fresh water, now as involved as the Gordian knot. Similarly with Scriptural exposition. Luke ii. 46-52 is discussed with illuminating insight, especially ver. 52 : the treatment of the *Logos* Doctrine, though comparatively brief, approaches the highest level of religious philosophy ; while the comment on Heb. i. completely misses the point of the passage, and makes utterly jejune remarks on individual phrases, though it partially redeems itself by its striking exposition of "appointed heir of all things."

It will be seen that the book needs reading with care, with testing every proposition, with some separation of its general argument from incidental statements, with continual remembrance that, avowedly, it says less than might be said, less than its own temporary conclusions involve. So studied, it is brimful of suggestiveness, by manifestation of the truth it commends itself to the conscience, and it exhibits the satisfaction by the Gospel of the human intellect. Mr. Benn never wearies of pressing that the key that fits the lock proves itself

the proper key. Dr. DuBose, in effect, replies, here is a key that fits the lock, only the door opens into wider and greener pastures than Mr. Benn can show.

The book treats of (1) "The Gospel of the Common Humanity, (2) The Gospel of the Work, and (3) The Gospel of the Person of our Lord." It contends that each is a Gospel, and brings its measure of "salvation"; and that each separately, and more the three cumulatively, necessitate the acceptance of the Christology and the Soteriology of the Pauline Epistles. In like manner, the Synoptic Gospels, reduced to the minimum allowed by criticism, compel the acceptance of the Gospel of St. John. Small space is given to details, but the chain of reasoning is as strong as it is fresh.

Take an example of Dr. DuBose's methods. On "the Divine Sonship of Humanity"—by which is intended the sonship of both the individual and the race—we are warned against attaching too much importance to actual descent: "A man is not a man, in what is distinctive of man, by being merely born of man. He would never become man apart from, or except through, subsequent personal association with man. . . . Whatever of spiritual or personal potentiality a human being inherits by birth is as though it were not until it is elicited by the second birth of intercommunication and association. It is not born of blood but of intelligence and affection and will and self-activity. . . It comes through knowing and realizing itself." So of "our sonship to God." It is "a mere potentiality." Neither the reality nor the value of this potentiality is denied, but it must be realized and acted upon to be of practical worth. "If it is more natural to be a child of God than a child of the devil, that can only mean that in ourselves becoming the one we will more perfectly realize ourselves than in becoming the other; that in fact one is our doing and the other our undoing." Sonship is thus a matter of grace.

It is hardly possible to stop here and not go on into a later stage of Gospel representation. We have in what has been said so far, and in which we have not gone beyond the proper limits of the Synoptics, the ground of reality in the divine sonship realized in humanity by Jesus Christ upon which the later developed truth of regeneration, the necessity of a new birth from above, securely rests. We have seen that even earthly sonship is not a mere physical fact, but is the product of a second

birth, the birth of *the idea* in the mind and the heart and the life. It is the truth and the spirit in the person and not the fact in the nature that constitutes it. We might say that it is born not of the immanental natural nexus but of transcendental personal association and relationship. So still more is it with the divine fatherhood and sonship. The relation is one still less of physical fact and more of spiritual act. It is the birth of an idea, which is a divine truth and reality, in the mind and the life. And so we say that divine sonship is born of the Word and the Spirit, the Word being the objective divine expression to us of the truth of sonship, and the spirit the subjective divine realization in us of the fact of sonship. We could not have been born of God in the sense of the new life of humanity in Jesus Christ without a divine revelation. By which I mean a—not immanental but transcendental—communication from without, from above, of a Word and a Spirit, a Truth, and a Grace to appropriate it. We are begotten again not of corruptible seed, not of blood, but of incorruptible, through the word of God which liveth and abideth. Jesus Christ Himself is the revelation, the communication from above of the Truth and the Grace by which objectively to us and subjectively in us, the eternal life of God is made ours.

This is expressed so awkwardly that it sounds almost deadly heresy. In reality it is a powerful plea for the necessity of spiritual regeneration.

"The Gospel in the Gospels" demands a discriminating student, but to such an one it will be genuinely helpful.

J. Robinson Gregory.

PRESENT DAY PREACHING

The Christian Life: A Fight, A Race, A Trust

BY THE REV. CHARLES BROWN

I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day—2 Tim. iv. 7, 8.

THESE words of the great apostle of the Gentiles are practically his last will and testament. So far as he could pass it on, he was passing on his leadership in the Gentile churches to Timothy, his own son in the faith. The words were written in the gloomy subterranean cell of a Roman prison, from which there was for him no exit save by a bloody and violent death. They were written in retrospect of the

most remarkable ministry the church has ever seen, for from the first to the last there had been no break or flaw in its complete consecration to Christ and to the service of men. And the word was written in prospect of the great white Throne that had loomed up through the mists for this man through all the course of his ministry, and now was to him at any moment an immediate reality. There was not only a retrospect, and a prospect, there was a looking around him when he wrote these words. You cannot understand the force of them unless you realise these things. There was the infant cause of Christ in the newness of its life. It was menaced, on the one hand, by the ancient Jewish Church the first and the bitterest foe of the Christian Faith, the pioneer in the path of persecution. On the other hand there was waking up the great Imperial Roman power, beginning now to realise what were the world-wide aims, motives and ideals of the Christian religion, and beginning to lift its mailed hand to crush the infant Church. Leaders were wanting. Here was a man who had spent the noblest life that had ever bent itself to the strain of duty, worn out in the cause that was lacking leaders. Here was a young man, his own son in the faith, a half Greek, disposed to compromise, timid, diffident. Said Paul, "I remember thy tears; don't be ashamed of my chain." This was the man apparently marked out to be his successor in the leadership of the Church of Jesus Christ. Consider what the apostle looked back on, forward to, and around upon, and then think of the first words of this chapter, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom; preach the word." There is the dangerous thing to do. "Be instant in season, out of season," not out of season to other people, but out of season to thyself when it is inconvenient to you. "Preach the word," when it means honour, reward, compliment, and when it means opprobrium, scorn, and suffering, "reprove, rebuke, exhort with all long suffering . . do the work of an evangelist, make full proof of thy ministry," for my work is done. I am already being poured out as a libation, and the time of my departure is come. I have fought, I have raced, I have guarded. Now brace yourself up. That is what he is saying to the shrinking man, "Be thou faithful."

Biblical critics have doubted the genuineness of this Epistle because of its self-satisfied, self-congratulatory, self-righteous tone. Here is a man who is always writing about himself. He is the sublimest egoist in the New Testament because he is to himself the most imposing example of what the grace of God can do. But remember that Paul was writing not to a church, but to a private individual, his dearest friend. He says, "I have fought *the* good fight" (not *a* good fight); "I have finished the course, I have kept the faith." The old warrior is laying aside his weapons. He is about to pass on the leadership to this young man in his timidity, and he wants to brace him for the task. He says to him, "Here is the Christian life and the life of a Christian minister as I have seen it. It is a good fight, and a race, and a stewardship." But what lies beneath these three metaphors used by this master of metaphors concerning the Christian life?

I. First of all he says, Christian life and Christian service are a conflict, a battle. "I have fought." Any conception of the Christian life that leaves out this side of it is a soft, inadequate and misleading conception. There is no Christian life apart from conflict. It is a strenuous, a severe life. The highest life, the life of communion with God, cannot be lived without fighting inward besetments and outward environment. I know what is said about sitting at Jesu's feet, leaning on His breast, and all that the quietists have to say. But it is a battle to get to the feet of Christ and to keep there. The Christian life is not a series of delicious experiences, gliding from one to the other until we get to heaven. I don't think that any man since the apostle's times has lived nearer to the Christ than Rutherford did. I never read his letters written in Aberdeen jail without being ashamed of myself, when I see them glowing with devotion to Jesus Christ. The man is passionately in love with his Lord. He says "Believe me I find it hard wrestling to play fair with Christ and to maintain the course of solid communion with Him. Temptation breaks the course constantly." St. Paul says the Christian life was ever a war. I find a law in my members warring against the law of my mind. When I would do good evil is ever present with me. "I buffet my body and bring it into subjection," that is the habit of my life. "So fight I not as uncertainly."

"Wherefore take unto you the whole armour of God that ye may be able to stand in the evil day and having done all to stand." It is far easier to go about doing religious things than to fight the devil within. There the battle begins and there we must win the victory by the grace of God. But we are not to stay there. This man did battle with the world, with the evil in the world. Paul talks about "escaping the corruption in the world through lust." "I do fight with the flesh, I buffet my body and I bring it into subjection."

Paul says that it is not only *a* fight but it is *the* good fight. It is a beautiful contest, a wonderful contest that will never end in defeat for the man who keeps his face towards Christ and takes the armour of God. No sight is fairer than that of the man making war on the base within and the base without, fighting with self, sin, the devil, and the world, and in God's strength overcoming. Of course you can avoid the conflict, you can make terms with the enemy, you can avoid fighting for the great causes that are God's, such as temperance, justice, freedom in religion, purity in every department of life; but that is the way of the man that loses his soul. He that loveth his life like that shall lose it and he that loses his life for My sake shall keep it to life eternal. It is a good fight. God give us all grace to enter into it with a brave spirit.

II. The second metaphor, "I have finished my course." A race is a strenuous thing—tense muscles, outstretched hands, eager eyes. The racer has his whole heart in the business. The racer not merely runs but he runs along a track. He must go along the appointed course or the prize is not for him. A man is not crowned if he strive in the games unless he strive lawfully. When Paul says here, "I have finished my course," he does not mean the sands of life have run out, but I have run along the appointed track. Set these words alongside of some other words of his spoken to the Ephesians when he was thinking about the troubles (and his way had been hedged up with troubles). He says, "None of these things move me, neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received from the Lord Jesus to testify of the gospel of the grace of God." He means, I have rounded off the Divine plan, I have fulfilled the Divine destiny. A man may so exult who,

all his life long, has followed the gleam. Here is a man who when he comes right to the white Throne says to his son, "I have kept along the track." When we come to be where Paul was there is only one question that will be worth considering, and that is, have our feet kept the track, have we been amenable to the Divine guidance and leading? God has a plan and a place for every man, and it is a question for us shall we carry out the Divine plan or disappoint God? Bushnell said, "God has a place for every man as truly as for every mountain, river, and grain of sand. No man is blown into the world as on the wind of chance; but he is born with a Divine purpose. The supreme thing for us to find out is the Divine purpose, and then by His grace to fulfil it." Henry Drummond said, "God has a will concerning a man's character, and then He has a will concerning a man's career." What wilt thou have me to do? is the question that every one of us should ask. Find out God's will for you and go straight on whatever comes. Of course the track was a very ignominious track in the judgement of the Church. He was they thought too aggressive and erratic and he had not a bit of the gift of compromise, but he always consulted the Divine will. In the Judgement Hall he was looked upon as a mad man. M. Renan said, "Paul was a little blear-eyed, itinerant tent-maker, who herded on the quays of foreign ports with the riff-raff of all sorts of nations." Very likely he was a little insignificant Jew. He admits that his bodily presence was weak. But did M. Renan know that he had had everything his country could give him within his grasp once, and that he threw all away for Jesus Christ, and that he laid his regal gifts at the feet of Jesus Christ and from that moment there was never a question with him but this, What is the will of my Master? In other words where is the track along which Thou wouldst have me to run? I am very much struck with the 16th chapter of the Acts, "And when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." It is rather remarkable, but it is quite possible that a man might be forbidden to preach. You have here a man trying to find the track. "And they passing by Mysia came down to Troas, and

a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him saying, Come over into Macedonia and help us. And after he had seen the vision immediately we endeavoured to go into Macedonia assuredly gathering that the Lord had called us for to preach the Gospel unto them." He had found the track. He had followed the gleam, he had been obedient to the Divine call. A man can never do his best, only his second best, if he will go into Mysia or Bithynia when the Lord would have him go into Macedonia. The question for each of us is, Where is the track for me? What is God's will? It may be a very hum-drum sort of thing, but there is an infinite glory coming out of it if I am only led along by God. There is no resisting the men who are being led by God. They could not resist Luther the man who said, "Here I stand, I can do no other, God help me." Life may be monotonous, a mill-round. I think of Moses, that man of regal gifts and splendid education, who spent forty years on the fringe of the wilderness keeping company with sheep, and they were not his own. There was monotony, but God was educating him. I think of another Man who lived in a little gossiping, scandal-loving village, amongst the hills, and worked at the carpenter's bench, and for thirty years lived in no other place, and He was the Divine Son of God. There may be monotony but out of it all God is working His gracious purposes. It is not a question so much of what we are doing but how we are doing it, and are we being led in it by the will of God? Old George Herbert said,

> A servant with this clause,
> Makes drudgery Divine;
> Who sweeps a room as for Thy laws,
> Makes that and th' action fine.

Of those who are gone men ask often how much money did he leave? Did he preach to a handful of people in a village or to a great congregation? The angels of God will ask, Was he faithful to the light, did he follow the pillar of cloud and fire, did he go right on when men thought that he was going on to hardship, obloquy, scorn and derision? Was he faithful? It is this that will weigh with us when we come to the end. May God give us grace to find the track and to keep along it to the end.

III. Now the last metaphor, "I have kept the faith." The

Christian life is a great entrustment, a great stewardship. I do not think that he meant that he had drawn up a definite number of articles of belief and had signed his name to them. If you want to know the Apostle's creed it is contained in the 15th chapter of first Corinthians, "For I delivered unto you first of all that which also I received"—(not invented) how that "Christ died for our sins according to the Scriptures"—(no man has the heart of the Christian creed who has not that) "that he was buried, and that he rose again the third day according to the Scriptures." When a man is anchored there, when he is dominated by the Atonement, the Deity of Christ, the risen power of the Son of God, you can let him swing round. He is all right if he is centred there and is faithful to it. Paul was proclaiming an incredible, an absurd story that a Jewish peasant who was crucified and died the death of a felon was the Eternal Son of God, that His death was not a martyrdom but a sacrifice, for the sin of the world; He had risen again from the dead; that all authority belonged to Him, that He was the Ruler and the Judge of all nations. He proclaimed that in the teeth of the science of his time. He kept the faith. He never drifted. Your Christian life begins in your trusting Jesus. But that is only half. The other half is that Christ is trusting you. That is just as real. "For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Here is the other side. "O Timothy, keep that which is committed to thy trust." Here is the man who said I have kept, I have been true to my trust. The kingdom of God is as a man journeying into a far country who called his servants together and he delivered unto them his goods and said, Keep until I come. And after a long time the Lord of those servants comes and reckoneth with them. Jesus trusts you. And again the question is, Am I proving true to my trust, my capacity to know the Lord Jesus and to make Him known to others? Am I proving true to the trust? Do you know any baser fellow among men who would be visited more surely with man's indignation than the fellow who betrays a trust? You and I may be untrue to the trust which the Lord reposes in us.

But supposing we are not, supposing we are true soldiers of Christ, supposing we are keeping on the track, supposing we

are true to the little or the much with which we have been entrusted, what is the end? Not death. There is "a crown of righteousness." If a man goes along the track this man travelled, knowing at every step that the Lord Jesus was with him, he never asks the question, Is there anything beyond? "I know Him in whom I have believed and I know that henceforth there is laid up a crown of righteousness, and not only for me but for all that love His appearing."

May the Lord make each one of us so faithful that we shall not be afraid of the last hour or ashamed before Him at His coming. May we meet Him with exceeding joy through the merits of the blood and through the power of His Holy Spirit.

[*Reported by a member of the congregation*].

THE CHURCH OF CHRIST IN NEW TESTAMENT TIMES AND TO-DAY

BY THE REV. HENRY CARTER

II. Laying the Foundation Stones

THE "Acts" of the Apostles and their Epistles may be regarded as a record of the fulfilment of Christ's plans for His Church. We deal now with the beginnings of the work, the laying of the foundation stones.

At Jerusalem, according to their Lord's words, the band of disciples awaited the promise of the Father which was to fit them to bear witness. We gain an interesting glimpse of their life on the day when the choice of Matthias was made (Acts i. 15-26) to take the place in the ministry and apostleship from which Judas fell away. They numbered about one hundred and twenty on that occasion, and are described as "the brethren," a name fittingly taken from the teaching of Jesus (Acts i. 15; Matt. xxiii. 8). The eleven apostles stand out as the recognised leaders; Peter, as becomes the man who first voiced faith in Jesus as the Christ, is the spokesman. The qualification for apostleship is to have been one of the company of Jesus throughout His ministry; the necessity for filling the vacant place is that the apostolic group may be complete for

the work of bearing witness to the Resurrection. Two brethren are put forward, prayer is offered, the choice made by lot falls upon Matthias, and he is "numbered with the eleven apostles," words which may indicate a formal reception by the apostles of the one chosen by the meeting.

Ten days after the Ascension of Jesus, "when the day of Pentecost was now come" the waiting company received the promise. "They were all filled with the Holy Spirit" (Acts ii. 4). It is important to note that the first result of the baptism of power was that the work of witness-bearing at once commenced; in various tongues they began to speak the mighty works of God.

The amazement of the people brought Peter to the front once more. What may be called the historic sense is strong in his address. He links the resurrection of Jesus with the words of David, and the wonders of Pentecost with the prophecy of Joel. The old Ecclesia and the new are thus again shown to be one. In the power of the Spirit Peter went on to proclaim that Jesus whom "lawless men did crucify and slay" was assuredly risen. Exercising the authority with which Christ had entrusted the Christian society he further declared remission of sins to all who repented and were baptised in the name of Jesus Christ, and promised them "the gift of the Holy Ghost."

That Day of Pentecost was the birthday of the Church of Christ. Christian Church history takes its rise amidst these scenes. The gift of the Spirit in His fulness was "*the beginning*" (Acts xi. 15), as Peter said on a later occasion.

In the remaining sentences of the record there are various marks of the Spirit-bearing community formed that day. The name "Church" does not yet appear; "all that believed" (Acts ii. 44) is the simple but sufficient description of the brotherhood. To the original company of brethren about three thousand souls "were added" (Acts ii. 41) at Pentecost, "and the Lord added to them day by day" (Acts ii. 47); expressions which point to a well-defined community growing continually in numbers. Steadfastness of purpose and great joy were notes of the prevailing experience. Instruction by the apostles, fellowship in all the changing circumstances of life, the breaking of bread at common meals in obedience to their

Lord and in memory of His dying love, and union in Christian prayer, are specially mentioned as characteristic of the believers (Acts ii. 42). The principle that individual possessions were a trust held for the benefit of the community inspired all. There was no law compelling equal distribution, but the new and precious sense of fellowship with their brethren led the wealthier members to sell houses and lands, "and distribution was made unto each, according as anyone had need" (Acts iv. 34, 35).

Out of the story of the tribulations and triumphs of the years immediately following Pentecost, we will select the facts directly bearing on this phase of our subject. The name "Ecclesia" appears for the first time in the record of the deaths of Ananias and Sapphira (Acts v. 11), acts of God which emphasised the honesty of character required in believers. Other names descriptive of "the multitude of them that believed" (Acts iv. 32), are "the disciples" (Acts vi. 7), "all that call upon Thy Name" (Acts ix. 14), "Thy saints" (Acts ix. 13), those "that were of the Way" (Acts ix. 2), and "Christians" (Acts xi. 26). "Saints," of course means "holy ones"; "the Way" was probably a term which originated amongst the Jews to describe those who had adopted a special *way* or mode of life; "Christians," a name which arose in Antioch and soon became general, was perhaps first used in mockery of the followers of the Christ by the keen-witted populace of the Syrian town.

Persecution very soon interrupted the peaceful progress of the Church, but the results were very different from those which the persecutors desired. The sense of union and brotherhood was strengthened, while "believers were the more added to the Lord, multitudes both of men and women" (Acts v. 14). Stephen's defence before the Sanhedrin seems to have especially incensed the authorities, for "there arose on that day a great persecution against the Church which was in Jerusalem, and they were all scattered abroad throughout the regions of Judæa and Samaria except the apostles" (Acts viii. 1). This dispersion of disciples spread the faith far beyond the Jewish capital. The phrase used, "the Church which was in Jerusalem," looks on to the establishment of Churches in other places, an anticipation very quickly realised. Philip the

evangelist preached with great success in Samaria and elsewhere. To the utmost limits of the Holy Land was the faith carried, for the next occasion when Luke uses the word "church," it is to speak of "the church throughout all Judæa and Galilee and Samaria" (Acts ix. 31).

The zeal and success of dispersed disciples soon brought into view the problem of the relation of the Gentiles to the new faith. Jesus had charged the apostles to preach the gospel "unto all the nations, beginning from Jerusalem" (Luke xxiv. 47). The Holy City had long since ceased to be the limit of their ministry, but so far the converts had all been won from the Jewish faith. The address at Pentecost illustrates the practice of the apostles up to this period. "The promise is to you and . . . to all that are afar off," said Peter, but his immediate appeal was to "the house of Israel" (Acts ii. 39, 36). It was the conversion of Cornelius, the Roman centurion, that raised the question in an acute form. At Jerusalem, on his return from his stay with Cornelius, Peter had to justify his action to the Jewish Christians of the capital, who were disposed to resent his fellowship with Gentiles. "The Spirit bade me go with them, making no distinction" was his reply (Acts xi. 12). He had learnt the truth that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is acceptable to Him" (Acts x. 34, 35), and his questioners assented to this teaching, strange as it must have seemed to many who had hitherto regarded the Gentile world as religiously outcast. (*Cf.* Acts x. 45).

It was not long before there came into being a Church beyond the frontier of the Holy Land. This was at Antioch, the virtual capital of Syria, a cosmopolitan city, where Romans and Greeks and Jews, Arabs of the desert, and men from the distant East, met at the call of commerce. It is highly probable that Gentile Christians (Acts xi. 20, Ἑλληνιστας) were members of the Church at Antioch from the first. Its friendly relations with the mother church at Jerusalem are seen in the visit of Barnabas as a delegate from Jerusalem and the gift sent from Antioch in relief of the distress among the brethren in Judæa. This city was destined to become "the cradle of Gentile Christianity" for it was at Antioch that the step was taken which gave to the Christian Church a world-wide

horizon. In the course of a solemn service the voice of the Spirit was heard, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). "The work" was that of preaching Christ in Gentile lands. The years since his conversion had given Saul (from this time known as Paul) opportunity for deep reflection (Gal. i. 17), experience of pioneer preaching in Tarsus (*cf.* Acts ix. 30, xi. 25, with Gal. i. 21-23) and a knowledge of Church life at Antioch (Acts xi. 26) and Jerusalem (Acts xi. 29, 30; xii. 25). He was thus peculiarly fitted to be one of the men especially set apart for missionary labour. Our present purpose does not claim an examination of his adventurous and successful career as a pioneer evangelist. We need notice only the outstanding facts which bear on our study. From Syria in the east it is probable that he travelled as far as Spain in the west (Rom. xv. 24, 28). At Antioch in Pisidia on the first missionary journey the opposition of the Jews led the apostle to the open declaration, "We turn to the Gentiles" (Acts xiii. 46). Each of the infant Christian communities, formed as the result of missionary preaching, is named a "Church" (Acts xiv. 23); and the apostles, by the appointment of elders for each, provided for the continuity and oversight of the work. With many of these Churches Paul kept up communication by sending delegates—such as Timothy and Epaphroditus (Phil. ii. 19, 25)—with messages and sometimes letters from himself. In this way his Epistles, which give so much information respecting the character and organisation of the Church life of the Apostolic age, came into existence.

One other event needs notice. While Paul and Barnabas were at Antioch after their return from the first missionary tour, "certain men from Judæa" came down and taught that the Jewish law was binding on all Christians, especially insisting on the necessity of circumcision for Gentile converts (Acts xv. 1). Paul and Barnabas stoutly opposed this teaching as wholly vitiating the freedom of the Gospel. Finally it was resolved to send a deputation to Jerusalem to consult with the apostles and elders about the question. The decision of this conference in all probability averted a schism between Jewish and Gentile Christianity. It amounted to an assertion of the freedom of Gentile Christians from the burden of Jewish law,

while enjoining abstinence on their part from certain customs offensive to the moral and national feelings of Jews.

The foregoing survey of early Church History has shown how remarkable was the progress in the Divine task of founding the Church. In about thirty-five years eastern Asia and southern Europe heard the good tidings of great joy from the lips of apostles, while northern Africa—(Acts ii. 10, "Egypt and the parts of Libya about Cyrene")—must have had its witnesses to the faith very early in that period. The Church which Christ foresaw, was to be Divine in its origin, its message, and its leadership. In very truth, such was the community of Christians which was formed in those epoch-making years. Its birthday was Pentecost; its life-giver the Spirit. Its charter was the redemptive death and resurrection of the Saviour; its gospel, salvation for men of every race through faith in His name. Its evidences of the Divine Presence were the powerful words and works of its preachers, and the spirit of loving brotherhood amongst its members; while its proofs of the Divine guidance were seen in the wisdom which kept within one communion men steeped in the ritual of ancient Israel with men who had never known the restraints of the Law, and also in the sublime heroism which led its missionary apostles through perils manifold to proclaim Jesus, the Author and Perfecter of faith.

THE PREACHER AND THE ORATOR

BY THE REV. H. BARRACLOUGH

A BOOK of over three hundred pages has just been published, "The Making of an Orator,"* by John O'Connor Power, "Of the Middle Temple, Barrister-at-Law, and sometime M.P. for the County of Mayo." It is thus perhaps the latest word up to date on the great work of Public Speaking.

As the title shows, it is not primarily about Preaching, and to-day the old oratorical style is not followed by many preachers. Oratory almost necessarily connotes elaboration of discourse, elevation and dignity of language, subject and treatment, and speciality of importance of occasion, in a

* *Methuen & Co.*

degree not belonging to, or commonly useful in, our ordinary services. These are regular and frequent, not rare and special. We have therefore reduced the height of our pulpits. We often talk familiarly from them, and use the every day language of the street and home. The stilted style, the swelling period, the rounded paragraphs, the multiplied adjective, the ascending climax, do not suit many in our congregation. We are advised to be simple and easy, and to take the level of the children present. We cultivate the racy rather than the florid, the pungent epigram rather than the involved sentence, illustrations rather than expanded arguments, and brevity with them all. The pace and stress of the life of to-day seem to make these necessary. Yet if the orator may be correctly defined as "one who is distinguished for his skill as a public speaker" (Lloyd's *Encyclopædic Dictionary*) every preacher should covet and possess that character and to deserve that name. We propose, therefore, to cull for our readers some thoughts and lessons from the pages of this eloquent Irishman, believing that hints and rules for orators should also help the pulpit.

In his Introduction he wisely lays it down that the first step requisite is the management of the voice. Some time ago a brilliant English scholar, a distinguished poet and critic, was persuaded to visit the United States and give there a series of lectures. He duly gave them, but not one was heard, even by those immediately in front of him. He read from manuscript, but in a voice that was inaudible. Those who went to listen could only see him. He was a great linguist, master of many tongues—ancient and modern, but altogether incapable of addressing a public audience in his native language. Such an exhibition would be intolerable in a pulpit. The voice is one of the preacher's chief instruments, and care and attention should be given to its cultivation and use. What is sometimes called a bad voice is often only a voice in a state of arrested development. The special objects to be aimed at, it is taught, are four in number—first, distinct articulation; then, correct pronunciation; next, the due observance of grammatical stops; and, last, modulation. "Articulation" includes tone. There are three "keys,"—the high—a shout—used in addressing persons a long way off, or in moments of excitement; the low —little louder than a whisper—for hearers so close that there

is no occasion for any special effort, or in serious and solemn moments; the middle, the key of animated conversation. The last is the one best adapted for good reading or good speaking. Audibility is not synonymous with loudness. The conversational pitch of the voice travels furthest.

Pronunciation embraces accent and emphasis, denoting the stress laid respectively upon a particular syllable and particular word. Emphasis should both be properly distributed, and—especially in lengthy utterances—be economised, for the sake alike of speaker and hearer, that is so that neither voice nor attention should be unduly taxed. Attention to grammatical construction is necessary to bring out the sense in speaking as well as in reading, and helps—as is so important in good singing—in right breathing, and in minimising physical strain. The rhetorical pause is, of course, different, being rather a kind of commentary on the nature of the subject-matter that is being dealt with. Modulation, when skilfully employed, prevents monotony, aids in fixing the attention of the audience, and adds to the dramatic force and artistic beauty of the address or sermon. As the simplest and readiest method both of practice and training our author earnestly recommends the exercise of reading aloud. Those who read badly speak badly, and conversely those who speak badly read badly too. Ruskin once said, "If I could have a son or daughter possessed of but one accomplishment in life, it should be that of good reading."

After the management of the voice, the second step requisite is the Mastery of the Facts to be spoken about. For this diligent preparation is needed. No sensible preacher to-day could leave the choice of his text till the time when the hymn before the sermon is being sung. And surely none but the most experienced and well-equipped can leave the choosing and arranging of the thoughts he is so soon to utter to the last hour or two before the service. A preacher must, as far as possible, possess and be possessed by his subject—gripping it and being gripped by it, entering into its inner chambers and letting it enter into his. When he is so saturated with its principles and details that it has come to form part of himself, when his memory has recalled suitable examples and his imagination found or framed suitable illustrations, and when

his whole conception is aglow with genuine feeling and conviction—then he should be an "orator,"—to preach them and is sure to preach with power and with success.

There are different methods of preparation. Some prepare and even write almost every sentence and every word—but this is an enormous labour and strain. Some prepare their full course and outline, and special passages at intervals, the links of union being expressed extempore. Others have their line of thought, their "skeleton," but leave all its clothing and adornment to the moment of delivery. The difference is a matter of habit and temperament, and sometimes of opportunity, as to degree of quiet leisure and amount of available time. Each must choose for himself. But emphatically the best possible preparation is necessary. The late Rev. T. Champness once told a student, "I am preaching now like this—when I stand up in the pulpit I imagine my tongue as a hammer and my thoughts as a set of nails, and my business as being to drive those nails with that hammer into the minds and hearts of the people before me, and however short or long a time it takes I go on until I feel that I have done it;—but, my lad, it is a bad time if I find I have got my hammer but no nails."

After the mastery of the facts comes, as the third step, the knowledge how to handle them. Rhetoric and Logic are two of the sciences specially implied under this head, and an admirable chapter is devoted to each, Cicero's dictum being remembered that eloquence has not sprung from art but art from eloquence. Rhetoric implies a knowledge of the passions through which men are moved and controlled, and of the means by which respectively these may be aroused or checked, and depends on the fact, when genuine, that it is a natural and not an artificial means of persuasion,—a matter not of arbitrary choice, but of real necessity if the goal of perfection is desired. Of Logic, too, at least the elements should be acquired,—the laws and principles by which sound reasoning is governed and the observance of which is required if truth is to be established by means of the spoken word.

Under the heading of "Delivery," some excellent pages are given. It has the sole and supreme power in oratory. To it—this word being a better translation than "action,"—Demosthenes, when asked what was the chief requisite in eloquence,

is said to have assigned the first, the second, and the third place. Foremost essentials are nerve and self-control. If a speaker is nervous it affects his audience with disturbance discomfort, distrust. Though profoundly stirred or violently opposed he must never for a moment lose control of himself. He must guide the whirlwind and direct the storm of his own emotions—and, if he can, of those of his hostile critics. Shakepeare's directions to the players in "Hamlet" are cleverly analysed and applied. There are three ascending grades of passion—torrent, tempest, and whirlwind, but so far as the action of the body is concerned, in the midst of them speakers are to be temperate and restrained. Yet the Scylla of tameness is to be shunned as well as the Charybdis of a style too spirited; and a proper earnestness should pervade the whole. Gesture should be regulated with regard to ease and gracefulness. A stiff and rigid attitude should not be assumed, but there is no need to affect the airs of a dancing master. "The soul of delivery is in the manful assertion of the orator's personality, in the revelation of the high purpose by which he is actuated, in the profound conviction of the truth of his course, in the firm resolve to establish it, in the dauntless spirit that faces all obstacles, and—conquering them—sweeps onward to the desired goal." If this is true of an orator, how much so of the preacher, the herald of the everlasting gospel, the spiritual barrister seeking to obtain a verdict for his Divine Master, the ambassador trying to win immortal souls to decision —as Rev. H. P. Hughes used so often to put it—"here and now" for the service of the Redeemer, aud the hearty acceptance of the truth as it is in Jesus.

Every chapter in this book is good and suggestive, and not the least valuable are some in which several examples from ancient and modern masterpieces are given and analysed to show their structure and method, and the ingredients that are the explanation of their success. Our author urges that constant practice be obtained, and the discouraged are reminded that nothing would be done at all if a man waited till he could do it so well that no one could find fault with it. But when we have done our best we preachers must never forget our utter need of the Holy Ghost sent down from heaven.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

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* The Training of Children

Train up a child in the way he should go—Prov. xxii. 6

I HAVE taken this text because it serves as a convenient starting point for saying a few things about the training of children on children's day.

A. There are many reasons why all Christian people should give serious and deliberate attention to the subject, and some reasons which are peculiar to the days we live in. For example. There is (*a*) the importance of the subject, (*b*) the prominence into which it has been thrust by recent Acts of Parliament, (*c*) the partial views begotten of such current phrases as "secular education," "technical education," "religious education," etc., (*d*) the fact that, as Professor Seeley pointed out years ago, the average Englishman has no ideal for the education of his child any more than a savage has for his, (*e*) the fact that amongst those who have ideals those ideals have in recent years been changing in a very striking way, (*f*) the fact that the training of children is one of the constant duties enjoined on all Christian people by the faith they profess.

For these reasons we do not waste time by giving a little consideration to the subject on children's day.

B. One of the best and truest modern descriptions of the aim of all the training given to children is:—"To assist immature human beings toward complete self-development." In order to do this it is necessary *to impart knowledge to the child and to develop and direct its inherent powers.* This description of education may be illustrated in many ways. For example it does for the child-nature what cultivation does for the soil. It sows what is useful. It cleanses and feeds it. It removes what is mischievous. It makes the most of all the possibilities of fruitfulness and usefulness in the soil.

C. The way in which you do these things is determined by the nature of the soil you have to cultivate. So the sort of knowledge you impart, and the direction and development you give to the nature of a child, depends on the contents of the nature of the child you are training.

D. Apart from the details of individual treatment which depends on individual temperament, and speaking broadly, the treatment of child nature may be summed up in four words. Every child must be taught to *know*, to *judge*, to *love*, to *worship*.

To know: because there is one part of all child-nature called intellect, a part that is developed by knowing.

To judge: because every child is born with a conscience, which tells him there are such qualities as right and wrong, but does not tell him at all times and under all circumstances what things and actions are right and what are wrong, and in order to judge his conscience must be directed and developed.

To love: because every child is born into relationship with other human beings, and the only right relationship for him to hold to them is that indicated by the word love.

To worship: because every child is born in relationship to God who is higher than all human beings and "worship" means reverence, obedience, adoration, and devotion.

These four qualities, *to think*, *to feel*, *to choose or will*, and *to aspire* are recognised as *the* four characteristic faculities of the normal human soul.

E. Under existing conditions of social life, and especially the conditions under which the people who come in contact with these pages spend their lives, a child is taught to know in the Day School, to love in the Home, and to judge and worship in the Church and Sunday School.

F. The great matter in all training, however, is not so much the institution as the trainer, and I would finish my sermon with a sentence or two on some necessary qualities for a teacher in the Sunday School. And first, because the aim of this institution is to teach a child to judge and choose between right and wrong and to worship, it is not *necessary* for the teacher to be clever. A writer, who has spent much of his life in the Highlands of Scotland, says he often noticed an immense difference between a Highland shepherd and his clever son just home from the city or from college laden with honours. So far as cleverness was concerned the old man seemed fifty years behind the times in comparison with his son, but you get the old man on some deep moral question and "you are forced to confess that the father is incomparably the greater man." He has learned a few things which come to men not in the noisy but in the silent hours. Hence the first quality that is necessary is *simplicity*. The second is that *humility* "half hidden from the eye" which is free from all vanity and self-seeking, and counts no time or talent lost that is spent for the little ones. And the third is that *conscientiousness* which makes him find all the truth he can and impart it in the best way he can.

Given these three qualities there is no doubt but a teacher will "train up a child in the way he should go."

ROBERT J. WARDELL.

* "What is Man?"

What is man that Thou art mindful of him?—Heb. ii. 6

From the very earliest times has this question been asked; and right down through the ages has philosopher after philosopher lived and passed away, but never yet has a satisfactory answer been forthcoming. And to-day the world cries, "What is man?" yet none ventures to reply. Now though we cannot pretend to answer the question satisfactorily, or give a definition of mankind with mathematical accuracy, yet I think we shall do well to ponder over the subject for a short time. It is splendid exercise to dwell occasionally on the infinitely great, to puzzle over insoluble problems, to try and grasp that which is too vast for our narrow outlook. For this is the way to keep a man humble. One generally finds that the man who was born in the country, who has never set his foot outside the narrow limits of his parish, who has scarcely ever read a book, such a man is perfectly satisfied with his own attainments, and not infrequently considers himself little short of a marvel. It is when a man is called upon to leave home; when he is thrown into new spheres of labour, and tries to understand the mysteries by which he is surrounded; it is then that his eyes are opened, and he begins to realise how insignificant he is. And to save ourselves from spiritual pride, it is well for us occasionally to try and fathom the infinitely deep, to solve that which is insoluble.

I. The Verdict of Nature. We go to the naturalist and ask him if he can supply us with an answer to our question—"What is man?" He takes us to the great forests of Africa. And as we gaze upon the enormous trees their tall crests seem to sweep the sky. There they have stood for centuries. There they will continue to stand for centuries to come. Generation after generation of mankind will come and pass away, but these trees will remain. We bring our eyes down from their lofty crests and fix them on insignificant man standing below, and say—What is man compared with these? Then "what is man that *Thou* art mindful of him?"

We visit the Lakes, the Highlands of Scotland, the mountains of Switzerland. We look at the mighty cliffs towering above us. We gaze at the hills whose tops are lost in the clouds, apparently joining earth and heaven. And even as we meditate upon their vastness, we hear a voice say, "And what is man?"

We go to the astronomer and ask him if he can help us. He sweeps the heavens with his telescope, he fixes upon a certain star, and tells us to look at it. There it is, a mere speck in the heavens. Yet in reality it is an enormous sun, far greater than our own. So far away is it, that though light travels at the

rate of over one million miles in six seconds, the light from that star takes years to reach us. And as the astronomer tells us this, he turns round and asks, "And what is man compared with that?" A mere drop in the ocean; a grain of sand by the seashore; a speck of dust on the mountain.

It is very humiliating to be told this. We, who sing with the poet "I am monarch of all I survey," do not care to be told that we are of the least in God's creation. Yet even so is it.

But this is only half the truth. Come with me into the forest. Soon we hear the sound of blows, and see a man armed with an axe striking at the roots of a gigantic tree. We look up at the branches towering about us. The tree is trembling; it is beginning to fall; now it is lying helpless on the ground. Puny man has felled the giant tree. And did you ever know a tree which could withstand the hand of man? No. Man is greater than the tree after all.

Come with me once more among the mountains. 'Tis true their summits are enveloped in mists. But look at their feet. Man is boring holes. He fills them with dynamite. He lays his train. Presently there is a tremendous explosion, and the rock is shivered to atoms. Ah, yes. Man is greater than the mountain or the rock.

And now let us look at the stars. True, man cannot reach them. He cannot turn them one hair's breadth from their course. He cannot rend them in pieces. But the astronomer can tell you where to find any particular star at any moment. He can tell you where it was yesterday and where it will be to-morrow. He can tell you how hot it is, how rapidly it moves, and even of what it is composed. Man is greater than the star after all. What is man? Nature teaches us that *man is at once, one of the least and one of the greatest in God's universe.*

II. The Verdict of the Bible. If we want a better definition of man, we must turn away from science. We shall never find it there. We must refer to our Bible.

As we look through its pages, one of the first things that strike us is this: *Man is eternal, immortal.* It was never intended that man should die. You can destroy his body. You can do what you will with his earthly temple, but you cannot destroy his spirit. The trees may live a long time, but after a few centuries the world knows them no more. The rocks may seem eternal, but after millions of years they too are changed. Whilst in the distant future the stars themselves will cool, and become icy balls like our moon. But after all these changes man will still be living. Man is immortal.

Man is created in the image of God. The school-boy's cap bears the badge of his school. The slave was stamped with the mark of his master. And man bears God's likeness in his face. It is easy to see that in a good man. There is some-

thing about him which defies expression in mere words. Stephen's face shone like an angel's, and even his enemies acknowledged it.

Finally, *man is endowed with the power to choose between right and wrong.* The tree must grow where it is planted. It cannot wander from place to place. It cannot even of itself grow crooked. It must grow straight. The rocks are fixed in the place where God put them. Even the powerful stars cannot move one hair's breadth out of their appointed course. But man is not bound by these laws. Man is free to do what he will. What is man? The Bible says that he is an immortal being, created in the image of God, and able to choose between right and wrong.

III. Man's Responsibility. As man holds such a lofty position in God's universe, think what a great responsibility is his. Man is stamped in the image of God; and God expects man to jealously guard and preserve that image. He must see to it that his thoughts are lofty, his actions pure, and his life in harmony with the will of God; for in this way only will he be enabled to live up to the noble standard which Christ Himself has set before him.

J. Newton Friend, M.Sc.

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* St. Paul and the Cross of Christ

God forbid that I should glory, save in the Cross of our Lord Jesus Christ.—Gal. vi. 14.

I. A Confession not to be expected from what we know of the early life of St. Paul. For consider (*a*) *his worldly position.* He was a Roman citizen. To realize the greatness of this privilege we must remember that Rome was the mistress of the world. Therefore to be a Roman citizen was a great honour and a careful reading of the Acts and Epistles of St. Paul will clearly prove how highly he esteemed that honour.

The privilege also conferred important rights upon anyone who possessed it: (1) exemption from scourging, (2) freedom from arrest in the great majority of cases, (3) power of appeal from any magistrate to the Emperor—a right which we know St. Paul made use of.

Certainly his Roman citizenship did not lead him to believe in Him who was crucified on Calvary and therefore to glory in the Cross.

(*b*) *His education.* He was brought up at the feet of Gamaliel. St. Paul's teacher was eminent for his learning and revered for his character. He was a Pharisee but free from all bigotry and sectarian bitterness. He probably was well acquainted with Greek literature and we gather from the narrative of the

Acts that he was a man of candid mind and prudent judgement. St. Paul probably learnt much from Gamaliel. He would be influenced by his character. Like his master he was a student of Greek literature and he studied devoutly the Jewish law.

Certainly St. Paul's education, which he received from Gamaliel did not lead him to glory in the Cross, for Gamaliel was no believer in Christ. His advice given to the Sanhedrin (Acts v. 38, 39) was wise and prudent as spoken by one who had no belief in the apostle's mission, but it proves that the man who gave it was no disciple.

II. The Confession Explained. The great event that changed the whole course of St. Paul's life, his conversion on his journey to Damascus, gives us the clue by which his great confession is to be explained. Christ appeared to the fierce persecutor of His people ; and the fact that Christ appeared to him convinced St. Paul that the crucified Jesus of Nazareth was the risen and ascended Saviour—in a word the Son of God. The glory of the Cross sprang from the greatness of the Crucified. St. Paul would boast no longer of the privileges that he had reckoned to be of high value. He counted all but loss in comparison with a knowledge of Christ and Him crucified. He gloried, he boasted in the Cross because on it had died the Son of Man who was also the Eternal Son of God, and on account of that precious death, the symbol of shame—the death by crucifixion being regarded as the most disgraceful of all deaths, the punishment meted out to the vilest criminals and the lowest class of slaves—was transformed into the symbol of the highest glory.

III. The Comfort the Confession brought with it. Throughout St. Paul's apostolic career there was one feeling ever prominent in his soul and that feeling was a sense of sin. One sin cast a shadow over his whole life after his conversion—his persecution of the servants of his Lord. It is true it was a sin of ignorance and unbelief. It is true that the deep repentance that he felt for his sin was proved by the ardent zeal which he showed in his devoted service of his Lord. It is true he was Christ's chosen vessel (Acts ix. 15) to carry the Master's name far and wide as the Saviour of men. But in spite of all he never forgot the fact that he had persecuted the servants of Christ, yea, even Christ Himself (Acts ix. 4, 5). His sense of his great sin is clearly brought out in 1 Cor. xv. 9, "For I am the least of the apostles that am not meet to be called an apostle because I persecuted the church of God," and more remarkably still in Eph. iii. 8, where he speaks of himself as less than the least of all saints. When we remember who and what St. Paul was we must become conscious of the overwhelming sense of sinfulness and sorrow of heart he felt on

account of his fierce persecuting zeal which led him to speak of himself as not only the least of the apostles but also as less than the least of all saints.

But though St. Paul's sense of sin was deep, his sense of comfort which sprang from his personal interest in the work of Christ was deeper still. He knew that the Son of God loved him and gave Himself for him. This was the source of his comfort.

May it be ours to regard the Cross as St. Paul regarded it. May we glory in the Cross because the Sufferer who died upon it, is exalted to be a Prince and a Saviour. May we be able to say from the heart, "He loved me and gave Himself for me."

H. P. WRIGHT, B.A.

UNSTINTED PRAISE

Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits—PSA. ciii. 1, 2.

I. CHRISTIAN PRAISE MUST BE PERSONAL, SPIRITUAL, AND PRACTICAL.

Personal. Our individual soul must go out in gratitude toward God, while the whole Christian community blesses His holy name. We must never lose our individuality in the service of Christian thanksgiving. We have so many things to be thankful for. We should keep our proper place in the service of praise. Every day we must bless God: thoughtfully, willingly, delightfully.

Spiritual. Soul-praise is required. The language of the lips is insufficient, cold, and formal. We must praise God in spirit and truth, praise welling up from the deepest springs of the soul. Not mere intellectual praise, æsthetic gratitude, but praise from the bottom of the heart, while reason, imagination, and our full intellectual powers assist in spiritual thanksgiving. "All that is within me bless His holy name." No power must be disengaged in this service of praise. While it is intelligent and reverential it must be whole-hearted and profoundly earnest.

Practical. Our gratitude must be expressed outwardly and harmoniously. The whole life must praise God. Character and conduct must bless His holy name. All work and business, all leisure and pleasure, all plans and purposes, all Christian virtues and activities, must speak forth His praise. "Actions speak louder than words." They speak in God's ear as well as in man's. Christian graces must be expressed in daily life, so that men may see our good works and glorify our Father in heaven. All we say and do must praise God. The inward and

outward living must be in harmony with the Divine law, and this must be seen and known by the community. The praise of the life is dear to God. Our gratitude must be evident in worship and service. There is strong reason for this in the marvellous goodness of God manifested in a thousand ways. Medical men tell us that fresh-air is the great blood-purifier; and a devout spiritual atmosphere elevates the soul, brings us to the mountain-air and sea-breezes of Christian grace in which we can live the higher life and praise God in purest fashion.

II. CHRISTIAN GRATITUDE MUST BE COMPREHENSIVE: "And forget not all His benefits."

There must be *calm recollectedness in our gratitude.* We must call up in our mind and memory the manifold blessings of providence and redemption; review them one by one, and bless God for each of them. We must never forget God's benefits to us individually. We are too apt to forget His favours. We remember little unpleasant incidents in our daily life, small trials of our faith and patience, and forget large blessings. Probably what we call our trials in the end prove our greatest mercies. "The Lord God is a sun and shield," a sun to give light and heat, to mature our graces and to bring to perfection our Christian fruitfulness; to do in the moral sphere what the sun does in the sphere of nature. "He will give grace and glory"; first grace, then glory; grace to prepare for glory, then glory to crown and consummate the work of grace; the more grace, the more glory, but if no grace no glory. "And no good thing will He withhold from them that walk uprightly." Here the point is, who is to be judge, God or man? Surely God knows what is good for us better than we know ourselves. And if affliction, losses, persecution, and manifold tribulations be good for us God will give us these things. We must not judge God but let God judge us, and then no real good will be withheld.

Remembered benefits must prompt perpetual praise. Benefits coming to us individually from past events and circumstances. Benefits to our body, health, food, raiment, shelter, and prolonged existence amid dangers and disease. Benefits to the mind, reason continued, progressive culture, and all the blessings of Christian literature still our glorious heritage. Benefits to the soul, pardon, spiritual renewal, growth in holiness, and a splendid hope of immortality. Benefits to the family, to the church, to the nation, and to the human race. The benefits of God will be multiplied a thousandfold as the ages go on, and multiplied in heaven for evermore.

WILLIAM UNSWORTH.

Godward Desires

Lord all my desire is before Thee; and my groaning is not hid from Thee—Psa. xxxviii. 9.

Dr. Maclaren writing of this Psalm says, "This is a long-drawn wail, passionate at the first, but gradually calming itself into submission and trust, though never passing from the minor key."

Four thoughts are suggested as we ponder the words of this verse.

I. It is Fitting that we should Definitely Express our Desires to God.

1. This is according to God's will. We are commanded to "pray without ceasing."

2. It is seemly because really our inmost life is already known to God.

3. To definitely express our desires will often be helpful. We get to know the real nature of our desires when they are expressed in words. Unuttered desires are usually vague.

II. Desires towards God are Roots of Grace.

1. They are implanted in our hearts by God. They do not spring from our corrupt natures.

2. They are therefore a test and revelation of character—as a man thinketh in his heart so is he.

3. They are, if good, associated with other graces.

III. Godward Desires are accepted by Him because He knows them.

This third division is not exactly like our first (I. 2). There we emphasized the fact that it is fitting we should make our desires known to God. But here we wish to emphasize the fact that they *are* known. The Psalm represents a man whose flesh is unsound, whose bones are as rottenness, who is eaten up with a loathsome disease, a miserable object, utterly unworthy. Yet God's compassionate regard was so great that He observed so poor an object as that.

IV. Godward Desires are Fulfilled. This is evident when we consider: 1. They are of God's creating. In nature we see how He meets the desire of beast, bird, fish, and insect. Is it not evident that if He meets these lower needs He will meet man's higher needs? 2. He has promised to do so and He will surely keep His promise. Already He has in part made good His word.

We may therefore greatly encourage ourselves and others to make known our desires to Him.

Henry Smith.

In Pursuit of the Highest

One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus—Phil. iii. 13, 14.

The date of an Epistle is often a valuable factor in its interpretation. If, as modern scholarship suggests, the Philippian letter was written about the year 63 A.D., St. Paul at the time of writing had been a Christian about thirty years. Yet in this text he speaks of a realized imperfection and an unrealized ideal. The Christian life, then, may be viewed as a progress from an imperfection of which we are conscious to a perfection unto which we aspire.

I. The Realized Self from which we should Advance. It is the Christian self in its initial stages. From its limitations and immaturities we should ever strive to escape.

(*a*) Conversion is but the *beginning* of the spiritual life—not its goal. Failure to recognise this leads to a loss of soul power and growth: to a moral atrophy. The metaphor St. Paul here employs is a happy one—a *race*, implying a commencement, an effort, and an attaining. As Mr. F. W. H. Myers interprets it, the principle may be stated thus:—

> Let no man think that sudden in a minute,
> All is accomplished and the work is done:
> Though with thine earliest dawn thou should'st begin it,
> Scarce were it ended in thy setting sun.

How naturally does the appeal of verse 15 follow: do not be content with a mere conversion!

(*b*) The after-conversion life is one of *discontent* with present attainment.

Respecting the *Christian life* itself: who is content with temptation unconquered, with evil enthroned in the heart where God alone should reign? Who is there who has no sin to master and no need to aspire?

Respecting *Christian knowledge:* who is content with simply what he knows of Divine revelation, particularly if he believes that Holy Scripture embodies God's will for human life? We may judge the measure of our growth in grace by our delight in the Word of God.

Respecting *Christian service:* who is there that bears the name of Christ and is content with merely nominal service? Who is there that can say that he has reached the limit of his capacity of service? If in these particulars we take the measure of "self" as we find it we shall see the need of striving after that which lies beyond.

II. Advance from the Realized Self: *but whither?* Toward the unrealized ideal. The Pauline ideal was "the

perfect life." So must it be with all who would be "well pleasing to God."

> Life is only bright when it proceedeth
> Towards a truer, deeper life above;
> Human love is sweetest when it leadeth
> To a more divine and perfect love.

Contemplate the ideal for it is the portrait of what we would become. Under the influence of the ideal the passion for perfection ceases to be a burden; it becomes an inspiration. "Tennyson was seventeen years in writing 'In Memoriam.' It was because he had a conception which dominated all his thinking and feeling and held him to his task through this long period that we have 'In Memoriam.' The little garden song in 'Maud' he wrote and re-wrote fifty times before he ventured to give it to the public." If the ideal thus dominates literature how much more should it dominate religion?

(*a*) "The perfect life" is *a reasonable ideal.* It is not unreasonable to aspire to holiness; to be content with an undeveloped soul and an immature experience—that is the unreasonable! Man, according to the Greek conception of the word *anthropos,* is the being with the upturned face. And in proportion as he is untrue to that upward glance he falls below the true possibilities of his manhood.

(*b*) "The perfect life" is *a God-inspired ideal.* It was "the high calling of God in Christ Jesus." God calls no man to an aspiration which is either unnecessary or impossible.

III. To attain approximately the Unrealized Ideal Two Things are Necessary.

(*a*) *Mental emancipation.* "Forgetting the things which are behind." The memory of the past is not always a stimulus in spiritual things. Therefore free the mind from the fetters of the past.

(*b*) *Spiritual concentration.* "One thing I do." As Wesley in settling for himself points of doctrine determined to be a man of one Book, so we, in the moral life must not allow ourselves to be torn by conflicting impulses; we must be people of one purpose. Specialization is an essential law of progress.

Herbert S. Seekings.

Christ and His Servants—*St. John xv. 16* (R.V.)

These words, primarily addressed to the Apostles, have an application to all our Lord's servants. They represent the Divine aspect of their discipleship and ministry. Obviously, on the human side there is necessity for choice, faith, love and obedience. It will be helpful to concentrate thought for once exclusively on the divine aspect; our salvation and service from Christ's point of view. May these living inspired words enter our hearts to-day. Let us note:—

I. That His selection of us was matter of Sovereign Grace. "Ye did not choose Me, but I chose you."

II. His Will chooses our Form of Service: "And appointed you." R.V. rids us of the ecclesiastical term "ordained."

III. His Appointment is to Aggressive Gospel Work: "That ye should go."

IV. He guarantees Manifest Results: "And bring forth fruit."

V. These Results are Permanent: "And that your fruit should abide."

VI. His Servants are appointed Intercessors; theirs is the privilege of unlimited prayer: "That whatsoever ye shall ask of the Father in My Name, He may give it you."

Let us note, for ourselves as preachers, two things. 1. That these words are true of the humblest and youngest of the brotherhood, as of the first Apostles. 2. That they are true of each and every service. Thus: there is next Sunday's appointment, perhaps in a small village: the Master says "I have chosen and appointed you there; that you should go and bear abiding fruit. So pray! For I have also arranged that whatsoever ye shall ask of the Father in My Name, He may give it you." Surely He will! Here are some precious words from a private letter of Dr. G. G. Findlay to the writer.

"Granting the two 'thats' to be parallel, the 'whatsoever' would seem to be conceived in each case in view of the *work* to be done for Christ's kingdom, and would relate, primarily at least, to the *Mission* of the Apostles—their equipment and guidance; of course, all the necessities of personal and spiritual life are involved in this; but the promise seems to bear a practical aspect in the first instance, and to concern the relation of Christ's servants to the world (Col. iv. 18), including above all the sufficiency that Paul realizes in 2 Cor. iii. John's 'Go' is very significant; it *must* mean, I think, 'Go away' (out into the world on the great errand). It is the hour of parting: He goes (xiv. 4, 28; xvi. 5), and they 'go' (xvii. 18), seemingly in opposite directions! Yet they 'abide' in Him; yet wherever they go, and whatever they need, there is the Father to hear and help. . . . . Is it not striking, if my view of the syntax is right, that men are 'chosen' and appointed for intercessors just as much as workers; Christ selects and instructs His co-advocates with the Father as His ambassadors to men!"

Shall we not go to our work with greater confidence after this brief study of our Lord's words?

I. E. Page.

* Christ is All, and in All—*Col. iii. 11*

I. In Creation. All things were made by Him. John i. 3. By Him were all things created—*all the verse.* Col. i. 16. Through whom also He made the worlds. Heb. i. 3.

II. In Providence. Matt. xxviii. 19. All authority in heaven and on earth. I am *with you* always (ver. 20). John xxi. 21. If I *will* that he tarry *till I come.* Each one of the Epistles to the seven churches of Asia. Rev. ii. 5; ii. 16; ii. 23; iii. 3; iii. 9; iii. 19. All things shall be subdued unto Him. 1 Cor. xv. 28.

III. In Scripture. [Moses] wrote of Me. John v. 46. Luke xxiv. 27, 44. To Him give all the prophets witness. Acts x. 43. The Spirit testified beforehand the sufferings—and the glory. 1 Peter i. 11.

IV. In Redemption. Not with silver and gold, but with the precious blood. 1 Peter i. 18, 19. Redemption through His blood. Eph. i. 7; also Col. i. 20; 2 Cor. v. 19, 21. Made sin—that we—having obtained eternal redemption. Heb. ix. 12. Thou wast slain, and hast redeemed us to God. Rev. v. 9.

V. In Experience. Remission of sins and—by faith in Me. Acts xxvi. 18. If any man be in Christ, he is a new creature. 2 Cor. v. 17. He that hath the Son hath life. 1 John v. 12. Rom. v. 1, 2. Christ in you the hope of glory. Col. i. 28. John xiii. 8: If I wash thee not. If any man love not the Lord—1 Cor. xvi. 22. Christ, our life. Col. iii. 4.

VI. In Resurrection. All that are in the tombs shall hear His voice, and shall come forth. John v. 29; also vi. 40. "I *am* the resurrection"; viz., I procure it; I proclaim it; I Myself exemplify it, both by miracles wrought upon others, and by My own. John xi. 25.

VII. In Heaven. Having a desire to depart and to be *with Christ.* Phil. i. 23. The Lamb . . . shall guide them unto fountains of waters of life. Rev. vii. 17. Where I am, there shall also My servant be. John xii. 26. Father . . . I will that where I am they also may be with Me (*all the verse*). John xvii. 24. To him that overcometh will I give to sit down with Me on My throne. Rev. iii. 21. G. R.

Cleaving unto the Lord

But cleave unto the Lord your God, as ye have done unto this day—Joshua xxiii. 8.

I. Joshua urges the Supreme Duty of the People. Cleave unto the Lord. This implied: 1. Inward heart devotion. 2. Outward obedience. 3. Continued watchfulness against the defilements of all idolatry.

II. JOSHUA EVIDENTLY SAW THERE WAS DANGER THAT THEY MIGHT NOT CONTINUE TO CLEAVE UNTO THE LORD. 1. This might be a result of national prosperity. 2. A consequence of their witnessing the bad examples of their heathen neighbours. 3. Or it might follow upon the loss of their great leader by death.

III. MOTIVES BY WHICH THE DUTY IS TO BE URGED AND THE DANGER AVOIDED. 1. To consider the love of God. 2. To remember His goodness. 3. To realise His presence. 4. To be filled with His Spirit.

There is need for us also to cleave to the Lord. Now, as then, there are many influences tending to draw the soul away from Christ. On our part it is needful by a (1) definite, (2) continuous, and (3) whole-hearted effort to cling close to God. Instance Hezekiah, and the Christians in Antioch.

HENRY SMITH.

SAVED AND SAFE

But the salvation of the righteous is of the Lord; He is their strength in time of trouble—PSA. xxxvii. 39.

With the majority of men, the case is different; but "happy is the people whose God is the Lord."

I. WHO ARE THESE HAPPY MEN? "The righteous."

II. WHAT IS THEIR DELIVERANCE? From what? Into what?

III. FROM WHOM DOES THEIR SALVATION COME?

References: Psa. iii. 8; Isa. xii. 2; Jonah ii. 9; Eph. ii. 8; Psa. ix. 9, xlvi. 1, xci. 15; Isa. xxxiii. 2; Col. i. 11; 2 Tim. iv. 17; Isa. xxxi. 5.

I. E. PAGE.

Notes and Illustrations

WHAT IS MAN? (*Heb. ii. 6*).—The eighth Psalm is an expression of amazement that God, who has "set His glory upon the heavens," should deign to remember man. Not only is He "mindful of man," but He has made him but "little less than God," "crowned him with honour," given him "dominion over" all his works. The original blessing pronounced on man (Gen. i. 28) is clearly in the Psalmist's thoughts, and suggests his words. The language which here precedes (ver. 5) and follows (ver. 8) shows that the last clause ("Thou didst subject all things under his feet") bears the stress of the quotation. (That the same words are the ground work of 1 Cor. xv. 24-28 is one of the most interesting coincidences between the Epistle and St. Paul). It is easy to see, therefore, for what purpose these verses are here adduced. Not to angels is "the world to come" subjected. In the Scripture there are found words declaring that a Divine decree has subjected all things to *man*.—*Moulton*.

What is Man?—The essential idea is that the true destiny of man described by the Psalmist, which experience teaches us that man himself has missed, was fulfilled otherwise than had been expected. Words which were used of man in himself because first true of One who being more than man took man's nature upon Him. In such a case the description of dignity was of necessity converted initially into a description of condescension.—*Bishop Wescott.*

Godward Desires (*Psa. xxxviii. 9*).—*Thou knowest all my desire.* How not? when the Only-begotten said, "I and My Father are one." And even here we may take comfort in that saying of St. Paul, "Then shall I know, as also I am known." *Lord, Thou knowest all my desire.* It may seem madness to the world; it may seem folly even to the wise; it may be so surrounded with difficulties as to appear impossible; but if Thou knowest it, it is enough. If Thou knowest it with the knowledge of approval, Thou wilt either fulfil it, or reward me without fulfilling it. If Thou knowest it, Thou also knowest the means by which it is to be brought to pass. Into Thy hands I commit it, and Thou wilt not disappoint it.—*Neale and Littledale.*

Godward Desires.—There is comparative peace for a tortured heart in the thought that all its desire and sighing are known to God. That knowledge is prior to the heart's prayer, but does not make it needless, for by the prayer the conviction of the Divine knowledge has entered the troubled soul, and brought some prelude of deliverance and hope of answer. The devout soul does not argue, "Thou knowest, and I need not speak," but "Thou knowest, therefore I tell Thee"; and it is soothed in and after telling. He who begins his prayer, by submitting to chastisement, and only deprecating the form of it inflicted by "wrath," will pass to the more gracious thought of God as lovingly cognisant of both his desire and his sighing, his wishes and his pains. The burst of the storm is past when the light begins to break through clouds though waves still run high—*Maclaren.*

Christ is All (*Col. iii. 11*).—"*Christ is all things and in all things.*" Christ has dispossed and obliterated all distinctions of religious prerogative and intellectual preeminence and social caste; Christ has substituted Himself for all these; Christ occupies the whole sphere of human life and permeates all its developments (*cf.* Ephes. i. 23).—*Lightfoot.*

Christ is the bond that unites "all." For so we have it,—"Christ is all, and in all." The same Christ in many makes one. That is God's unity, the only unity God recognises. Here lie the deep mysteries of our religion, and here is the power of the Sacraments. There are two things which take place in every regenerate man. You pass into Christ and Christ passes into you.—*J. Vaughan (Sermon Bible).*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

PRIZE-LIST (CONTINUED)

Class XXV. FARRAR'S HEBREWS: C. Noon. *Honourable Mention:* G. W. Dowsett, E. J. Francis, A. E. Watts.

Class XXX. ROMANS: W. Taylor. *Honourable Mention:* Miss M. Stringer, J. Titchener.

TUTORS' REPORTS FOR LAST SESSION

(Received too late for insertion in the August Magazine)

XXV. FARRAR'S HEBREWS

"I had 15 names sent in at the beginning of the Session. Of these 6 sent in no papers, and only four did all six papers. The work done, however, was good, as the marks shew; and these who did persevere worked hard and evidently were at pains to get a grasp of the subject." H. MARTIN, M.A.

XXX. BIBLE STUDY (NEW TESTAMENT)

"I had 30 names sent to me as constituting my class, but only 12 have sent in more than two papers Those who have continued have done good work, 3 have obtained honours, 2 of these obtaining over 80 per cent., while, in addition, 2 others have averaged well over 65 per cent. It is a pity that so many, who began well, grew weary in well doing. I owe my class an apology for the length of time I have detained the papers. It has been a privilege to go through this work and I certainly consider the students have attained a higher standard than in the last two years." E. D. GREEN, M.A.

I. HOMILETICS : First Year

Text-book: Eldridge's *Lay Preacher's Handbook*, 1*s.* 9*d.* Tutors: Revs. T. J. Hillary, Chester-le-Street, co. Durham; T. E. Freeman, Congleton, Cheshire; P. Pizey, Four Oaks, Birmingham; H. W. Pring, Wrexham; J. M. Sanderson, Grange Road, West Hartlepool; C. M. Weeks, South-end-on-Sea; C. E. Greaves, 1, West Street, Liskeard.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred), 3. No paper to exceed 400 words in length.

Work for October: Read Chaps. ix., x., and xv. 1. What is the great purpose of preaching? 2. What should be the preacher's theme? Illustrate from this month's reading.

II. HOMILETICS : Second Year

Text-book: Edwards's *Nineteenth Century Preachers*, 2*s.* 2*d.* Tutors: Revs. J. Edwards, 19, Hutt Street, Hull; T. G. Atkinson, 9, Carisbrook Road, Walthamstow, N.E.; W. H. Gibbon, Manse, Parkstone, Dorset.

Work for October: Read Chap. i. State in your own words (1) What a call to preach means; and (2) What is the preacher's mission.

III. HOMILETICS : Advanced

Text-books: Wardell's *Studies in Homiletics*, 2*s.* 2*d.* Tutors: Revs. R. J. Wardell, The Manse, Prestwich, Manchester; A. B. Holliday, 12, Huntly Road, Liverpool.

Work for October: 1. Read straight through the Gospel according to St. John. 2. Read over Method I. and the illustrations, 3. Write two outlines with the help of that Method on any texts you may choose from St. John's Gospel.

IV. THEOLOGY : First Year

Text-book: Gregory's *Theological Student*, 2*s.* 2*d.* (pp. 1-155). Tutors: Mr. Thos. Hester, 3, Bushmead Avenue, Bedford; Revs. F. Senior, Petersfield; O. J. Letcher, 67, Spencer Place, Leeds.

Work for October: Read pp. 38-60. Questions 22, 23, 24, 28, 29, 30, 31, 32.

V. THEOLOGY : Second Year

Text-book: Gregory's *Theological Student*, 2*s.* 2*d.* (pp. 156-272). Tutor: Rev. J. D. Banks, King's Road, Rochdale.

Work for October: Questions 119, 121, 122, 123, 124, 126. 127, 128, 129.

VI. THEOLOGY : Advanced

Text-book: Banks's *Development of Doctrine in the Early Church*, 2*s.* 2*d.* Tutor: Rev. F. J. Pope, 32, Fortis Green Road, East Finchley, London, N.

Work for October: pp. 36-61. 1. Who were the Apologists? Name some of their extant writing. From what special standpoint do they regard Christianity? 2. Give a short account of Tertullian. 3. What was Cyprian's teaching concerning the Church and the Ministry.

VII. THEOLOGY : Special Class for Candidates for the Ministry

Text-book: Banks's *Manual of Doctrine*, 3*s.* It is particularly requested that *only* intending Candidates for the Ministry join this Class. Tutors

Revs. J. Conder Nattrass, B.A., B.D., Wesley Manse, Walsall; G. F. Rose, 30, Westlands, Sunderland; E. D. Green, M.A., Bishop's Stortford.

WORK FOR OCTOBER: Banks' Theology, pp. 54-105. 1. Carefully define Inspiration, and mention the chief theories thereon. 2. Shew that the Scriptures claim to be inspired. 3. What is meant by the Canon? Why do we exclude the Apocrypha therefrom? 4. What is the Rule of Faith (1) in the Church of Rome, (2) in English Protestantism? 5. Classify the Divine attributes. 6. Give *concisely* New Testament proof of the doctrine of the Trinity. 7. Give some account of Sabellianism. 8. Show that the Holy Ghost is a Divine Person.

VIII. BIBLE STUDY: SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

Text-books: *Cambridge Companion to the Bible*, 1*s.* 3*d.*; Maclear's *Book of O.T. History*, 1*s.*; Maclear's *Book of N.T. History*, 1*s.* Tutors: Revs. J. T. Waddy, B.A., Balne Lane, Wakefield; J. Finnemore, M.A., Ph.D., Four Oaks, Birmingham; T. Cottam, Tonypandy, Pontypridd; H. W. Perkins, B.A., Wesley Manse, Horsham.

WORK FOR OCTOBER: The Mosaic Period. Read Maclear 28-45, Companion 50-55, 124-132. 1. Describe the construction of the Tabernacle, and explain the symbolism of the shew-bread, the ark of the covenant, and the altar of burnt-offering. What did the ark contain? 2. What do we find in the R.V. in place of the following A.V. renderings; "Tabernacle of the congregation," "shittim wood," "meat offering"? 3. Explain clearly the difference between the three principal burnt-sacrifices, viz., the sin-offering, the burnt-offering, and the thank-offering (1) in their mode, (2) in their meaning. 4. Give some account of the Passover, Pentecost, the Feast of Tabernacles, the Day of Atonement, the Year of Jubilee. 5. Name any Mosaic laws which Christ repealed or greatly modified 6. Mention three or four passages which showed that Deuteronomy as we have it was edited after the time of Moses. 7. Give some account of Balaam. Cite and explain the New Testament references to him (in 2 Peter, Jude, and Revelation). 8. Explain these facts which are evident on glancing at the map of Canaan as divided among the tribes: (1) There is no part allotted to Levi; (2) Two parts are allotted to Dan; (3) Two parts bear the name of Manasseh; (4) There is no tribe of "Joseph." To what tribes did Moses, Joshua, and Caleb belong?

IX. CHRISTIAN EVIDENCES

Text-book: Banks's *Scripture and its Witnesses*, 2*s.* 2*d.* Tutor: Revs. J. D. Banks. King's Road, Rochdale; J. Finnemore, M.A., Ph.D., Four Oaks, Birmingham.

WORK FOR OCTOBER: pp. 33-68. 1. Prove, briefly, that the Old Testament is the same to day as that used by the Jews and early Christians. 2. Mention two ways in which the new critical theories bear on the Divine origin and authority of the Old Testament, and reply to these. 3. Give two lines of proof, or the evidence of any two writers that the New Testament in the second half of the Second Century was the same as ours to-day. 4. Did the Church give us the Bible, or what function did it fill in relation to it.

NOTE: Papers should not be made too long, 800 to 1,000 words is sufficient.

X. CHURCH HISTORY

Text-books: Steven's *Hildebrand and His Times*, 2*s.* 2*d.*; Tucker's *English Church in Middle Ages*, 2*s.* 2*d.* Tutor: Rev. E. E. Ormiston, 7, Albert Bridge Road, Battersea Park, S.W.

WORK FOR OCTOBER: Read pp. 77-158. Questions: 1. Sketch the position of the Papacy up to the election of Hildebrand, and briefly describe his policy.

2. Account for the strife between Henry IV. and the Pope, and state the issues.
3. Estimate the policy and character of Pope Gregory VII.

XI. ETHICS

Text-book: Davison's *Christian Conscience*, 2*s.* 7*d.* Tutor: Rev. J. Billington, 907, Ashton Old Road, Higher Openshaw, Manchester.

WORK FOR OCTOBER: Section III. The Natural Conscience, its alleged Genesis. Questions: 1. Analysis (see note for September). 2. What is the conscience, according to Hedonist teaching. 3. State succinctly the main objections to the Evolutionist doctrine of conscience.

XII. ENGLISH GRAMMAR

Text-book: Morris's *Primer* and Wetherell's *Exercises*, 2*s.* Tutor: A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 57, The Avenue, Leigh, Lancs.

WORK FOR OCTOBER: Read Sections 34-55. Questions: Wetherell, Ex. 18: 16-20; Ex. 21: 13-20; Ex. 25: 11-15; Ex. 28: 11-16; Ex. 31: 1-5; Ex. 34: 11-15.

XIII. ENGLISH COMPOSITION

Text-book: Nicholls's *English Composition*, 1*s.* Tutor: Rev. W. A. Lenton, B.A., Sudbury, Suffolk.

WORK FOR OCTOBER: Questions: 1. Explain the use of the Colon. When are Capitals used? 2. Write a brief Essay on Recreations.

XIV. COMPARATIVE RELIGION

Text-books: Geden's *Comparative Religion*, 2*s.* 2*d.*; and Grant's *Religions of the World*, 7*d.* Tutor: Rev. H. C. J. Sidnell, B.A., B.D., The Heath, Knutsford, Cheshire.

WORK FOR OCTOBER: Read pp. 37-68, and Chapter i. in Grant's "Religions of the World." 1. Trace briefly the origins of the Egyptian religion. 2. What are the symbols and functions of the deities Ra, Isis, Thoth, Anubis, and Maat? 3. Give a short account of the Egyptian doctrine of immortality.

XV. LOGIC

Text-book: Jevon's *Logic*, 1*s.* Tutor Rev. S. B. Gregory, B.A., Whittlesea, Peterborough.

WORK FOR OCTOBER: 1. Explain and illustrate the difference between inductive and deductive reasoning. 2. Define, with examples, abstract, concrete, positive, negative, singular, general and collective terms. 3. Give the meaning in intension and in extension of *tree*, *lamp*, *man*. Read pp. 27-53. The classification by Dichotomy and the "Predictables" (Genus, Species, Difference, Property, Accident) are important. Illustrate a few propositions by diagrams for practice. Draw up a table of the distribution of subject and predicate in the four types of proposition and learn it. The Immediate Inferences are most important. Note the names: 1. *Conversion* § 65. 2. *Conversion by limitation* § 66. 3. *Obversion* § 64. Rule: Negative the predicate and change the "quality." 4. *Contraposition* or *Contraversion* § 70. Rule: "Obvert, then convert." These two terms, *Obversion* and *Contraposition*, are not used, but may be written by the student in the margin.

XVI. PSYCHOLOGY

Text-book: Ryland's *Story of Thought and Feeling*, 1*s.* Tutor: Rev. J. Billington, 907, Ashton Old Road, Higher Openshaw, Manchester.

WORK FOR OCTOBER: Answer the following questions:—1. Explain clearly the nature and characteristic of *attention* 2. What do you understand by *subconsciousness?* Indicate its importance in our mental experience. 3. "In certain circumstances, when the adjustment is very accurate, we may actually

perceive the impression before it occurs." Explain this statement. Read Chapter ii. Distinguish clearly between after-images, positive, and negative, and recurrent sensations; also the various forms of memory-images. Study carefully what is said about defects of memory and conditions of recollection.

XVII. ENGLISH LITERATURE

Text-book: Stopford Brooke's *Primer*, 1*s.*; and *Milton* (English Men of Letters), 2*s.* 3*d.* Tutor: Rev. Archibald Lauder, 9, Court Road, Cadoxton, Cardiff.

Work for October: Primer: Read Sections 28-49. Milton: Read Chaps. iv., v. and vi. Read Lycidas. Special attention should be paid to the sections relating to Chaucer. He was the father of our modern English poetry. The references to the English Bible are also of the utmost importance. Questions: 1. What do you know of William Langland and John Wiclif? 2. What do you know of Chaucer? Name his more important works. 3. Trace the development of Chaucer's poetry. In what respects did he differ from earlier poets? 4. Write a note on the various English translations of the Bible.

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2*s.* 2*d.* Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., 26, Staverton Road, Oxford. The Tutor will take special books with those who desire *other* portions.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Text-books: Wesley's *Fifty-three Sermons*, 3*s.*; Wesley's *Notes on New Testament*, 2*s.* 9*d.*; and Wesley's *Second Catechism* (cloth), 5*d.* The three will be sent for 5*s.* 11*d.* Tutors: Revs. W. H. Phipps, B.A., Hove, Brighton; Joseph Johns, Wesley Manse, Pelsall; S. B. Lyons, 192, Albert Bridge Road, Belfast; T. Ross, 5, Crescent Road, Sharrow, Sheffield; J. Reaney, Ambleside; J. Herbert Tite, Burbage, Hinckley.

Work for October: Study carefully Sermons vii. and xliii. Read xxvii-xxxiii. Wesley's Notes on Acts. Second Catechism, Chaps. iii. and iv. Questions: 1. Write a short clear analysis of Sermon, "The Way to the Kingdom." 2. How does Wesley explain "Strive to enter in"; "Be Serious"; "Faith, in general"; "Faith, by which we receive Christ"? 3. Outline Wesley's view of the theology taught by Paul at Athens. 4. Define repentance. What is its foremost idea? Quote passages from the New Testament to show it is a condition of salvation. 5. What would you say in an oral examination if asked, "What is sin?" "What is the Gospel?" "What is religion?" (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION: Elementary

Text-book: Robertson's *Teachings of our Lord* (chaps. i-vi.), 7*d.* Tutors: Revs. A. W. Cooke, M.A., 61, Linden Road, Gosforth, Newcastle-on-Tyne;

J. Penrose Hodgson, Kilsyth, N.B.; J. Stainer Wilkinson, Clydebank, N.B.; E. G. Loosley, B.D., Prudhoe, Ovingham, S.O., Northumberland.

WORK FOR OCTOBER: 1. Read Chap. ii. carefully. 2. Write answers to the following: (*a*) Briefly describe the form of our Lord's teaching; (*b*) What made that teaching "popular"?; (*c*) Comment on John xvi. 12.

XXIII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

Text-book: Moulton's *Introduction to Literature of the Bible* (pp. 1-88 and chaps. iv. and x.), 3*s.* 6*d.* Tutors: Rev. W. H. Spencer, C. H. & O., Bonner Road, N.E.; F. W. Symes, Esq., 60, Conduit Street, Gloucester.

WORK FOR OCTOBER: Read pp. 23-45 (compare Appendix, pp. 333-336). Questions: 1. What is the difference in meaning between "covenant" and "testament"? 2. What examples can be found in Genesis of Divine "covenants" before that with Abraham? 3. "The main note in the history is the gradual narrowing of the succession to the Covenant" Show from Genesis that this is so. 4. Give one or two illustrations from Exodus and Numbers of (*a*) story, (*b*) constitutional history, (*c*) documents. 5. State very briefly the chief features of Deuteronomy.

XXIV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: Westcott's *Historic Faith*, (chaps. i-v. and viii-x.), 6*d.*; dearer edition, 4*s.* 10*d.* Tutor: Rev. G. W. Polkinghorne, The Manse, Throckley, Newburn, Newcastle-on-Tyne.

WORK FOR OCTOBER: Read Chaps. iii. and iv. Questions: 1. Summarise what is implied in the words, "I believe in GOD." 2. In what sense is it true that Christ revealed the Father? 3. What do you understand by (1) Almighty; (2) "Orthodox Atheism"; (3) Divine Immanence? 4. What is the value of the later addition to this article of the Creed? 5. What do we mean by acknowledging Jesus as the Christ? 6. Indicate the practical bearing of the Doctrine of the Incarnation on our life. 7. Why is silence on this topic evil? 8. What does this article teach us as to the dominion of Christ?

XXV. CONNEXIONAL L.P. EXAMINATION: ADVANCED

Text-book: Davidson's *Christian Ethics* (chaps. i., and iv., and vii-xiii.), 1*s.* 9*d.* Tutors: Revs. J. R. Broadhead, 36, Surrey Street, Norwich; T. May, M.A., Limes Avenue, New Southgate, London, N.

WORK FOR OCTOBER: Read pp. 14-21. Questions: 1. Give some Parallels from Pagan writings which show that Christian Ethics are allied to Ethics in general. 2. What is meant by *originality* in Christian Ethics? 3. Discuss the meanings of the two terms "meekness" and "mercy" fully—as illustrated by the two Beatitudes, Matt. v. 5, and Matt. v. 7.

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercise Book*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subsciption, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

Text-book: Telford's *Story of the Upper Room*, 2*s.* 2*d.* Tutors: Revs. G. D. Mason, 13, Regent's Terrace, Penzance; J. L. White, Little Burgh, Shrubbery Avenue, Worcester; J. D. Percy, Norton, Stockton-on-Tees.

WORK FOR OCTOBER: Read Chaps. v-viii. Questions: 1. Explain our Lord's purpose in the institution of the Lord's Supper, and shew its value as a means

of grace. 2. What are the lessons we may learn from Peter's failure? 3. What promise does the author call the "staff of faith"? 4. Mention some aspects of our future life revealed by our Lord in St. John xiv. 1, 2. 5. Quote from memory some passage which has impressed you in reading the first eight chapters.

XXVIII. ART AND PRINCIPLES OF TEACHING (SPECIAL CLASS FOR SUNDAY SCHOOL TEACHERS)

Text-book: Adams's *Primer*, 7*d*. Tutor: Rev. W. H. Cheetham, Milborne Port, Sherborne.

WORK FOR OCTOBER: Read Chap. ii. Questions: 1. What do you mean by "mind," "idea," and how are these related? How does a "thing" differ from an "idea"? 2. "Ideas are related to one another in the mind." Say what you can about this. 3. What have ideas to do with temptation? 4. As an exercise in analysing a state of consciousness, place a lamp on the table. Fix all your attention upon it. The lamp is in the "focus" or centre of consciousness. See if you can avoid other thoughts. You cannot. There is present to your consciousness the wall and pictures beyond the table, the friend in the room, the ticking of the clock, the scent of the flowers, sounds from the street. These lie in the "margin" of consciousness, and belong to the subconscious mind. Spend ten minutes on this exercise and tell me the result.

[N.B.—Concise answers in your own words secure highest marks].

XXIX. BIBLE STUDY (FOR GENERAL STUDENTS): OLD TESTAMENT

Text-book: Selfe on *The Work of the Prophets*, 2*s*. 9*d*. Tutor: Rev. A. K. Smith, 54, Rosenthal Road, Catford, S.E.

WORK FOR OCTOBER: Read pp. 35-63. Questions: 1. Explain how Hosea uses the figures of a "faithful husband" and a "loving father." 2. Indicate Isaiah's mission in reference to Hezekiah. 3. Explain any two passages in Isaiah referring to the coming of Messiah.

XXX. BIBLE STUDY (FOR GENERAL STUDENTS): NEW TESTAMENT

Text-book: Moule on *Ephesians*, 1*s*. 9*d*. Tutors: Revs. M. W. Mountford, B.A., Wesley House, Milward Road, Hastings; A. D. Baskerville, Queen Street, Barton-on-Humber.

WORK FOR OCTOBER: Read pp. 43-74. Eph. i. 1--ii. 10. Questions: 1. What is the line of thought in i. 3-14? 2. What conception of salvation is set forth in ii. 1-10? 3. Explain: "Redemption" (i. 7); "Earnest" (i. 14); "Inheritance" (i. 18); "Principality and Power" (i. 21); "The Church" (i. 22).

XXXI. BIBLE ENGLISH

Text-book: Clapperton's *Pitfalls in Bible English*, 1*s*. 6*d*. Tutor: Rev. H. S. Seekings, Slade Villa, Slade Lane, Levenshulme, near Manchester.

WORK FOR OCTOBER: Read Chaps. v-viii. 1. (*a*) Fully explain "friends of the mammon of unrighteousness"; (*b*) Give the various uses of the word "after." 2. Explain, quoting passages, the Bible use of "meat," "tempt," "carriage," "compass," "debate," "virtue."

XXXII. TEMPERANCE

Text-book: Barrett's *Truth about Intoxicating Drinks*, 2*s*. 3*d*. Tutor Rev. A. L. Heap, B.A., 26, Cornwall Street, Pimlico, S.W.

WORK FOR OCTOBER: Read pp. 46-84. Questions: 1. Describe the effects of a moderate quantity of alcohol on the different parts of the body. 2. Is alcohol a true stimulant? 3. Of what value is alcohol as a medicine? 4. What was the National Drink Bill for 1903? In what ways did it involve financial loss?

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's), 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2*s.* 6*d.* is charged in this Class. It should be sent to the General Secretary).

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Oct. 7—WHOLEHEARTED—*St. Mark xii. 30*

The greatest trouble of our life is half-heartedness. At school in work, or in the field at play; amongst our books or our friends, we miss the riches because we don't enter into things with all our heart. God asks love out of our whole heart. The little word "all" occurs four times in this one verse. Notice:

1. What is asked of us. "Thou shalt love." That means that we should like, enjoy, serve God. Love is the richest fruit of the heart. We may think about, dread, fear God, without loving Him. Mothers are never satisfied if we do not love them. Nor is God. But what makes us love mother? Her loveableness. Think about God until you love Him. He is LORD, the Creator of all things and our glorious King. "Thy God," thy supreme Being, perfect Lover and Helper. If you want to find out what He is like look at His world, into His Book, and above all at Jesus.

2. How much is asked. "Whole heart." The heart is like a kingdom with many provinces. Out of every province love is to flow to God; every district is to pay its glad tribute. With each power of our inner life we are to love God. We are to keep back no mite of love for things which God does not allow.

Mark well this word "shalt." You know the meaning of it. God is my God whether I love Him or not, therefore not to love is to be a sinner indeed.

Oct. 14—ON THE WATCH-TOWER—*St. Matt. xxv. 13*

What a difference uncertainty makes! It may fill us with fear or hope; may make us careful or indifferent. All this is wonderfully illustrated in the parable before us. The hour of the bridegroom's coming is unknown. Ten virgins wait for him, five are so full of hope that though they don't know the hour they take care to be quite ready; the others don't reckon with the uncertainty and are not careful to be ready. The first go into the marriage feast while the second group is shut out. "Watch therefore."

1. The uncertainty that is before us. "Ye know not on what day your Lord cometh." We are like household servants left to do the work of the house while the Master is away, and He may return any day but they don't know which.

(*a*). He comes to us in our work or play to call us to another and better life. We don't know the day or hour. We can't tell any age or any condition in which He will come. We may be five or fifty; it may be night or morning.

(*b*). He comes to all the world some day to make new heavens and a new earth. To punish all that is wicked and to reward all that is good. Then the kingdom *of* heaven will be the kingdom *in* heaven.

Both comings are equally sure and their hour equally uncertain.

2. The spirit that should be in us. We are to watch. Be like the sentinel at his post doing the duty of the moment. Like the child watching for the home-coming of the dearly-loved father. Like the school-boy going on a much-looked-for holiday, his things all got together and everything ready. We are to be ready for, and to anticipate the coming of Jesus. Remember what life and joy His coming implies.

Oct. 21—A Faithful Man's Good—*Prov. xxviii. 20*

All the good things of life are promised to goodness. I wonder if you could think of any blessing that enriches us, that is not held out to us as the award of some virtue? Any way, you cannot be good in any particular without having attendant benediction. Our golden text speaks of the good of fidelity. Two questions:

1. Who is the faithful man? (*a*). He uses well the gifts bestowed upon him; the talents God has given to him: Voice, eye, ear, etc. Time, books, money, etc.

(*b*). He does what is asked of him earnestly. Not the grumbler or shirker, but the performer of duty.

(*c*). Is true to the trust of others. He doesn't tell secrets which he has promised to keep. A man of his word.

2. What is his benediction? The text says he "shall abound with blessings," and leaves us to guess what they are. He shall be trusted. He will have peace and satisfaction. He shall receive increased good. (Matt. xxv. 20, "I have gained other five talents"). He shall have heavenly reward. (Matt. xxv. 21, "enter thou into the joy of thy Lord"). We can't all be clever or rich but we can be faithful.

Oct. 28—What Jesus Thinks—*St. Matt. xxvi. 10*

How differently the same deed may be looked at. One may blame, another approve. One may criticise while another admires. So was it in Bethany. A loving woman brought a costly gift to Jesus, the disciples were full of chiding, Jesus was full of admiration.

1. He understands. Not simply the bare deed, but why we do it. He reads all the motive and desire behind it; measures all the cost. Only He could have spoken of the widow's mites as he did. (Mark xii. 43).

2. He appreciates, "Upon Me." She was thinking not so much of what she was bringing, but to whom she was coming. If the ointment had not been "exceeding precious" He would have appreciated it as much, because done out of love to Him. You can count on the real appreciation of Jesus.

3. He commends. One feels a bit glad of the grumbling men because their gruffness gave Jesus the opportunity for commendation. He never keeps back His "well done." Do right, be good, show kindness, and we may be sure of heaven's approval. "We are ambitious to be well pleasing to Him" (2 Cor. v. 9).

REVIEWS

Limitations Human and Divine. By W. F. Slater, M.A. London: C. H. Kelly. 3s. 6d.—Professor Slater assures us that his book does "not contain a selection of old sermons" but is "intended to present some later thoughts upon the topics which have occupied a ministry extending over half a century." The "Limitations" discussed are Limitations in God, in Man, in Traditional Faith, in Righteousness, of Omnisciences, in Conscience, in Revelation, in Personal Endowment, and, finally, Spiritual Limitations. Preachers will find many a useful hint in these thoughtful but unambitious chapters, sometimes the title and the text are enough to set a man thinking on very fruitful lines. This work of the eventide seems to us equal to if not better than anything Mr. Slater wrote in earlier years.

The Story of Richard Martin. By Joseph Dawson. London: C. H. Kelly. 3s. 6d. This volume is made up of a somewhat miscellaneous collection of materials. Mr. Dawson gives an appreciative but brief Biographical Sketch, this is followed by a fragment of Autobiography, and a few, not very interesting or valuable, letters and "papers" by Mr. Martin. Altogether, the result is a little disappointing as one expects a good deal from Mr. Dawson. Still the book is pleasant to read and those who knew Mr. Martin will find it recall him to their memory in agreeable fashion. To those who did not know him it conveys a somewhat inadequate impression of a charming personality.

Everyday Life in Bengal. By William H. Hart. London: C. H. Kelly. 5s.—There should be a great demand this year for fresh missionary literature. The striking get-up of this volume, its many and good illustrations, and its chatty descriptions of life in Bengal, should make this a popular gift-book and missionary reward. It will be a good addition to a school or home library. For ourselves we wish Mr. Hart had told us more of actual missionary work—its trials and successes.

The Library of Methodist Biography: John and Mary Fletcher. By Rev. T. Alexander Seed. London: C. H. Kelly. 1s.—An important and exceedingly well-written addition to a most interesting series of biographies, which ought to be in the hands of all Methodists. Perhaps it is too much to expect many young people to read larger Memoirs of the saintly Vicar of Madeley and his wife, but this little book would tempt any intelligent reader.

The Skipper Parson. By James Lumsden. London: C. H. Kelly. 2s. 6d.—A lively record of Christian work "on the Bays and Barrens of Newfoundland." The illustrations are very beautiful and add greatly to the value of the book. Newfoundland is a little known field of Christian service, and we are grateful to Mr. Lumsden for giving us an account not only of his own experiences, but glimpses of those of earlier workers and some interesting notes on the labours of other denominations than the Methodist, to which the author belongs.

MEN AND BOOKS : A MONTHLY SURVEY

An American View of Preaching *

JUDGING from the amount of advice to preachers and counsel respecting preaching which comes to us from American sources, the American pulpit should be the best equipped in Christendom. At very short intervals, "Lectures," "Studies," and "Handbooks" on Homiletics and allied subjects are issued from the U.S. press, until it would seem that nothing further could be added to the instruction provided for the much advised and always criticised preacher. Dr. Hoyt, however, gives a sufficient apology for adding another volume to this vast and ever-growing library, by his statement that "preaching must be a living voice," sensitive at all times to the life of the age. Even the fullest and most helpful book of the past cannot wholly meet the needs of a calling that grows in difficulty, and, perhaps, also in importance as the years advance.

Dr. Hoyt believes that preaching is still of serious importance, even if some modern conditions appear to hamper its power and limit its influence. He finds that the preacher is no longer the chief intellectual teacher of the community; and suggests that he is not always supreme as the teacher of spiritual life. If this latter statement is correct, and there is more in it than appears at first, it is a serious indictment of the modern preacher. No other teacher of spiritual life has the same advantages or the same responsibility as the man who is "called of God" to this great work; and if it be true that he is allowing others to usurp his highest function, then it is time for the Christian community to insist that the door to the ministry shall be more strictly guarded, and to demand more initial evidence of the supreme call of those who aspire to speak for God. Probably Dr. Hoyt would allow that at present there is only a tendency in this direction, and his note of warning may help to avert the threatened peril. He is cognisant of the great forces which oppose the preacher, and

* "*The Work of Preaching.*" *By Dr. Arthur S. Hoyt. Macmillans.*

indicates some of them as (1) an absorbing interest in the world as indicated by the growing love of pleasure; (2) social unrest; (3) the modern critical spirit.

Our author holds that preaching finds its warrant both in Scripture and History—"the very progress of our race depends on the prophetic voice." Christ was a preacher; He chose and trained men, and commissioned them as preachers; the apostles claimed preaching as their chief work, and history justifies their claim. The Church began by preaching, its first victories were won through this agency. And all through the centuries Christian life has been established, strengthened, and enlarged by the same means. All the great revivals have begun in preaching. Christianity is a life, it can only be propagated by personal influence; and the power of the preacher lies in that enthusiasm for divine truth and for the weal of men which is inspired by the Holy Spirit. Thus preaching may be safely reckoned as one of the permanent institutions of the Church.

There is one omission from Dr. Hoyt's lectures which must be mentioned here, and we are somewhat surprised to find that little or nothing is said as to the VOCATION of the Preacher. The call to preach—what it is? how it is manifested? how can it be verified? These are important, though confessedly difficult questions; and in a series of lectures to students on "The Work of Preaching" some attempt should have been made to solve the problems inherent in this part of the subject. For the student to fail here is to fail everywhere. How can a man speak in God's name as a teacher of spiritual life unless he has a reasonable assurance that his great task is God-given?

The SERMON must never become stereotyped in form, but must "vary with the age, with the life of the messengers, and the nature and needs of the men to whom they speak." The ideal should be high, but the method of the preacher must vary with the needs and circumstances of his people. Still the preacher is God's ambassador, and his sermon must possess certain definite characteristics—it should be Scriptural, instructive, persuasive, direct and personal, and practical. Preaching is not eloquence, but is "God's word through a man."

Dr. Hoyt has much that is pertinent to say about "preparation for preaching" and "preparation of the Sermon," but

for the most part he follows well-known lines of thought. He rightly distinguishes between the preparation of a sermon, and the preparation of the man ; labelling the first "mechanical," and the second "vital." The necessities for all true preparation are noted :—Study of the Bible ; General Culture ; the Study of Human Nature ; and the Cultivation of Spiritual Character. The study of language as the preacher's instrument is also emphasized—"We want to grow in our *accurate* use of words, that the word may stand for the reality ; in the *artistic* use, that the ideality of men may be reached ; and in the *vernacular* use, that we may know the processes of men about us, and our speech convey realities, and not have a far-away sound."

Other lectures discuss the *method* of preparation, the Scriptural authority in preaching, and the various parts of the discourse. These may be described as giving a fairly accurate idea of modern views on these subjects ; there is little that is fresh, but the author has read widely, and has put his points for the most part with brevity and clearness. He emphasises the need for giving careful attention to the *introduction* and the *conclusion* of the sermon. Of the latter he says : "It is not a mere appendage of the discussion or a pleasant way of stopping. It is the crowning, burning, vital point of the sermon. The best of the man should speak then ; it is the moment of supreme impression upon the souls of the audience." We must not come to the end with "flagging interest and wearied powers."

The *materials* of which the sermon is composed are explanation, argument, illustration, and persuasion. These topics are severally treated at length ; with illustrations drawn from the methods employed by celebrated preachers. Persuasion is given a high place in the elements of successful preaching, and the persuasive preacher is described as one "who recognises the spiritual nature of man, believes in it, and tries to call it out."

A careful *resumé* is given of the arguments for and against "preaching with manuscript" and "extemporaneous preaching," our author's conclusion being that there is "no best way for every man." The pathway to success for one man is not the rule for every other man ; writing, and reading what is written, has many advantages—it leads to precision of language and

orderly development of the theme; but it has great disadvantages, and, after all, is not really preaching. The extemporaneous may be regarded as the ideal method, and when well-done is the best, the delivery possessing that personal quality which ought to characterise all preaching. The necessary conditions of success include a sound and well-disciplined body, mastery of the mental and vocal powers, hard and constant study of the materials of sermons, a good command of language, and constant study of English classics for style. The elements of effective speaking are distinguished as *personal* and *impersonal;* the former having their source in personality and being incommunicable; while the latter, which includes such matters as distinct utterance, simplicity, directness, earnestness, and adaptability, can be acquired.

The book may be safely commended to young preachers as useful and helpful, and containing within its compact form much shrewd advice, and the selected counsels of many of the best homiletical teachers of recent years. It is curious and interesting to one who knows the past issues of *The Preacher's Magazine* to note the frequent coincidences between many of the quotations of Dr. Hoyt, and those of the papers collected in "Nineteenth Century Preachers and their Methods."

J. E.

Recent Researches in Sinai*

Dr. Flinders Petrie's big, handsome volume, with its 186 photographs and four maps, casts much light upon the topography, geology, metallurgy of the Sinaitic Peninsula, and incidently helps to explain several passages in the Old Testament. Its main points of general interest are four: its discussion of Egyptian chronology; its remarks on early Semitic religion; its examination of the Exodus narrative; its identification of Mount Sinai.

Good, and to a great extent fresh, reason is given for adopting the longer chronology. Practically the result is the rehabilitation of Manetho. The Egyptian *historic* period stretches back more than 5,000 years B.C.

The temple of the Serabit was in existence long before the

* *By W. M. Flinders Petrie, D.C.L., etc., with Chapters by C. T. Currell, M.A. John Murray.*

Israelitish sojourn in Sinai. That temple furnishes proof—at least strong probability—that there incense was offered on altars; that ceremonial ablutions were practised; and that sacrificial festivals were held, at which no part of the victims was consumed by fire. Dr. Petrie's conclusion is, "we see how much of Mosaism was a carrying on of older ritual, how much that movement was a monotheistic reformation of existing rites, and how the paganism of the Jews was but the popular retention of more than was granted in the state religion." We cannot take much objection to this finding, which, indeed, might be accepted on other grounds. But criticism has begun already to use it to discredit "Mosaism" as a Divine institution. A very wide conclusion is being drawn from very narrow premises. As to incense, every one knows that it was burnt in worship ages before the tabernacle was put up. That Moses preferred the Semitic altar to the Egyptian shovel does not appear of much importance. The symbolism of washing is so natural that one cannot be surprised at its employment—and why should not Moses employ a thoroughly understood symbol? The argument for the sacrificial meal might be turned right round. The essential feature of the Levitical ritual was atonement. *According to the theory* this would be altogether new. But in the worship of the "Queen of Turquoise" there was little room for true sacrifice. The devotees slept in specially prepared cubicles in order that she might reveal to them in dreams where the turquoise was to be discovered. The initiatory meal was at least as appropriate as a whole burnt-offering or atonement by blood.

The discussion of the Exodus is of decidedly higher value. Evidence is adduced that knowledge of writing was so common that the labourers were acquainted with it. Dr. Petrie argues with much force for the authenticity and credibility of the Exodus narratives. But he reasons that no great climatic changes have occurred in the Peninsula since Moses' day, and that the Israelites are represented as far too numerous for food and water to have been obtained for them in the wilderness. This is exactly what the narrative says; manna had to be rained down from heaven and water brought out of the stricken rock. Dr. Petrie, however, offers another solution of the difficulty which is certainly worth dispassionate consideration.

He reasons that *alāf*, rendered "thousand," really means "family," and shows that the word is so used in other census-lists. He then shows that, adopting this translation, and reckoning an average of five members to each family, the numbers assigned to the population of Israel in the Pentateuch, Judges, and the later historical books are almost precisely what might have been expected. Linguistic objections do not seem serious. Nor is there anything in the Old Testament positively contradicting the calculation, though a few phrases do look in that direction. One cannot, however, quite understand how the Jews fell into so strange a blunder. On the other hand, the smaller numbers go far to explain the silence of the monuments as to the Exodus.

For the camp under Mount Sinai there are two claimant sites—the plain of El Raha and the Wädy Feirán. The fertile oasis of Feirán, as Mr. Currell explains, meets every requirement, except that of size. But there would be ample room for the numbers on Dr. Petrie's calculation. Thus Mount Serbál became Mount Sinai, and not the Gebel Musa. The tradition in favour of the latter is of comparatively late origin. A curious story is told in defence of the practice of removing monuments and inscriptions to Museums. Very valuable inscriptions, known to exist a few years ago, have disappeared. The Bedawin are responsible for some of the destruction, but the principal criminal was an English mining expedition. In the search for turquoise inscriptions and monuments were broken up ruthlessly. The expedition failed utterly, not even paying its expenses. Yet the destroyed stones would have fetched, "in the European Museum market," a sum sufficient to have enriched every member of the mining party; and it would not have cost more than a sovereign apiece to preserve them. It is really incredible that in these days of compulsory education Englishmen should have displayed such brutal ignorance.

Temperance Sunday

The Rev. Henry Carter has prepared a most excellent pamphlet containing facts and suggestions for use in sermons and addresses on Temperance Sunday. Nothing could be more useful or handier. We advise all our readers to procure a copy. In addition to statistics and an excellent Programme

of Temperance Reform, it contains Outline Sermons by the Revs. J. Scott Lidgett, J. E. Rattenbury, and J. A. Sharp. Mr. Carter has added a few pages in relation to the gambling evil which contain many good suggestions for preachers. We have never seen anything more suitable for its purpose than this. It is published at twopence, and can be obtained from the publisher, C. H. Kelly.

WOE TO THE DRUNKARD-MAKER

A Study in Biblical Criticism and Exegesis

BY THE REV. G. ARMSTRONG BENNETTS, B.A.

Woe unto him that giveth his neighbour drink, that addest thy venom thereto, and makest him drunken also, that thou mayest look on their nakedness!—Hab. ii. 15 (R.V.)

OUR readers will at once note the important variation in this passage from the rendering of the A.V. This variation turns on the Hebrew word which is rendered "*venom*" in the R.V. and "*bottle*" in the A.V. That word is "*chᵃmatʰᵉka*." It is translated in LXX. *(anatropē tholera)*, a peculiar Greek phrase, the meaning of which it seems difficult to ascertain. The words literally mean "*turbid subversion*," and the rendering of the LXX. is "Woe unto him that makes his neighbour drink of the *turbid subversion*, and makes him drunken," etc. Probably what is meant by "*turbid subversion*" is "*thick dregs*," that is to say, "*wine upon the lees*." Sophocles' Lexicon takes the word ἀνατροπή *(anatropē)* in the sense of "*pouring out*," and would make it mean "*a thick potation*," "*a thick liquor poured out*," what our modern topers would call "*a heavy wet*." The Vulgate renders the word "*fel*" which means "*gall*," and then "*poison*."

How have meaning so widely different come to be attached to the word? Those who render the word "*bottle*" derive it from a word "*chemeth*" which means "*a skin bottle*" which is found in the following passages:—Gen. xxi. 14, 15, 19. The other rendering "*venom*," "*poison*," connects it with "*chemah*," the root-meaning of which is "*heat*," but which is used in

several passages to denote "*poison*"; as, for instance, Deut. xxxii. 24, 33 *(poison of dragons)*; Psa. lviii. 4 (twice); cxl. 3; Job vi. 4. The word also means "*rage*," "*fury*," and is so rendered in this passage by some translators who understand it to be a curse upon a man who *vindictively* makes his neighbour drunk, "mixing wine for him with *fury*, or *ill-feeling*." I suppose the Revisers intend this by their use of the word "*venom*" here. The great Lexicon of Brown, Driver, and Briggs, recently completed, gives the word under "*chemeth*," *bottle*; but places it in brackets and refers to "*chemah*," "*heat, poison, rage*." According to the form of the word it would more probably be connected with "*chemah*" than with "*chemeth*"; and consequently the Revisers have rendered it "*venom*." In harmony with their translation of the word in the passages quoted above they should have rendered it "*poison*."

The rendering of the R.V. requires a little further examination. The Revisers have taken the "*venom*" as something that is added to the wine, and in order to convey that idea they have added the word "*thereto*" to the text, as their italics indicate. The word which they have translated "*addest*" which in the Hebrew is "*mᵉsappeᵃch*" is the participle of the verb "*saphach*" which is given by the lexicographers to mean "*to join*," "*to attach*." The following are the passages in which it is found:—1 Sam. ii. 36; Isa. xiv. 1; Job xxx. 7; 1 Sam. xxvi. 19. But an examination of these passages will shew that the idea of "*adding to*" is not by any means necessarily implied in the word. In 1 Sam. ii. 36 the idea of "*putting to*" is a complete translation of the word, and "puttest thy bottle" or "thy poison" would be quite in harmony with its meaning in that passage. The last passage referred to, viz., 1 Sam. xxvi. 19, where it is rendered in the R.V., "that I should not *cleave* unto the inheritance of the Lord," clearly shews that the idea of "*addition of another element*" does not properly belong to the word. I believe that the literal rendering of the Hebrew is this: "Woe unto him giving his neighbour drink putting to him, (or putting forth, or proferring), thy poison." So that I take "*poison*" not as something added to the drunkard's drink; but as a description of the drink itself. It is "*poison*." I am the more confirmed in this conviction, because I am inclined

to think that the word "*mᵉsappeᵃch*" which the Revisers have rendered "*addest*" does not come from the root "*saphach*" under which it has been customary to place it, but from another root of the same form with a different meaning. There is a noun "*saphiᵃch*" which is taken by most critics to mean "*outpouring*," for which meaning there is a similar root in Arabic. It is used in Job xiv. 19 where it is translated "*the overflowings* thereof wash away the dust of the earth." Brown, Driver, and Briggs's Lexicon gives "*its outpourings*," *etc.* It is true that the reading in Job is supposed by good authorities to be doubtful. But its occurrence in some MSS. recognises the existence of the word in the language, and it will at once be seen that this sense would be admirable in our passage, and would give us, "Woe unto him giving drink to his neighbour, pouring out thy poison." This would render it unnecessary to supply "*to him*," or "*thereto*," or anything of the kind. It is true that Brown, Driver, and Briggs favour the rendering "*joining (to it?) thy fury*." But they mark "to it" with a query. I think I have said enough to defend the reading for which I contend. I can see no reason for taking the word "*chᵃmatheᵏa*" in its figurative meaning of "*fury*," seeing that its sense "*poison*" gives so good a meaning in this place. The rendering "*fury*" introduces an idea which is alien to the passage. Indeed, my feeling is that no attempt would have been made to give the clause any other meaning than that which makes it a fuller description of giving drink, parallel with the first clause, but for the prevalence of the idea that giving drink alone could not be so severely denounced by the prophet, a prejudice arising from the general predisposition in favour of indulgence in these liquors.

I ought not to leave unnoticed a plausible conjectural emendation of the text which has been adopted by several scholars of high repute; and which is referred to by Brown, Driver, and Briggs. The words under discussion in the Hebrew are "*mᵉsappeᵃch chᵃmatheᵏa*." The suggested emendation is to read "*missaph chᵃmatheᵏa*" which would mean "*from the goblet of thy fury*" (or *thy poison*), so that the whole passage would run, "Woe unto him who giveth his neighbour drink from the goblet of his fury" (or *his poison*). The account which these scholars would give of the

corruption of the text is a very reasonable one. The word "*m^esappe^ach*" ends in the guttural "ch," and the word "*ch^amath^eka*" begins with the same guttural. The suggestion is that, through a copyist's blunder in writing the text, the "ch" got accidentally doubled, so that "*ch*" was appended to the original "*saph.*" This becomes all the more easy to be understood when we remember that the Hebrew was written without vowels, so that in the first case you would have "sph"; and the error would be "sphch." Such an error would be all the more easy to a copyist, seeing that in the first MSS. there were no divisions between the words, and what would be written would be *s ph ch mth k*, where it would be very easy to substitute *s phch ch m th k*. But conjectural emendations should never be adopted where the existing text yields a good sense, as we have seen it does here.

I think then I have shown good reason for adopting one of two translations: either "Woe unto him that giveth his neighbour drink, that puttest thy poison before him," etc.; or "Woe unto him that giveth his neighbour drink, pouring out thy "poison."

I need scarcely point out what an opportunity this gives a temperance preacher of enlarging on the poisonous nature of alcoholic liquors. It ought not to be thought that such teaching is improper for the pulpit. The laws of health are the laws of God, and it is a religious duty to strive to do the whole will of God, not only that which is revealed in the Scriptures, but that which is revealed in the Book of Nature. Besides, the body is the temple of the Holy Spirit. To injure that temple in any way is sacrilege. It is to unfit it to be the fully efficient organ of the Holy Spirit. From this point of view the proper regulation of the body becomes an essential and highly important branch of Christian ethics.

The whole teaching of this passage is to set forth the terrible guilt of those who make drunkards. This sin is committed oftener than people think. It is sometimes done deliberately by those who act in the way indicated in the text, and who make people drunk in order that they may accomplish some evil purpose towards them; or it is sometimes done thoughtlessly by those who support customs and institutions which lead to the manufacture of drunkards.

I. *It is sometimes done deliberately by those who make their victims drunk in order to effect their ruin.* This is what Judith did with Holofernes, and that tragic story of the Apocrypha is only a mirror of what has been done all through the ages by designing people who want to get others into their clutches. It has been by wine that many a poor girl has been decoyed to her ruin by her cunning seducer. Many a man has been ruined in business by a clever rival who has contrived his destruction by pandering to his vices. Indeed, this lies very much at the root of the pernicious system of treating in trade. Clever manipulators know that the way to make what they call a good bargain is to muddle their victim's brain with drink, so that he may not be able to discern their tricks.

II. *But this is done unintentionally in various ways by well-meaning people who do not discern the result of their action.*

1. It is done by the administrators of the licensing laws in this country by the way in which they scatter licenses broadcast in the slums, while they keep Villadom practically free from the curse. If licences must exist, all reason should say that they ought to be placed where they will do the least harm. Instead of being thrust down amongst the poor with all their miseries of their one-room life to tempt them to their complete destruction, they should be put where in the conditions of life there is some counteractive to their evil influence. At present, we tolerate their being placed where they will do most harm, as if society wished to keep the poor down and to sink them lower.

2. It is done by the system of licensing by which licenses can be thrust upon localities against the will of a majority of their inhabitants. I know the case of a Yorkshire village where there had never been a licence. Some few years ago a firm of brewers induced the landowner to allow them to apply for a licence for a house in the village. Although to every adult inhabitant, except the man and his wife who were the tenants of the house where it was desired to place the licence signed a petition against it, the magistrates granted it. Every citizen who by his vote and influence continues to support such an iniquitous system is to the extent of his influence an accomplice in the manufacture of drunkards.

3. It is done by those who patronize the drinking customs of society. It is quite true that the greatest force for maintaining

the whole drinking system out of which drunkenness springs lies with the best people who are not teetotalers. The better any man is who drinks, the greater is his influence in maintaining the drinking customs out of which the evil flows. The chief instrument in manufacturing drunkards is that which does most to give dignity and respectability to drinking. When all the best people shall have become teetotalers, we shall have made a great stride towards the final and complete overthrow of Drinkdom.

THE SECRET OF REST

BY THE REV. HENRY W. CLARK

Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls—JER. vi. 16.

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls—ST. MATT. xi. 29.

THE problem of inward rest has always compelled attention. It is old, and yet ever new. Here are two voices dealing with the question. Putting together the counsels of the two, we may gather the secret of rest for the soul. For convenience of arrangement, we may take first the point wherein the two counsels are alike, and then the point wherein they differ.

1. The point of likeness. The point of likeness between the counsel of the older voice and that of the new is found in this —that both make the rest of the inner nature to consist in the submission of the inner nature to an authority beyond itself. "Walk in the settled paths, acknowledge the control of established law"—so says the prophet. "Wear the yoke of submission to Me, in whom the right path is revealed"—so says Christ. Rest by submission, is the doctrine of both.

It is not self-submission, but self-development, self-expansion, on which men are apt to lay most stress as being the thing that will help them most toward rest. We are restless because there are too many fetters galling us already, we fancy; we do not want to fasten on any more. All our powers are, as it

were, straining at the leash, impatient to be let go. It is in liberty we shall reach rest, not in law.

Yet, if we look deeper, we find that in freedom from all authority and restraint, there would be more poignant restlessness, not perfect rest. If all in us were pure and good, if every instinct were stamped as of heaven, if all tendencies were toward the worthy and the high, then the removal of all hindrance to development would bring rest. But, if we be left unguided and unruled, the condition at which we arrived could only be faulty and incomplete, since the condition from which we set out is faulty and incomplete. Perhaps our nature might find the good in it somewhat strengthened, but certainly the evil in it would be strengthened too. There would be no rest, since rest involves freedom from inward disturbance and conflict.

Of course progress is one of the greatest and truest ideas by which the soul can live. But the only progress worth making, the only progress on which rest attends, is a progressive conformity to the established law of our being. The rest of the inner nature lies in giving expression more and more fully to the eternal intention for whose expression we were made. Your painter of originality has after all not *invented* anything. He has only explored more fully his art's unchanging laws, given fuller application to them. He has been bound by them in all he has done. So the problem for the soul which would reach its rest is not to find out how it can do as it likes. The problem is to ask for the old paths. The inner life which adjusts itself perfectly to the everlasting intention and will that lie behind life, is the life that enters into perfect peace.

2. *The point of difference.* The point of difference between the two counsels lies in this—that, while both find the secret of soul-rest in submission to authority, the older voice suggests conformity to command, the other suggests subjection to a Person. The prophet spoke of law. "Take *My* yoke," said Christ.

Of course, the difference is superficial only. Christ really repeats the prophet's summons; for it is out of His communion with the God who is the author of all life's law—out of the communion wherein He has learnt all His Father's Will—that Christ comes forth to call men into subjection to Himself.

Submission to Him is submission to the eternal will which worked in Him—so submission to Him means rest. See how the context makes this clear. "All things have been delivered unto Me of My Father"—and then we may follow out the thought—"and because the Father and I know each other so well, the taking of My yoke brings rest. For the yoke I lay upon you is just the Will of My Father whose Will I understand; and in the gripping of your spirit by Mine it is My Father's Will that grips you; and so in the obedience which I call for and make possible ye shall find rest unto your souls." "The old paths"—here are the old paths newly revealed in Christ. The sweeter counsel is this, "Take My yoke upon you, and learn of Me." It is the same counsel, but set in more intimate, sweeter tones. Submission to everlasting law the secret of rest—that is still the message; but submission to everlasting law as it comes to us and grips us in the coming and the grip of this gracious, loving Personality in which the everlasting law is gathered up. All the law in obedience to which rest can be found, has become in Christ living, vocal, magnetic. There needs no more a submission of the soul to law, but rather a submission of the soul to soul.

The acceptance of a personal relationship comes easier to us than obedience to impersonal law. The old paths are so difficult to find. To conform to the everlasting law—such a complicated task for us, an impossible task for us! But instead of being confronted by a law we are now face to face with a Christ. This is the lighter, sweeter task in which none of us need fail—to yield our souls to the grip of His soul, whose declaration is, "I am the Way, and the Truth, and the Life." If the prophet's counsel sound too stern, so that hope of rest dies out, with the sounding of the other message hope may be born again. All can know the rest of Christ, for all can wear Christ's yoke. In Christ law has come in the guise of love, its commands changed to invitations. With our yielding to Christ, we yield to the authority He embodied and made beautiful—and with our yielding to authority, the day of rest has dawned.

THE CHURCH OF CHRIST IN NEW TESTAMENT TIMES AND TO-DAY

BY THE REV. HENRY CARTER

III. Building in Progress

WE shall best survey the progress made in the Divine task of building the Church of Christ by gaining first a clear idea of the work which was to be done, and then a knowledge of the men who, guided by the Spirit, took their assigned part in carrying out the work.

1. The work to be done. This was two-fold; there was work within the Christian community, and work on behalf of the world without.

The root idea of the Christian life was fellowship, the Christian society was a brotherhood; accordingly the work within the community was that of mutual aid. "Sell . . . and give to the poor," the Lord had said to a wealthy seeker after eternal life (Matt. xix. 21), and the care of its poorer members was the first concern of the Christian community (Acts ii. 45). The Church at Antioch sent relief "unto the brethren that dwelt in Judæa" in a time of famine (Acts xi. 28-30). Paul organised similar help on an extensive scale among his Gentile Churches for the poor at Jerusalem (1 Cor. xvi. 1 ff, Rom. xv. 25, 26). Very early we read of a "daily ministration" to widows in needy circumstances (Acts vi. 1) and Paul gave careful directions to Timothy to be observed by the Church at Ephesus for the maintenance of aged widows (1 Tim. v. 9ff).

The unity and purity of the Church were other aims to be sought. Dissensions must be discouraged. Strifes, jealousies, envyings were breaches of the law of love and therefore to be avoided. The believers were to "give diligence to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). If the cause of offence was of a serious moral character the exercise of discipline became necessary, for in such a case the honour of the Church was at stake. Authority to exercise discipline had been solemnly committed to the Church by Jesus (Matt. xviii. 17, 18). The punishment which followed the falsehoods of Ananias and Sapphira (Acts v. 1-11), and the fornication reported at Corinth (1 Cor. v. 1-5) were examples of the strictness with which discipline was administered.

The conduct of divine worship, and the arrangement of the business affairs of the Church formed another department of necessary work. When the hostility of Jewish leaders made it difficult to continue a daily gathering of the disciples in the Temple, the custom became general of assembling for worship in the houses of brethren who were able to offer this hospitality. In this way "the church in the house" (Rom. xvi. 5, Col. iv. 15). came into being; buildings especially erected for Christian worship belong to a much later age than that of the New Testament. The first day of the week, as that on which Christ rose from the dead, and hence known as the "Lord's Day" was very early singled out from the rest and regarded with special honour (1 Cor. xvi. 2, Rev. i. 10).

Of Church meetings three kinds are distinguishable in the New Testament records, two for divine worship, and one for administrative purposes. Of those for divine worship, the one, the purpose of which was mutual edification, was open to outsiders (1 Cor. xiv. 23); the other, whose purpose was "to eat the Lord's Supper" (1 Cor. xi. 20ff), was limited to the membership. In the meeting for edification the worship was unrestrained, every male (1 Cor. xiv. 34) member of the congregation being at liberty to take part in prayer or psalm or exhortation, provided his contribution was "unto edifying" (1 Cor. xiv. 26); the meeting also had a missionary aspect, the conversion of unbelievers being distinctly contemplated (1 Cor. xiv. 24, 25). The private assembly of the Church "to break bread" was of a social character, and apparently held on the Lord's Day (Acts xx. 7). It was a remembrance of the last supper which Jesus ate with His disciples, and so took the form of a common meal, called a Lovefeast (Jude 12) of which "the breaking of the bread" and "the drinking of the cup" were a part.

The matters which came under the consideration of the business or administrative meeting are obvious. The exercise of discipline (1 Cor. v. 4), the settlement of disputes among brethren (1 Cor. vi. 1-8), the raising and disbursing of funds for the relief of the poor and the support of the ministry (1 Cor. ix. 14), the despatch of letters (1 Cor. vii. 1) and delegates (2 Cor. viii. 19) to apostles, the maintenance of fraternal relations with other Christian communities, these and kindred

responsibilities were dealt with by the Church when assembled for the transaction of business.

Thus far the work within. The work for those without can be summed up in the words of Jesus, "ye shall be My witnesses . . . unto the uttermost parts of the earth" (Acts i. 8). The gospel of Christ who tasted death for every man was to be preached to all men everywhere. The sending forth of Barnabas and Saul as foreign missionaries by the Church at Antioch was a typical and notable act of obedience to the Divine Will in this respect. The subsequent career of Paul also grandly illustrates the meaning of the Divine commission. With life as well as lip the message of grace was to be told. Character was to explain creed and emphasize it. It was by the good works as well as the good words of the Christian people that the nations were to be led to glorify God (1 Peter ii. 12).

2. The workers. The preceding outline has shown how varied and comprehensive was the work to be done. Care of the poor, jealous regard for the honour of the Christian Society, the conduct of Divine worship, finance, relations with sister Christian communities, and the ceaseless and ever-widening task of evangelising the world, were the immediate and abiding concern of the new-founded Church. Work demands workers. Work so various in character called for workers variously endowed. The apostolic teaching was that "each man hath his own gift from God, one after this manner and another after that." There were diversities of gifts, but the same Divine source (1 Cor. xii. 4-11). Each Christian according to his gift was to minister to the body of which he was a member (1 Peter iv. 10, Rom. xii. 5, 6). God appointed the sphere in which each man was to serve.

In the period immediately following Pentecost the lead in Church life was naturally taken by the apostles. They gave instruction to the new converts (Acts ii. 42), and were entrusted with the funds for distribution to those in need (Acts iv. 37); but, as the burden of work became heavier, relief was obtained by handing over the latter responsibilities to seven men appointed for the purpose (Acts vi. 1-6).

This highly important act introduces a division of ministry which is distinctly traceable from this point throughout the

apostolic age. On the one hand is "the ministry of the word," to which the apostles desired to devote themselves, a work of preaching and edification in Christian truth; on the other hand is "the ministry of tables," of which the first instance is the administration of the poor fund.

The "ministry of the word" is represented by the work of apostles, prophets and teachers.

First (1 Cor. xii. 28) in order were the apostles. The term originally used only of the Twelve soon had a wider application. Paul and Barnabas (Acts xiv. 14), Andronicus and Junias (Rom. xvi. 7), and others were described as "apostles." All to whom this name was applied appear to have had this common trait, that their lives were devoted to missionary labour, the winning of converts being the seal of apostleship.

Next were the prophets (1 Cor. xii. 28), who with the apostles were the recipients of Divine "revelations" (Eph. iii. 5); through them the Holy Spirit made known His will and purposes for the Church. Like the apostles they itinerated, but with this difference that in general their ministry was exercised within the Christian communities, whereas the apostles were peculiarly the pioneers of the faith among non-Christian peoples. The prophets took a leading part in the meetings for worship (1 Cor. xiv. 29). They ministered "edification and comfort and consolation" (1 Cor. xiv. 3), for the utterance of a true prophet was the voice of the Spirit.

An order of teachers (1 Cor. xii. 28) also existed in the company of those who served in "the ministry of the word." Not usually endowed with the distinctive power which the prophets possessed as the mediums of Divine revelations, the teachers were men with the gift of knowledge (1 Cor. xii. 8), who imparted to others instruction in spiritual truth. Gradually there came into being a body of apostolic teaching communicated to the Churches by word or epistle (1 Cor. xi. 2; 2 Thess. ii. 15), and this probably formed the basis of the teacher's discourses when he visited the various Christian communities. Paul directed Timothy to instruct faithful men in these rudiments of the faith, that they in their turn might teach them to others (2 Tim. ii. 2). The evangelists (Eph. iv. 11), occasionally mentioned in the New Testament, may have been travelling teachers of especially ardent spirit; the duties of Timothy and Titus in some measure illustrate their work.

Of course the dividing line between these three classes of workers must not be drawn too definitely. The apostle was essentially a man of prophetic and teaching power; the prophet might in certain circumstances do apostolic work; while the teacher in a moment of divine illumination might prophesy yet as characteristic marks of their labour, the missionary zeal of the apostle, the inspired utterances of the prophet, and the educative faculty of the teacher, are readily distinguishable.

Turning now from "the ministry of the word" to the other division of work which was described as "the ministry of tables," here also we discover diversities of ministrations.

The earliest notice of an appointment made for specific work is that already referred to, namely, the choice of seven men to care for the poor at Jerusalem. No official name is given to them, they are known simply as "the Seven" (Acts xxi. 8). They were appointed to set the apostles free from a mass of detail and routine, and so enable them to give their full strength to prayer and preaching. This is exceedingly significant. Without surrendering their general direction of affairs, the Twelve suggested the selection of men from the body of disciples who should take charge of one branch of organisation and administration. The rapid growth and enlarging sphere of the Church naturally led to further applications of this principle, and in this way the various gifts of the members of the body found suitable employment.

Two words used by Paul when describing the endowments with which God had gifted Christians for the benefit of the Christian community will guide us in surveying the growth of organised Church life, Paul speaks of "governments" and "helps" (1 Cor. xii. 28). The term "governments," or "wise counsels" (which the R.V. margin gives as an alternative translation), suggests a ministry of superintendence or oversight; while "helps" expresses less definitely a ministry of subordinate service. These two forms of work for the community had a natural development. From the first, there were men who were fitted to guide their brethren (1 Thess. v. 12), and others who were able to render less prominent but no less necessary services. As time went on the unofficial exercise of these gifts passed into the official. The missionary journeys of

the apostles necessitated long absences from the Churches which they had founded; the work of oversight and organisation had therefore to be placed in other hands.

In this way there came into existence two distinct classes of church officers; those who exercised a ministry of oversight and were called "elders" or "presbyters," and those who fulfilled various subordinate duties and were called "deacons."

"Elders" appear at Jerusalem at an early date (Acts xi. 30); they were appointed in the missionary churches planted by Paul and Barnabas (Acts xiv. 23); both James, writing to Jewish Christians (James v. 14), and Peter, to those of Asia Minor (1 Peter v. 1 ff), speak of them in definite terms. As in the Jewish Synagogue, from which the custom was probably copied, these officers were chosen from the senior members of the community. Their function was that of general oversight (1 Peter v. 2), and in this capacity they were occasionally described as *episkopoi*, a word which is translated as "bishops" or "overseers." Paul spoke of the Ephesian elders in this way (Acts xx. 17-28) when referring to their work for the flock of God. It would have been an advantage if the rendering "overseer" had taken the place of "bishop" in the text of the Revised Version, for the bishop as an officer distinct from and above the elders belongs to a date later than that of the New Testament writings.

"Deacons," whose especial responsibility was the care of the poor, are mentioned at Philippi (Phil. i. 1) and Ephesus (1 Tim. iii. 8). The ministry of women in the early church is illustrated by the account given of Phœbe who is described as a deaconess (Rom. xvi. 1, 2; R.V. margin).

The qualifications for office-bearing were two, character and ability. The Seven were men "of good report, full of the Spirit and of wisdom" (Acts vi. 3). The overseers and deacons at Ephesus were to be proved men without reproach; the list given of needful moral qualities is full of instruction and significance (*cf.* 1 Tim. iii. 2-13, Titus i. 7-9).

The method of appointment to office may not have been uniform. In the case of the Seven, the multitude chose (Acts vi. 5), and the apostles appointed (Acts vi. 3). In other instances it is not clear whether the people took any part; the expressions used neither assert nor negative this; but the

precedent of dual action in the election of the Seven would certainly have had weight, and it is not improbable that when we read of other appointments by apostles (Acts xiv. 23) or their delegates (Titus i. 5) the voice of the people in the choice made is presupposed.

One other fact merits attention. "The ministry of the word" in which apostles, prophets, and teachers laboured, and "the ministry of tables," by which phrase the work of elders and deacons may be described, must not be thought of as absolutely unrelated. On the one hand, prophets by reason of their gift of revelation exercised an almost commanding influence in practical affairs when they cared to intervene. On the other hand, some elders added to the function of government * that of teaching, a work seen to be the more necessary when it is remembered that apostles, prophets, and teachers were itinerants, and therefore a church might at any time and for some considerable time be deprived of their services.

We can now discern the main lines of progress in building the Church of Christ in New Testament times. At first the twelve apostles were the natural leaders, and when on their initiative, officers were selected for the discharge of special duties, the Twelve still maintained a general oversight and direction of affairs; there is no hint of the appointment of successors to them in their unique position of authority as chosen witnesses of the teaching, Passion, and Resurrection of Jesus. That the Church was to have an organised life and not a shapeless structureless existence is plainly proved by the division of duties and the institution of offices. The needs of the work determined the form of the organisation; for example, care of the poor suggested the appointment of the Seven, while the need of oversight led to the creation of the position of elder or presbyter.

Different stages in the growth of Church organisation are

* This overlapping of functions, inevitable as it was, had in it the germ of future trouble. When the guiding influence of Paul and the first apostles was withdrawn, the tension between the two types of ministry, the itinerating and the local, the prophetic and the pastoral, became pronounced.

In the second century the difference became so acute as to lead to cleavage in the hitherto undivided Church. The prophetic order with its supporters separated from the main body of the Church, in which from that time the local ministry exercised the function of teaching as well as that of oversight.

observable; the later writings, such as the Pastoral Epistles, exhibiting the most developed type. The general line seems to have been this. Every Christian was the steward of some Divine gift with which he was expected to serve his brethren. This service rendered at first voluntarily, revealed what ability the man possessed and also what manner of spirit he was of. When it became necessary to appoint Church officers, the natural step was taken of choosing men full of the Spirit and wisdom, who by former voluntary service had won general commendation. The authority which they possessed as officers had thus a moral and spiritual basis, and was proportionate to their personal worth and work. The Romanist idea of a body of clergy separated by a wide gulf from the laity, and regarding themselves as an order of priests mediating between men and God and alone able to declare the divine forgiveness, is quite foreign to the Church of the New Testament, and was the creation of a later and less spiritual age; the High Priesthood of Christ and the common priesthood of believers were the beliefs which shaped the early organisation of the Church. Ministry, not mediation, was the work of those set apart to "labour in the word and teaching."

As to the form of organisation no commands binding on the whole church are discoverable. The apostles met each necessity with such measures as seemed best to them under the guidance of the Spirit, and left the Spirit-bearing community to pursue the same course. Consequently while indications of the three types of Church polity familiar to Protestant Christianity, Episcopalianism, Presbyterianism, and Independency may be found in the New Testament; it is not legitimate to speak of either as possessing *exclusive* Scriptural sanction. To quote Dr. Hort again:* "In this as in so many other things is seen the futility of endeavouring to make the Apostolic history into a set of authoritative precedents to be rigorously copied without regard to time and place, thus turning the Gospel into a second Levitical Code. The Apostolic age is full of embodiments of purposes and principles of the most instructive kind; but the responsibility of choosing the means was left for ever to the Ecclesia itself, and to each Ecclesia, guided by ancient precedent on the one hand and adaptation to present and future needs on the other."

* *The Christian Ecclesia, p. 232f.*

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

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* The Rejoicing of Christ

In that hour Jesus rejoiced in spirit—St. Luke x. 21

CHRIST had sent his disciples out on a missionary enterprise, and now they had returned with glad hearts, to tell Jesus of their success. And as He looked upon them, and heard their story, we are told that "Jesus rejoiced."

I. A New Conception of Christ. I venture to think that this is to some of us a new conception of Christ. We are accustomed to look at Him from the standpoint of the prophet. We think of Him as a man of sorrows and acquainted with grief; an outcast, a fugitive. We look at pictures of Christ, we see Him bowed down with sorrow in Gethsemane, or hanging on the cruel cross on Calvary, and we are in danger of forgetting the brighter side of Christ's life. Now it is only by looking at Christ all round, from as many different points of view as we possibly can, that we shall obtain anything like a true conception of His life and character. Two men were gazing on a shield. One saw it on its shady side, and said, "It is black." The other saw it blazing with splendour in the gorgeous sunlight, and said "The shield is white." Both were right, yet neither expressed the whole truth. And so one man looking at Christ sees Him with the crown of thorns pressed upon His tender brow, and exclaims "Christ's life was sad and painful." Another sees Him at the marriage feast in Cana of Galilee; on the mountain-top transfigured before His favourite three; in moments when the Spirit rejoiced; and says, "Christ's life was joyous." Both are right, yet neither verdict is complete in itself. It is by combining these different views, and looking at the Master from all sides, that we gain a true conception of Himself.

II. A Glimpse of Christ's Character. Our text gives us an insight into Christ's character. The disciples had come back from their missionary enterprise, and as Jesus listened to their joyful tale, He too rejoiced.

We see *sympathy* there. He had learned to rejoice with those that do rejoice. The scientist tells us that if we have two tuning forks of exactly the same pitch, and place them near together, we may strike the one and cause it to emit its note, and the other will begin to vibrate of its own accord. The second fork vibrates in sympathy with the first; and Christ had so turned His heart, that it vibrated in sympathy with the

human heart. Were His friends sad, then "Jesus wept." Were His followers glad, then "Jesus rejoiced." Now if we are to be like Christ, our hearts must be sympathetic too. Alas that it should be so, that there are thousands of men and women about us to-day, whose hearts are bleeding and torn, but never a word of sympathy do they receive. They come to our chapels; they sit in our very pews; they look for the hand of friendship and welcome to be extended to them. But do they find it? Do our hearts go out to them? Or are we cold and indifferent, so wrapped up in our own concerns that we have no time to think of others? God forbid! We are not worthy the name of Christian unless we have large hearts, filled with sympathy, overflowing with brotherly love.

Our text yields us another glimpse of Christ's character. We see the utter *absence of jealousy* there. The hearts of His disciples were glad because of the wonderful success which had crowned their efforts. And was Christ jealous? Not a bit of it! for we are told that He rejoiced with them. Oh, that such might be said of men and women to-day. Yet right from the very beginning the annals of history have been corroded with jealous thoughts, and stained with jealous actions. We turn to our great picture-book, the Bible. Almost the very first picture painted therein has jealousy for its centre. 'Twas this that filled Cain's heart, and branded him a murderer. 'Twas this that ravaged Saul and compelled David to flee for his life. And jealousy enters into our Church life. It cripples our power, it dwarfs our growth, it handicaps us right and left. Let us ask the Saviour to wipe every trace of jealousy out of our hearts, that our thoughts may be pure, and our actions noble.

We obtain yet a third glimpse of Christ's character. We see there *zeal for the salvation of man*. As He listened to His disciples, He rejoiced in the sight of salvation offered to all. Christ's heart was filled with zeal for the uplifting of fallen man. Oh that such could be said of each one of us, professing Christians as we are. Thousands will go to a political meeting, to a theatre, and gladly pay fabulous sums to secure a seat. But where are those thousands on the Sunday when our churches are empty, and our prayer meetings are sustained by one or two? If our Church is to be a success, and we are to be a power among men, we must be fired with a pure and holy zeal for the salvation of the lost.

III. Joy the Secret of Christ's Work. Finally, notice that joy was the secret of Christ's life and work. "Who for the joy that was set before Him, endured the cross, despising the shame."

Christ found joy in His work. This is the way to succeed. It is so in business. The successful tradesman is the man whose

heart is in his work. It was this spirit which enabled Wesley and Luther, to accomplish such great things. It was this joy which filled the heart of Ridley and Latimer, and caused them to sing praises to God whilst enduring fearful torment. It is this joy which should urge us forward in these happier days, in the cause of the Master.

But *Christ's joy is not yet complete.* Every time the lost sheep is found; every time the wandering prodigal turns his weary footsteps home, so often does a new joy swell in Christ's heart. We shall never know the extent of His sorrow, neither shall we ever fathom the depth of His joy; but if we will do our duty day by day we shall be partakers in that great joy both in this life, and, in a far larger measure, in the life to come.

J. Newton Friend, M.Sc.

God's Rainbowed Throne

There was a rainbow round about the throne, like an emerald to look upon—Rev. iv. 3.

What made the vision possible? What kind of spiritual susceptibility did St. John possess? Had someone else been at Patmos it is possible that he would not have seen what John saw, nor felt as he felt. He was "in the Spirit." He possessed a

> Sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air,
> And the blue sky, and in the mind of man.

That is the secret. Granted that condition of soul and the vision of God is possible to man. It is the *sine qua non* of beholding God.

The details of the vision need not detain us. According to Dr. Milligan "the Seer is introduced to a scene which we first recognise as the glorious audience-chamber of a great King. Everything speaks of royalty . . . *The jasper stone* . . . of sparkling whiteness . . . fitly represents the holiness of Him of whom the seraphim in Isaiah cry one to another, 'Holy, Holy, Holy, is the Lord of hosts.' *The sardius* was of fiery red colour, and can denote nothing but the terror of the Almighty's wrath. *The rainbow* round about the throne points to the Divine covenant of grace and promise. . . . But the mercy of God does not extinguish His righteousness and judgement. Different as such qualities may seem to be, they are combined in Him with whom the Church and the world have to do." What then does the vision suggest?

I. Divine Justice is Encompassed by Divine Mercy.

The present-day tendency to explain away the justice of God is pernicious. We need the emphasis of the divine righteousness to-day. In the divine administration there is a place both for the justice and the mercy of God. "From His right hand went a fiery law for them. Yea He loved the people." Deut. xxxiii. 2, 3. "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars." Psa. cxlvii. 3, 4. "If ye call on Him as Father who . . judgeth." 1 Peter i. 17. We "receiving a kingdom . . our God is a consuming fire." Heb. xii. 28, 29. In these passages tenderness and strength, justice and mercy, stand side by side.

The principle of the text is seen in God's dealings with His sinning children. Therein mercy seasons justice. Love puts a rainbow round the throne but the throne is not destroyed.

So, the All-Great, were the All-Loving too—
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
"Face my hands fashioned, see it in myself!
"Thou hast no power nor mayst conceive of mine,
"But love I gave thee, with myself to love,
"And thou must love me who have died for thee."

II. Divine Majesty is Surrounded by Divine Graciousness. Our Lord taught us not only to call God "Our Father," but also to pray "Thy kingdom come." The children of God must not lose sight of the kingdom. God's rainbowed throne is only a poetic expression of the fact that it is His prerogative as King to be gracious. It pleased God to make the rainbow the sign of His covenant of grace. "When I bring a cloud over the earth the bow shall be seen in the cloud and I will remember My covenant which is between Me and you." It is obviously unscientific to think that that bow did not exist before the covenant was made, but afterward it came to have a new significance as a symbol of graciousness. "The arc that draws near to man," as the old Sumerian hymn puts it, became a magnificent medium of expressing to men in the childhood of the world the fact that the power of God does not exclude His gentleness. It thus became the ground of all human hope. As it spanned the heaven and the earth it spoke to men of the all-embracing mercy of the covenant; reaching down, as it were, from the heavens, it suggested a communion between the things of earth and the things above; coming in the midst of, or succeeding, the storm it stimulated hope. Therefore to behold a rainbow round about a throne is to receive an inspiration of confident trust.

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began:
So is it now I am a man:
So be it when I shall grow old,
Or let me die.

III. Divine Power is Encircled by Divine Gentleness. Dr. Fairbairn once said, "The same hand that shaped a dewdrop shaped the world." The God who "takes up the isles as a very little thing" clothes a lily and cares for the sparrows. "He telleth the number of the stars; He healeth the broken in heart." Gentleness is a sure sign of greatness. When Queen Victoria sat beside the bed of one of the servants at Windsor, and spoke words of comfort and trust to her she showed how powerful a throne really is when it is encircled by gentleness. Since the rainbow is around the throne we may say:

> How good is man's life, the mere living! how fit to employ
> All the heart and the soul and the senses for ever in joy!
> I have lived, seen God's hand through a life-time, and all was for best.

Since the justice is toned by the mercy, the majesty by the graciousness, the power by the gentleness, these attributes lose their sternness while they exert upon us an influence which is at once a restraint from evil and an inspiration to goodness. We need to remember, however, while we rejoice in the graciousness of the covenant-bow that we are under obligation to the sovereign-throne (2 Cor. iv. 10).

Herbert S. Seekings.

Life's Chief Good—*Psa. iv. 6*

Most men admit that life is worth living. Yet it depends in the object for which it is lived. Some despair of being satisfied. They ask, "who will show us any good?"

Teaching of nature and philosophy. "The chief good is the moral development of the race. All nature is gravitating towards a nobler order of things. The picture of the past presents man with a grand and harmonious picture of the Ascent of Life. Kingdom is seen to be rising above kingdom . . . So far as science can read the secret will and purpose of creation, it is this, that nature is gravitating with infinite patience and sureness towards perfection" (H. Drummond).

The Different Theories of the Summum Bonum.

1. The pleasure-loving man. The chief good is to live in the present for oneself. The loudest voice—self. The voice of the "flesh." To enjoy oneself. "Take no thought of the morrow." Live only for to-day. Drink the cup of pleasure. Eat and drink, to-morrow we die. So Eccles, "Rejoice in thy youth yet . . . God will surely bring thee into account." This is the reign not of reason but of fancy. The dominance of the lower in a man over the higher. "This is the way that seemeth good unto a man, but the end thereof is death." This law is self. Under the rule of the beast—his number: No. 1. Selfishness, base and destructive, cruel, uncalculating,

selling his birthright for a mess of pottage. "A short life and a merry one," its motto.

2. The man of reason. Self-preservation not self-destruction. All to minister to self, cold and calculating. Enthusiastic but for self. Goal—self, whatever be the road: riches, honour, power, or knowledge. Reducing life to the question, "Will it pay me?" Not "Is it right?" but "Is it profitable?" No cross to bear or sacrifice to make. The God—self. No martyrdoms or fields of toil beyond self-preservation. "The devil take the hindmost." A stranger to philanthropy or altruism. "I will build bigger barns and say, Soul, take thine ease." God says, "Thou fool." God makes no mistakes. He is a "fool" indeed.

3. The man of faith. He is the seer. He sees through things seen into things unseen. The visible rests on the invisible. "The greatest thing in life is to see something. Seeing is poetry, prophecy, religion" (Ruskin). "He that loveth his life shall lose it." No whip like self. It chastises with scorpions. A hard master. Escape from it into the life and rest of Christ; His service is the true freedom. Christ says, "Learn of Me." Take life as I take it. He calmly rested on the will of God. "My meat and drink is to do the will of My Father in heaven." Was there ever such a joyous, calm, yet strenuous and crowded life? His yoke is easy. His cross changes to a crown.

Love God. This is the everlasting yea in which all contradiction is solved, which whosoever does it shall be well with him (Carlyle). Christ and His service gives the purest pleasures of wisdom, joy, power. The highest life. "We needs must love the highest when we see it" (Tennyson). Life centred not in self but in Himself. This is the *summum bonum.* Christ is in the highest sense, self-conquest and self-knowledge. Then life overflows in love and work for others. Sympathy is its spirit, love its atmosphere, sacrifice its law. "That I might know Him and the power of His resurrection" (Paul). That power is true victory over sin and death. The timeless life—"Heaven and Christ are one."

J. Johns.

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* "The Mount and Multitude"

And when they were come to the multitude—St. Matt. xvii. 14

Commenting on the whole of this passage Dean Alford says, "The last great picture of Raffaelle is one of the best and noblest comments on this portion of the Gospel history. The events passing, at the same time, on, and under, the Mount of Transfiguration, are by the painter combined, to carry to the mind of the spectator the great central truth. There is none but Christ to console and glorify our nature." See, however,

Matheson's *Studies of the Portrait of Christ*, Vol. II., pp. 73, 74. The Christianity of Christ is always an approach to the multitude. Hence:

I. That Form of Christianity is always Defective which is so lost in Self-devotion on the Heights as to Lose Sight of the Self-despairing in the Valley beneath. "Lord, it is good for us to be here," is right in principle, but wrong when out of perspective. It is right only when it is the preparation of the soul for wider service. Jesus had been in communion with Moses and Elijah concerning His mission as Redeemer, yet immediately afterwards He interests Himself in the behalf of a sorrowing father and a suffering son. It should always be an easy and natural step from worship to service.

II. All Effort on the part of Christ's Followers based on Superficial Methods and Inspired by Wrong Motive is destined to Failure. The question of the disciples after the healing of the demoniac reveals, when literally rendered, the secret of their failure. "On account of *what* were *we* not able to cast out this?" The emphasis of the "we" and its antithesis to the "this" reveal a woeful straining after a cheap notoriety rather than a sincere desire to do good. Or if the motives be pure the methods adopted may be wrong. "This kind can come out by nothing, save by prayer (and fasting)." Mark ix. 29. Success in the work of God comes through the discipline of the soul. Therefore

III. Christian Usefulness is in Proportion to the Qualities of the Individual Soul. "If ye have faith," *i.e.*, if faith is the dominating quality of your soul you will accomplish the works of faith. If you have the artist's soul you will effect the artist's purpose. If the passion of the Redeemer is in your heart your work will be redemptive. The aptness of the figure of the mustard seed is seen in this: though small it possesses the *principle of life*, and, therefore, *the possibility of development*. The whole incident suggests: (1) the need of man; (2) the power of God to meet that need; (3) that power is communicated through a human medium.

Herbert S. Seekings.

Enoch Walked with God—*Gen. v. 24*

I. The Great Characteristic of the Saints. All desire the consciousness of the presence of God. All can make their own the opening words of the 42nd Psalm. "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." It is natural that the devout should feel this longing after God for (*a*) religious people are thoughtful people: and all such must sometime or other put to themselves this question,

For what purpose did the Creator call us into existence? And when this question is put, the only adequate answer that can be given is that life is ours in order that we may glorify our Creator. (*b*). This characteristic of the saints is also to be accounted for from the fact that man was created in the image of God. And this was so that he might know God, love God, and serve God. Those who realise their high origin must desire the companionship of their Creator.

II. A Saint who had his Heart's Desire. We know little of the history of Enoch. But what we know is full of interest. The text tells us he walked with God. There seems in Enoch's case to have been no break in the companionship. The sense of God's presence was a permanent possession. No cloud came between the patriarch's soul and God. No discord marred the harmony of their union. They walked together, for they were agreed (Amos iii. 3).

III. The Hindrances of Enoch and how they were overcome.

(*a*) *His hindrances.* 1. Sin. Enoch cannot have been sinless for there is no man that sinneth not (1 Kings viii. 46). 2. Family cares. He was the father of a family and probably the head of a large household.

(*b*) *His victory over his hindrances.* Enoch is mentioned among the heroes of faith in Hebrews xi. We are told there that the testimony of his life's history was that he pleased God. And it was through his faith that he was enabled to do so, for without faith it is impossible to please Him. Heb. xi. 6.

As Enoch walked with God the consciousness of sin must never have been allowed to come as a thick dark cloud between his soul and God. Enoch's faith led him to take his sins to God for pardon. The patriarch knew that He whom he loved and served would pardon His erring servant. He felt the confidence of the Psalmist, "There is forgiveness with Thee" (Psa. cxxx. 4).

His faith also enabled him to rise above his earthly cares. They were never allowed to prevent his fulfilling the great object of his life. His great purpose on earth was to please his God. So day by day the sense of companionship with Jehovah grew and strengthened in his soul.

IV. The Reward of Enoch. During his earthly life the blessed consciousness that God was his and he was God's. God was his Sun, his Shield, and his exceeding great Reward (Gen. xv. 1).

And then the glorious transition from the world below to the bright home above. "He was not, for God took him" (Gen. v. 24).

May it be ours to follow in the patriarch's footsteps. Let us seek for a faith like his. We have similar hindrances. In

some respects we have greater advantages than Enoch had, because we have the light of the Gospel of Christ. And that glorious light had not shined in the dim patriarchal days.

H. P. WRIGHT, B.A.

HOME AND FOREIGN MISSIONS

FROM THE CENTRE TO THE CIRCUMFERENCE

St. Luke xxiv. 47; St. Matt. xxviii. 20; St. Luke xiii. 29

INTRODUCTION: Our Captain's command to His soldiers: "Go ye, therefore, and make disciples of all the nations!" St. Augustine sent to Britain by Pope Gregory, thus a Foreign Missionary Station first, then a Home Missionary one sending forth missionaries.

I. THE CENTRE: "Let piety and charity begin"—not end—"at home where enough is to be done"—a truth, not an excuse. "Begin at Jerusalem," but also work out towards the circumference by either going personally, or helping others to go. Cultivate a holy optimism.

II. THE CIRCUMFERENCE: "Unto all the nations." The forward look. The going forth, though weeping, bearing precious seed—"the seed of the kingdom." "Thy kingdom come." "Lo, I am with you alway, even unto the end of the world."

Circumference to centre or spiritual gravitation: "Shall doubtless come again with rejoicing bringing their sheaves with them." Rev. xxi. 22, 27, sets forth the central attraction to which all gravitate in "the Holy City, the New Jerusalem," —"the Lamb which taketh away the sins of the world," and "tasted death for every man"; "able to save to the *uttermost*" —both as to degree, and distance.

F. W. SYMES.

SERMON SUGGESTIONS BY REV. I. E. PAGE

1. * TRIED AND PROVED

Behold, the eye of the Lord is upon them that fear Him—PSA. xxxiii. 18-21.

Carefully ponder the five verses: 1. A fact. 2. A retrospect. 3. A resolution. 4. A prayer.

I. The fact is THE PERSONAL LOVING REGARD OF GOD FOR HIS PEOPLE.

II. Its purpose is BOTH DELIVERANCE AND SUSTENANCE.

III. THOSE WHO KNOW HIM HAVE LEARNED TO WAIT: not without good reason.

IV. A JOYOUS CONFIDENCE: well-grounded.

V. PRAYER ALWAYS NEEDED; an argument embedded in it.

Note: Compare the earlier Prayer Book version of this glorious paragraph.

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2. The Need of the Hour

He shall baptize you with the Holy Ghost and fire [not with], etc.—St. Matt. iii. 11-12.

Suppose He came among us, in this character, and did this for all His servants; there would be a revolution in Church and society.

I. Christ the Baptizer.

1. He gives forgiveness. "Be baptized and wash away thy sins" (Acts xxii. 16).

2. He gives the Holy Spirit. "The same is He that baptizeth with the Holy Spirit" (John i. 33).

3. Go to Him, then. As crowds went to John. Christ is rich, loving, accessible.

II. The Fire-Symbol. "*And* fire." It indicates: 1. Purifying. 2. Enlightening. 3. Enthusiasm (fire *glows*). 4. Energy. 5. Comfort (the fire in home on winter's night: the comforter). All this and more in the Divine Paraclete whom He bestows.

III. Significance of "Baptize." 1. Compare with baptism with water. Acts i. 5. "Hath shed forth this." Acts ii. 33.

2. It is initial and once for all. (*Cf.* 1 Cor. xii. 13).

3. It introduces man into the kingdom of God—the spiritual realm over which the Holy Ghost presides, and which is the sphere of His saving influence. The essential question for individuals and churches is: *Have ye received the Holy Ghost?* See Acts ii. 38; v. 32; viii. 15, 16; x. 44-48; xix. 1-5.

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3. The Happiest Men

Blessed are all they that put their trust in Him—Psa. ii. 12

The background an awful view of the Son of God, in His judicial aspect. (*Cf.* Matt. xxv. 31; Rev. i. 14; xix. 11, etc.) Last sentence in the verse, shining of clear star against dark clouds. Consider then

I. How the Favoured Men are described. They are, of course, faulty, and imperfect, but "they put their trust in Him."

II. The word "Blessed" or happy (see Matt. v. 1-10) includes all well-being.

III. A Rule without an Exception, "*All* they that put their trust in Him." Illustrated in Miss Havergal's hymn, "I am trusting Thee, Lord Jesus."

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4. A Comforting Assurance

But the Lord knoweth the way of the righteous.—Psa. i. 7

"Righteous" means genuinely upright. See verses 1-5. "Way" means the entire course of man's life. Behind this statement of fact lies the omniscence of the "Eternal Father, strong to save." Remember then:

I. He knows the road they travel from its beginning to the very end.

II. He knows its rough places and its ways of pleasantness.

III. He knows it in the bright sunlight, and in the darkness of night.

IV. He knows it perfectly, sympathetically, and always. Hence the good man as he treads life's road is never alone.

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* A Cake not Turned

Ephraim is a cake not turned—Hosea vii. 8

A child knows what this means. And it hardly needs any one to explain to even the dullest understanding what this figure means. A cake done to a cinder on one side, and left clammy on the other side, suggests the ideas of imperfection, unreality. Such was Ephraim.

I. Note the Respects in which this Charge was True.

(a). Because of his indifference to his environment. "Ephraim hath mixed himself among the people." By that phrase we are to understand the ungodly people of his day who utterly disregarded the claims of God. He believed in being touched by the sacred fire, but not in being touched on all sides of his nature. If he had been more careful in his associations with others he would have been more thorough in his character and life. A godly man or a man who would be godly, cannot afford to be utterly indifferent to his own environment.

(b). Turning to verses 7 and 11 we find that Ephraim had not a thorough belief in prayer to God. "There is none among them that calleth on Me. . . they call to Egypt; they go to Assyria." In the time of their trouble they turned not to God. His belief in prayer was very faint.

(c). Ephraim was dominated by an idea of his *self-sufficiency*. In the tenth verse we find him saying, "The pride of Israel testifieth to his face." The man who allows self-complacency to take possession of his soul will never turn to God in humble dependence, and will therefore be a one-sided character.

II. There is need to Ponder this Homely Figure from Hosea and learn that as a cake needs to be fired on *both sides*, so is it with character. However complete a cake may be, says Hosea, on one side, if the other side is unbaked it is a spoiled cake, and so is it with a life. It was a quaint way of protesting against onesidedness in religion. For example:

1. However perfect a character may be on its *contemplative* side, it it imperfect until the practical comes in.

2. So however well the passive virtues may be developed these are insufficient until the *active* virtues appear.

3. In respect of the great moral questions of life passive resistance is one-sided. The other side is active resistance.

4. It may be applied to the theoretical and the experimental phases of life.

HENRY SMITH.

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* SOUR GRAPES

The fathers have eaten sour grapes and the children's teeth are set on edge—EZEK. xviii. 2.

I. The fact is undeniable that children suffer the sad effects of parental sins:—1. In mind. 2. Body. 3. Estate.

II. But this sad fact must not be used (1) to throw discredit upon the truth of God's love, or of His justice; (2) nor must it be made a cover for continuance in sin; (3) nor to evade personal responsibility. It is evident the Hebrew captives had done so.

III. Though the sad fact has to be faced that children suffer for their father's sins, yet (1) on the other hand there is often an entail of good as well as of evil upon the sufferers. (2) No child is called to give an account in this life or the next for the sin of its parents. Paul reminds us every man must give account of *himself*—only of himself—to God. (3) In this judgement God will be mindful of the disadvantages incident to or following upon an evil ancestry. (4) If sin has abounded in any individual case, grace—the grace of Christ—has abounded yet more.

CLOSING APPEAL. 1. To parents to live sober, righteous, and godly lives for their children's sake as well as for their own. 2. To children. (*a*). To beware if they know of inbred hereditary evil tendences. (*b*). To be thankful if they have a more favourable start in life.

HENRY SMITH.

SHILOH'S COMING—*Gen. xlix. 10*

The Targum of Onkelos renders the passage "until *Messiah* comes." All interpreters regard the passage as foretelling the coming of the Redeemer.

I. THE TRAINING OF ISRAEL WAS A PREPARATION FOR CHRIST'S ADVENT.

1. Moral Law developed in man a sense of his powerlessness to fulfil the law (Gal. iii. 24).

2. The ministry of the prophets outlined God's purpose of salvation through Christ.

3. The dispersions and captivities of Israel and Judah served the purpose of God in giving the Jews opportunities for getting into touch with them.

4. Their varied sufferings served to keep alive their hope of a Deliverer.

II. The Purposes for which Shiloh was to come.

1. To *gather* to Himself the nations (Isa. ii. 2, 3; John xii. 32).

2. To *bear* the sins of Jew and Gentile (Isa. liii. 15; xxxv. 4-10; 1 Pet. ii. 24).

3. To *teach* His people. (Matt. xi. 27; John iv. 25).

4. To *reign* over His people (Dan. ii. 44; Rev. xi. 15).

Henry Smith.

Man's Central Vocation

Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.—St. Matt. vi. 33.

1. Religion is the central vocation of man.

2. He who fulfils this vocation secures for himself the supreme good for time and eternity.

3. The sphere of this vocation is the Kingdom of "your heavenly Father."

4. Its chief business is the pursuit, the practice, and the dissemination of righteousness. R. C. C.

A Spiritual House : A Holy Priesthood

1 St. Peter ii. 4, 5

We sometimes take, for spiritual refreshment, a draught from that true fountain, Leighton's *First Epistle General of Peter*, of which it has been remarked that it is like one inspired writer commenting upon another. On chapter ii. verses 4 and 5, he thus deals with the two figures:

I. A Temple. We have in it:

1. The nature of the building.

2. The materials.

3. The structure, or way of building it.

Every paragraph holds gems of thought.

"The continuance of this present world, as it now is, is but for the service of this work, like the scaffolding about it."

"The Hebrew word for *palace* and *temple* is one."

"Holiness is the gold of this spiritual house, and it is inwardly enriched with that."

"Happy indeed the stones that God chooses to be living stones in this spiritual temple, though they be hammered and hewed to be polished for it, by afflictions and the inward work of mortification and repentance."

II. A Priesthood. "We have here: 1. The office. 2. The service of that office; the success of that service."

"Our bodies are to be presented a living sacrifice (Rom. xii. 1) and they are not that without our souls. It is our heart given that gives all the rest, for that commands all." "Acceptable through Jesus Christ." "Our prayers and all our sacrifices pass through Christ's hand. . . . He purifies them with His own merits, and intercession, and so makes them pleasing unto the Father. How ought our hearts to be knit to Him!"

I. E. P.

Notes and Illustrations

No More Sea *(Rev. xxi. 1).*—We read here that there shall be no more separation. In the days when God caused the Bible to be written even more than now the sea was a separating thing. Every year in those old days, before the mariner's compass had made new paths on the deep, well nigh from Michaelmas to Easter, the sea, in the Roman term, was "shut." The fierce, dreadful waters were scarce traversed by a single sail. Land from land, friend from friend, was barred those long months by the severing sea. Here at best heart to heart is like isle to isle, with deep waters between, even when these waters are oftenest crossed; there heart to heart will make, as it were, one bright, beautiful, continuous continent of sympathy and mutual joy together, for ever with the Lord—*Moule's "Fordington Sermons."*

Tried and Proved *(Psa. xxxiii. 18-21).*—They take it of that eye which while the Lord was before the judgement-seat, looked Peter into repentance, —while He was hanging on the Cross inspired the penitent thief with love and hope. And that word *behold*, as St. Cyril says, is not idly to be passed by. It seems to bring the mercy of God home to us; as, if, not only in those old histories, but in these present days, that eye was still watching us through our wanderings, and beaming upon us the strength which is to bring us to our home. And notice once more the gradual ascent from fear to love; *upon them that fear Him*, first; then *upon them that put their trust in His mercy.—Neale and Littledale.*

Tried and Proved *(Psa. xxxiii. 18-21).*—The true reason for the blessedness of the chosen people is that God's eye is on them, not merely with cold omniscience, nor with critical considering of their works, but with the direct purpose of sheltering them from surrounding evil. But the stress of the characterisation of these guarded and nourished favourites of heaven is now laid not upon a Divine act of choice, but upon their meek looking to Him. His eye meets with love the upturned patient eye of humble expectance and loving fear—*Maclaren.*

Tried and Proved *(Psa. xxxiii. 18).*—The eye of Jehovah. A lovely symbol of "providence."—*Cheyne.*

The Rejoicing of Christ *(St. Luke x. 21).*—The *pneuma* (*the spirit*), which is here spoken of, is undoubtedly that of Jesus Himself, as an element of His human Person (1 Thess. v. 23; Heb. iv. 12; Rom. i. 9). The spirit, in this sense, is in man the boundless capacity of receiving the communications of the Divine Spirit, and consequently the seat of all those emotions which have God and the things of God for their object.—*Godet.*

The Rejoicing of Christ (*St. Luke x. 21*).—The these things refers to the facts about the kingdom made known by the Seventy. In sound as in sense there is a contrast between *apekrupsas* (Thou hast hid) and *apekalupsas* (Thou hast revealed). The aristocracy of intellect, who prided themselves upon their superiority, are here the lowest of all. The statement is general, but has special reference to the Scribes and Pharisees, who, both in their own and popular estimation, were the wise and enlightened (John vii. 49; ix. 40). The *babes* are the unlearned, and therefore free from the prejudices of those who had been trained in the Rabbinical schools. It is very arbitrary to confine the thanksgiving to *apekalupsas:* it belongs to *apekrupsas* also. That God has proved His independence of human intellect is a matter for thankfulness. Intellectual gifts, so far from being necessary, are often a hindrance. St. Paul is fond of pointing out this law of the "Lord of heaven and earth": Rom. i. 22; 1 Cor. i. 19-31; 2 Cor. iv. 3, 4.—*Plummer.*

The Mount and Multitude (*St. Matt. xvii. 14*).—Coming down from the Mount of Transfiguration, they could talk freely of death; for on the Mount they had seen and tasted the life which follows death. They had seen a vision of the Master as He would be after death, and they had seen the glory into which they would pass when they withdrew from the body of their earthly flesh. But for the present the vision is over, and they are down on the plain of mortality. Great as the apparent distance is between the Plain and the Mount, and difficult as it is for the children of the Plain to become children of the Mount, there is really no break or discontinuity between them. The Spirit of the Mount and of the God of the Mount is in the whole natural race, as light penetrates the depth of the ocean. Those who are most deeply sunk and buried in the flesh and the world might ascend the mount of immortality, if they willed to do so. The Spirit is near them, and in them, by which they might struggle out of nature's humanity into divine humanity.—*Pulsford's "These Sayings of Mine."*

An Unturned Cake.—To express the worthlessness of the Ephraimitish character, the people are compared to a cake, which, from not having been turned, is burnt, and good for nothing. The Arabs bake their bread on the ground or hearth, covering it with hot embers, and turning it every ten minutes or quarter of an hour, to prevent its being burnt. When neglected it is unfit for food, and thrown away. Such was the state of the apostate Israelites. They had corrupted themselves, and were only fit for rejection. *E. Henderson.*

An Unturned Cake.—By this he may mean one of several things, or all of them together, for they are infectious of each other. There was, for

instance, the social condition of the people. What can better be described as an unturned scone than a community one half of whose number are too rich, and the other too poor? Or Hosea may refer to that unequal distribution of religion through life with which in other parts of his prophecy he reproaches Israel. They keep their religion, as Amos more fully tells us, for their temples, and neglect to carry its spirit into their daily business. Or he may refer to Israel's politics, which were equally in want of thoroughness. They rushed hotly at an enterprise, but having expended so much fire in the beginning of it, they let the end drop cold and dead. Or he may wish to satirise, like Amos, Israel's imperfect culture—the pretentious and overdone arts, stuck excrescencewise upon the unrefined bulk of the nation, just as in many German principalities last century society took on a few French fashions in rough and exaggerated forms, while at heart still brutal and coarse. Hosea may mean any one of these things, for the figure suits all, and all spring from the same defect.—*George Adam Smith.*

Sour Grapes.—The principle of a descending curse to families on account of sin, proceeds on the assumption of a descending guilt, as the reason of appointment. The iniquity was to be visited from father to son, because the iniquity itself was viewed as passing with increasing force from the one to the other. Hence the line of descent is characterised as "the generations of them that hate God," while the superabundant flow of mercy on the other side is declared to be "to thousands of them that *love* Him." In truth, the principle, connecting itself with the jealousy of God, as most intently watching the movements of sin, is just the manifestation of God's righteousness in respect to the tendency of sin to spread and perpetuate itself in the world, and especially to go downward from parent to child as a growing and swelling tide of corruption. So that, if successive generations, yielding to this tendency, should unite themselves together into a brotherhood of evil-doers, God must in turn unite them in a bond of chastisement, and proportion his visitations of wrath to the degree of perverseness and obstinacy shown in pursuing the course of iniquity. But respect was ever had, at the same time, to the personal responsibility and behaviour of each; and only because the son was regarded as consenting to his father's iniquity, and deliberately choosing it as his own inheritance, did the Lord visit him for both together.—*Patrick Fairbairn.*

The Missionary Power of St. John's Gospel.—A Mohammedan Moulvi, not only a learned man but a scholar and a gentleman, came to see me early one morning. . . "I wish to be a Christian," said he. . . "Have you counted the cost? Do you realize all it involves?" I then proceeded to show him. He listened quite calmly, and then said, "Yes, and after all you have said, I wish to be a Christian and to be baptized." . . . I asked him what had led him to this decision. He replied, "First, reading a few controversial books on both sides, Mohammedan and Christian, to see if Christianity was right and true. Secondly, *the reading of St. John's Gospel.*" Now, isn't it strange, all these swell and educated Mohammedans that I have had anything to do with, and whom I have led to Christ (about six or seven), they all caved in, reading St. John's Gospel and Epistles. It's wonderful how that one Gospel especially seems to knock these fellows over.—*Padri Elliot.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

SPECIAL NOTE

Some of the Tutors find their work greatly increased and complicated by students sending their papers a month or more late. Students are urged to avoid this,—except in exceptional cases.

GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

CLASS XXXIII. SUMMER CLASS (McWILLIAMS' "SPEAKERS FOR GOD")

PRIZE-LIST: Staff-Sergt. Grenfell, Capt. H. Pimm-Smith, Miss Callard. *Honourable Mention:* F. E. Corringham, E. Raisbeck, G. Lewis, G. H. Willacy, Miss E. M. Smith, J. Edmondson, Miss Ensor, J. Robson, W. J. Beckett, J. G. Wetherburn, F. W. Rydall, T. G. Craggs, Miss A. L. Brown, Isaac Hyde, Miss Theobald, S. Watson, A. J. Trebilcock.

TUTORS' REPORTS

"All the students who have worked earnestly in our study of the Minor Prophets have found the subject delightfully interesting, and the text-book by McWilliam an illuminating guide through the difficult parts of the way. Our regret is that more of those whose names were enrolled did not persevere to the end of the course. Five names, however, are in the Honours' List, and of these Staff-Sergt. T. Grenfell, of Cairo, Egypt, is the prize-winner. His papers month by month were unusually good, and earned the average mark of 95 per

cent. The next in order of merit is Mr. F. E. Corringham of Brighton, with 90 per cent. The other names deserving Honourable Mention are Messrs. E. Raisbeck of Beamish, G. Lewis, of Yeovil, and G. H. Willacy of Preston."

GEORGE C. GOULD.

"Of the 21 names sent to me, 9 sent no paper, 2 sent one, 3 sent two, and 7 sent all five papers. Some of the papers of those who did not complete the list were very good, and gave promise of a successful course if they had persevered. Of those who sent all, Capt. H. Pimm Smith secured an average of 95 marks. His work was excellent throughout and has earned the prize. Miss E. M. Smith (94 marks) and Mr. J. Edmondson (92 marks) make an excellent second and third, closely followed by Miss Ensor (89 marks) and Mr. J. Robson (85 marks). Mr. W. J. Beckett and Mr. J. G. Wetherburn secured 76 marks each. All the work was well done, evincing keen interest in the subject and easy grasp of it. Some of the students have written expressing their appreciation of the opportunity which the classes give them of following up these delightful studies. It has been a great pleasure to examine the papers."

P. PIZEY.

"Twenty-five names were sent to me in this class at the beginning of the Session, and I have heard from 16. Of these, 8 have sent the full number of papers—five; 3 have sent four papers; 1 has sent three; 1 two; and 3 have sent one paper each. Miss B. M. Callard obtains the prize with an average of 91 per cent. The following are placed in the Honour's List, their percentage of marks being as under:—F. W. Rydall, 87; T. G. Craggs, 85; Miss A. L. Brown, 81; Isaac Hyde, 75; Miss Theobald, 73; S. Watson, 73; A. J. Trebilcock, 73. The papers sent to me on the whole have shown signs of careful work, though of course they have differed in merits. I have been very pleased with the letters I have received from some of the students expressing their indebtedness to the work of the class."

W. H. BATHO GIBBON.

I. HOMILETICS : FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (5s.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

WORK FOR NOVEMBER: Write Outline of Sermon for Christmas Day, on the "Birth of Christ"; or on "Christ's Mission in the World."

II. HOMILETICS : SECOND YEAR

WORK FOR NOVEMBER: Write Outline Sermon for Children's Service, following the instructions given in Text-book, pp. 162-165.

III. HOMILETICS : ADVANCED

WORK FOR NOVEMBER: 1. Read over the First Epistle of St. Peter. 2. Read over carefully the directions for Method II. 3. Say what you think is the *(form) of the idea* in ver. 5 of Chap. i.; of ver. 13a of Chap. i.; and of ver. 2 of Chap. ii.; then analyse their contents with the help of this Method.

IV. THEOLOGY : FIRST YEAR

WORK FOR NOVEMBER: Read pp. 61-81. Questions 38, 39, 42, 43, 44, 46, 49, 50, 51.

V. THEOLOGY : Second Year

Work for November: Questions 130, 131, 132, 133, 134, 136, 137, 138. Give exposition of Acts ii. 42.

VI. THEOLOGY : Advanced

Work for November: pp. 63-89. 1. Give a brief account of the Alexandrian School. 2. Mention some of the works of Origen. 3. What was Origen's teaching concerning our Lord Jesus Christ? 4. Give some account of Athanasius and his defence of the truth.

VII. THEOLOGY : Special Class for Candidates for the Ministry

Work for November: Banks's Theology, pp. 106-157. 1. What is sin? Establish your definition by Scripture. 2. Explain the terms Original Sin, Guilt, and Depravity, giving Scripture proofs. 3. Distinguish between the teachings of Augustine, Pelagius and Wesley on Original Sin. 4. Discuss any passages in which our Lord is distinctly called God. 5. Shew that Christ was pre-existent. 6. How would you shew the sinlessness of our Lord? 7. *Very briefly* explain the four great heresies in regard to the Person of Christ. 8. Write a *short* note on the teaching of the Ritschlian School concerning Christ.

VIII. BIBLE STUDY: Special Class for Candidates for the Ministry

Work for November: Joshua to David. Read Maclear 54-92, Companion 55-60, 132-138. 1. Mention the names of the seven peoples who oppressed Israel and give the name of each "judge" who effected their deliverance. 2. Show the importance of the Book of Ruth as shedding light on the following points:—(1) The Jewish law of inheritance; (2) The relation of the people to the surrounding nations; (3) The chronology of the whole period. 3. When was the judgement executed which was pronounced by Samuel against Eli's house? By what line was Eli descended from Aaron? 4. Trace the adventures of the Ark of the Covenant from its removal from the Tabernacle at Shiloh to its installation in the Tabernacle at Jerusalem. 5. Explain the following in connection with their context: "And all to brake his scull." "The book of Jasher," "Tell it not in Gath," "There is none like that: give it me." 6. Indicate what you think the strong and the weak points respectively in the character of David. 7. How do you account for Saul's apparent ignorance of David's identity (1 Sam. xvii. 55) after employing him and sending him out to meet Goliath?

IX. CHRISTIAN EVIDENCES

Work for November: pp. 71-98. 1. Can Scripture be explained as a product of man's natural powers? (Reply in brief outline). 2. Show how the Scripture doctrines of Sin and Redemption, Religion and Morality, go to prove the Divine origin of Scripture. 3. Compare the teaching of Christianity with Buddhism. 4. Compare Christianity with the teaching of the Greek moralists.

X. CHURCH HISTORY

Work for November: Read pp. 158-220. Questions: 1. Account for the rise of the first Crusade under Urban. 2. Briefly describe Henry's later struggles with the Pope and his son; and estimate his character. 3. By what means was the strife between Pope and Emperor finally settled.

XI. ETHICS

Work for November: Section IV. The Natural Conscience, its Basis and Character. Questions: 1. Analyse (see note for September). 2. Discuss the question of Free Will. 3. "Conscience proclaims its own authority—there is no possibility of going behind it." Refute this statement.

XII. ENGLISH GRAMMAR

WORK FOR NOVEMBER: Read Sections 56-76. Questions: Wetherell, Ex. 37: 16-20; Ex. 42: 1-10; Ex. 44: 1-4; Ex. 47: 5-10. Parse: Ex. 43: 1 (see Wetherell, p. 3).

XIII. ENGLISH COMPOSITION

WORK FOR NOVEMBER: Lesson: Read Part II., Chapter i., Section A. Questions: 1. What are the uses of the Comparative and Superlative degree, respectively? 2. Distinguish between the use of "shall" and of "will." 3. Write a brief essay on "My Favourite Book."

XIV. COMPARATIVE RELIGION

WORK FOR NOVEMBER: Read pp. 71-125. 1. What is known of the Cuneiform Tablets? 2. Give some account of the "Epic of Creation." 3. What is the system of grouping adopted in Babylonian deities, and make fuller reference to Anu, Shamash, and Ishtar? 4. Indicate the characteristics of the worship of the Babylonians, and of their doctrine of a future life.

XV. LOGIC

WORK FOR NOVEMBER: 1. Define genus, species, difference, property, accident, and use the terms *man* and *house* to illustrate. 2. What is a proposition? What are its parts? What are the four types of categorical proposition? How are their terms distributed? Give a diagram for each type. 3. Explain conversion, obversion, contraposition, apply each process to the proposition; all metals are elements. No bats are birds. Read pp. 53-76. Learn carefully definition of the parts of a syllogism § 74, 75, and learn verbatim the six rules of the syllogism. Under hypothetical syllogisms the main rule is important and the change from hypothetical to direct (categorical) form. Make examples of your own, illustrate by diagrams, and work through the exercises at the end.

XVI. PSYCHOLOGY

WORK FOR NOVEMBER: Questions: 1. Describe clearly the different types of after-image known to you. 2. Point out the most important defects of memory. 3. What are the principal conditions of recollection? Read Chapter iii. Note carefully what is said about Perception, and that a large element of inferenece is involved in it. The nature of *illusion* and *hallucination* should be clearly grasped, and also the distinction between them.

XVII. ENGLISH LITERATURE

WORK FOR NOVEMBER: Primer: Read Sections 50-67. Milton: Read Chaps. vii., viii., ix., x. Read the Hymn on "The Nativity." Spenser is the outstanding figure in this month's study. A good book of English poetry is Palgrave's "Golden Treasury" (Dent's "Everyman's Library"), 1s. net, It contains the best examples of English Songs and Lyrics produced between 1550 and 1890. Questions: 1. Write a note on Scottish poetry. 2. What do you know of Spenser? 3. Write a note on the Fairy Queen. 4. What are the distinctive phases of poetry after 1580?

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2*s.* 2*d.* Fee (not including Subscription), 5*s.* Tutor: Rev. R. M. Pope, M.A., 26, Staverton Road, Oxford. The Tutor will take special books with those who desire *other* portions.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Work for November: Study closely Sermons v. and vi. Read Sermons xxxiv-xxxix. Wesley's Notes on Romans and Corinthians. Second Catechism, Chaps v. Questions: 1. What is the usual meaning of "justification"? What is the meaning of the term in Theology? Write Mr. Wesley's definition. 2. What is the difference between the righteousness which is by law and that which is by faith? 3. How do Christians "through faith establish the law"? 4. How does Wesley contrast the First and Second Adam in his Notes on Romans? What is his view of predestination? 5. What would you say in an oral examination if asked, "Why did Christ die?" "Give a text illustrating the Atonement." "How is Jesus Prophet, Priest, and King?" (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION: Elementary

Work for November: 1. Read Chap. iii. carefully. 2. Write answers to the following:—(*a*) Explain the expression "Kingdom of God," in the light of the Old Testament and of Jewish contemporary history; (*b*) What distinctive features are found in *our Lord's* use of the phrase?; (*c*) Who is the "King" of this kingdom?

XXIII. CONNEXIONAL L.P. EXAMINATION: Elementary

Work for November: Read pp. 45-69 (Appendix, pp. 336-338). Questions: 1. "The associations of the English word 'Judges' are altogether misleading." Explain who and what the judges really were. 2. Give a brief account of either Gideon or Samson. 3. Would it be correct to say that the books of Kings are really a history of the prophets? Give reasons and illustrations for your answer. 4. Give one or two instances of the opposition of king and prophet. Do we ever find them united in one person?

XXIV. CONNEXIONAL L.P. EXAMINATION: Advanced

Work for November: Read Chaps. v. and viii. Questions: 1. What dangers are there in the popular demand, "Back to Christ"? What advantages? 2. "Christ was and is perfectly man." "Christ was and is representatively man." Explain these statement *in your own words*. 3. What do Christ's sufferings teach us about the Fall and the Love of God? 4. How can we make this article the expression of an effective force in our own lives? 5. Show that all the subsequent clauses are involved in "I believe in the Holy Ghost." 6. Trace the development of the belief in the Spirit of God to its present Christian content. 7. Comment on John xiv. 26. 8. What does this confession mean to him who can make it truly?

XXV. CONNEXIONAL L.P. EXAMINATION: Advanced

Correction: The Rev. J. R. Broadhead's address should be Wesley Manse, Great Bridge, Tipton, Staffs.

Work for November: Read pp. 27-49. Questions: 1. Discuss fully the subject of happiness: (*a*) its true nature; (*b*) its proper origin; (*c*) its place in ethical teaching. 2. Write a brief analysis in your own words, from the open book, of Chaps. v. and vi.

XXVI. LATIN

Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercise Book*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subsciption, 6*d.* Tutor: Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (Special Class for Leaders of Society Classes)

Work for November: Read Chaps. ix-xi. 1. In what sense is our Lord the "Way, the Truth, and the Life?" 2. "Truth is always worth its price." Quote some passages of Scripture in support of this. Can you imagine any circumstances where it is best not to speak the truth? 3. How does Jesus reveal the Father? 4. How did our Lord deal with the doubt of Thomas. 5. How did He answer the request of Philip? 6. Explain the meaning of "Theophany," "Paraclete," "World," "Shekinah."

XXVIII. ART AND PRINCIPLES OF TEACHING (Special Class for Sunday School Teachers)

Work for November: Read Chaps. iii. and viii. Questions: 1. What is meant by "spontaneous attention" and "voluntary attention"? Which must you aim at? 2. How to be interesting. Summarise and illustrate in giving a lesson on Zacchæus. 3. How can a teacher avoid "killing interest"? 4. Frame six good questions you would ask in a lesson on the Prodigal Son. 5. How would you deal with an answer (*a*) partly wrong, (*b*) so absurd as to evoke laughter, (*c*) purposely absurd, (*d*) thoughtless.

N.B.—Illustrate your answers where possible by examples from your personal experience.

XXIX. BIBLE STUDY (for General Students): Old Testament

Work for November: Read pp. 64-86. Questions: 1. Show why Micah is called by the Author "The Courageous." 2. What is the main difference between the teaching of Nahum and Zephaniah? 3. What was the message of comfort in Habakkuk?

XXX. BIBLE STUDY (for General Students): New Testament

Work for November: Read pp. 74-102; Eph. ii. 11--iii. 21. Questions: 1. How are Gentiles and Jews brought together in Christ? 2. What was Paul's commission with regard to the Gentiles? 3. Comment on:—"The commonwealth of Israel" (ii. 12); "The chief corner-stone" (ii. 20); "The unsearchable riches of Christ" (iii. 8); "That Christ may dwell in your hearts" (iii. 17); "The power that worketh in us" (iii. 20).

XXXI. BIBLE ENGLISH

Work for November: Read Chapters ix-xii. 1. Point out the pitfalls in the following verses:—Rom. xv. 8; 1 Thess. ii. 11; 1 Tim. ii. 2; Eph. iv. 13. 2. Why are "son and nephew" used together in the A.V.? What relations?

XXXII. TEMPERANCE

Work for November: Read pp. 85-115 and Appendix pp. 223-234. Questions: 1. How does the use of intoxicating liquor cause food-waste? 2. What is the relation between strong drink and crime? 3. Is drink the cause of poverty? 4. What evidence is there that total abstinence contributes to length of life?

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's), 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2*s.* 6*d.* is charged in this Class. It should be sent to the General Secretary).

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Nov. 4th—CHRIST'S TOKEN—*1 Cor. ii. 24*

You know what memorials or tokens are. A book, a picture, a card, or anything to remember another by. We have, too, memorial feasts—such as a dinner, to commemorate some great event. The Jew's feast of the Passover was such an one. It kept in memory the deliverance of the people from Egypt and their birth as a nation. So Jesus gave a memorial of Himself. Notice:

1. How simple it was. Bread to be eaten, wine to be drunk. Just the common food and drink of the people. They are to eat and drink, not simply have it to look at. And each one is to do it for himself. What could be more simple than a broken piece from our table and a drink from our common cup?

2. How wonderful it was. Very often a token is not much in itself; its worth lies in what it commemorates. (A chip from the wreck; or a fragment of a cannon ball). So here a bit of bread, a sip of a cup! Where is the wonder? "In remembrance of ME."

(a). Broken bread and wine poured out in token of what Jesus has done for us.

(b). To eat and drink in token of what He gives to us. "Of ME," the most glorious and loving and mighty Friend our souls ever knew.

3. How needful too. The eye is a great aid to the heart, though it sometimes leads us astray. In a world of pomp and show we need some token grand in its simplicity and clear in its meaning to remember. May boys and girls "do this?" Yes, if they are His disciples.

Nov. 11—THE TWO WILLS—*St. Luke xxii. 42*

The will makes or mars our life. The point of triumph and peace is where we follow the right will. The contest is between rival wills. (The boy and his father. The scholar and the teacher). So there came a great crisis in the life of Jesus when the two wills came into contact; His will and His Father's. His answer stands for all of us as the true way of life.

1. He was sure of God's wisdom. Gethsemane was very dark and difficult. It scarcely seemed the way to bless men, but Jesus left it with God. We need not fear when we have perfect wisdom guiding us. If we remember how much better father and mother know than we do we should not be so wilful. But God knows all.

2. He was sure of God's love. Love always gives the best. The dread burden of the world's sin pressing upon Jesus did not seem the best, but if God willed it He was sure that it was. He would let perfect love have its way. Always do that boys and girls. The burden will be light, the cross will become a crown if love is calling us. Giving in to the right will makes life good and glad.

Nov. 18—DESPISING THE BEST—*Isa. liii. 3*

In our Golden Text to-day we have—

1. Two of the sad words of life. "Despised," "Rejected." They go together and in this order. We slight or lightly esteem anything and

then we reject it. It is so in everything; books, friends, religion, God. Esau did not care much about his birth-right, and then he sold it for nothing. Beware how you are estimating things.

2. One of the saddest things in history. "HE!" how much there is in the pronoun! How strange that *He* should be rejected. Would not every one approve and welcome purity and beauty, and strength, and love? No, they despise and then reject. It is one of the strangest things that people nearly always lightly esteem the best. True in every sphere; as much in art as in morals. There are boys at school who despise the idea of goodness; they laugh at the idea of loving God. Don't be surprised or discouraged if they despise you if you try to be good. Remember Jesus.

What a mistake! The prophet is telling what a mistake they had made, and how they came to see that He was glorious and grand.

Nov. 25—THE PROPER SLAVE—*1 Cor. ix. 27*

What a marvellous piece of machinery our body is, and what strange powers it has. Eyes, ears, nose, mouth, touch, are all ways for the soul to get into contact with the world. If the body were always right and did not lead the soul astray, how splendid it would be. But it is a wayward and erring thing. It gets to be the bad master instead of the helper of the soul. Paul tells us how he made it obey.

1. He trains it. He "keeps it under," doesn't let it have its own way. If it wants to eat too much he starves it; if it would drink too much he stops it. (Matt. v. 29, 30). Like the wrestler who having got his antagonist down keeps him there. As men train for the games so we must prepare eye and ear and hand; appetite and desire.

2. He enslaves it. "I make a slave of it." Just the right kind of slave. Not only does he prevent it going its own way but he makes it go his. To go or stay, to be active or passive, just as he wills. If the eye wants to look at a bad picture "No," says the will, "look at this beautiful one." If thirst wants strong drink, "No," says the will, "take this water and save thyself from woe." To train perfectly and to make a slave of our body is to have perfect life. There would be no drunkards or gluttons or swearers if men did this. How can we do it? Only by the grace and help of God.

REVIEWS

The International Critical Commentary. A Critical and Exegetical Commentary on the Book of Psalms. By C. A. Briggs, D.D., D.Litt., and E. G. Briggs, B.D. Vol. I. Edinburgh: T. & T. Clark. 8s.—This is a very fine work, and as a Critical Commentary is probably the best of English books. It is not so extreme as one would expect and seems to indicate a moderating of the higher critical attitude toward the Old Testament. It is true that only two Psalms are allowed to David, xiii. and xxiv., and portions of these are regarded as of later date. But in other cases, *e.g.* xxiii., it would require a very slight concession to justify ascription to David.

The critical portions are the strongest, the exegetic the weakest. The ordinary preacher will not find much homiletic material, but scholars and careful expositors will be abundantly rewarded.

Fishers of Men, or How to Win the Men. By the Rev. J. E. Watts-Ditchfield. With an Introduction by the Archdeacon of London. Second Edition. London: Charles Murray & Co.—The author of this striking book is one of the most successful "fishers of men" now living. He lays emphasis on *men*, and in his brief Preface argues that it is more important to reach the men than even the children. As he very pertinently says the vast majority of the men who are outside the Churches passed through the Sunday School without becoming attached to the Church, but if you get hold of the man, what follows? "The whole tone of the home is changed, the wife soon won, and the Sunday School becomes the auxiliary and not the substitute for Home religion." The papers are plain and very practical, full of suggestions, which ought to be read by all Christian social workers.

The Citizen of To-morrow: A Handbook on Social Questions. Edited by Samuel E. Keeble for the Wesleyan Methodist Union for Social Service. London: C. H. Kelly. 3s. 6d.—Earnest, humble, intelligent study of the vast problems to be faced by those who desire to see the kingdom of God established on earth is the great aim of the W.M.U.S.S., and this able series of essays sets out in some detail the programme of the Union. Mr. Keeble has been hard at work for years trying to arouse the conscience and mind of the ministers and members of his church to the importance of social service, and he is now reaping the fruit of his sowing. During the coming winter this book will doubtless be read and discussed in many reading circles and Guilds, as well as in many family circles. It deserves and demands careful study, and will, we trust, lead to good practical results.

The Twentieth Century Pastor (William Downey, Philadelphia, U.S.A., 5s. 5d. per annum) holds its high place as a magazine for ministers. "The Leading Homily," in September, by the Editor, Dr. Downey, is on "The Proprietors of All Things," and is thoughtful and suggestive. "The Seventy-sixth Sketch on the Book of Revelation" is also valuable. Other departments of interest are:—"The Pastor in his Study," "Preacher's Finger-post," "The Pastor in the Sunday-school," "Mid-week Service," "Illustrations," and many others.

Ithuriel's Spear. By W. H. Fitchett, B.A., LL.D. London: Charles H. Kelly. 6s. -Dr. Robertson Nicoll has reviewed this story with great severity and some injustice. Possibly Dr. Fitchett has occasionally gone outside the limits of fair representation of the secularist attitude, but there are a great many facts which go far to justify his illustration of the way in which unbelief leads to wrong-doing. This powerful story—and it *is* a powerful story—might bear as a sub-title, "The realized logic of irreligion." It is not intended as a description of what is and must be the inevitable result of "free thought" in every individual case, but it points out the way which men who lose faith in the highest and the best are only too likely to travel.

The Century Bible : 1 and 2 Chronicles. By W. R. Harvey-Jellie, M.A., B.D. Edinburgh : T. C. & E. C. Jack. 2s. 6d.—The author of this useful, if somewhat slight, commentary accepts the Higher Critical position as to date, authorship, etc., and indicates the various authors or editors, amongst whom the book should be divided. At the same time he places a high estimate upon its value and the Introduction is exceedingly good. The exegetical notes are brief but call attention to points which the young student should appreciate. It is a worthy addition to an excellent series.

The Challenge and Other Talks with Boys and Girls. By Rev. G. J. Stevenson. London : J. Clarke & Co. 2s. 6d. net.—Of one thing the purchaser of this book may be sure—any child who has the chance will read and read it again. The "Talks" are not sermons or even sermonettes. They are stories, allegories, fairy tales. Very short, full of life and incident, well-told, varied in character, and with "morals" brought in so abruptly and adroitly that you have learnt the lesson before you realize that you have come to it. The pictures are excellent. Altogether this volume makes one of the most attractive gift-books of the season and ought to have a great circulation.

The Church and the Children. By Rev. T. Waugh. Rochdale : Joyfnl News Book Depôt. 6d. net.—Mr. Waugh writes some strong plain words on the failure of much of our Sunday School work and urges with characteristic vehemence and pathos the need for personal dealing with our own children. The concluding chapters which deal with "The Solution of the Problem" are written with much feeling and strong common-sense. We entirely agree with Mr. Waugh in his contention that the best talent our Churches can find should be devoted to the Sunday School and that we should have no unconverted teachers.

Israel's Inalienable Possessions. The Gifts and the Calling of God which are without Repentance. By David Baron. London : Morgan and Scott. 6d. and 1s. net.—A little book which emphasizes the inalienable right of Israel to inherit the promises made to the chosen people.

Illustrative Lesson Notes, 1907. London : C. H. Kelly. 5s.—This well-known American work is a most valuable aid to the teacher. Sunday School work is much more thorough on the other side of the Atlantic than it is on this, and we have much to learn from America. These Lesson Notes are well arranged, well-illustrated, and supply most of what a teacher needs.

MEN AND BOOKS : A MONTHLY SURVEY

The Gospel and Social Questions

(1) The New Idolatry (2) The Gospel in Action

THERE is abundant room for the discussion of social and economic problems from the Christian standpoint. It is a great advantage if these questions can be treated without reference, direct or indirect, to party politics. A book "primarily written by an American for Americans" can leave English politics alone and yet investigate and exhibit principles. This Dr. Washington Gladden's small volume does,* and hence allows us to concentrate our attention on principles.

The "idolatry" of wealth is not "new," though in the United States it has reached a rare height, and signs of its success are not wanting in England. Dr. Gladden's emphatic protest against acceptance by the church of "tainted money" is not altogether unnecessary here. When, some years ago, a noted sportsman sent to Bishop Wordsworth, at that time in sore need of funds for the restoration of Lincoln Cathedral, his winnings on the Derby, more than £20,000, the Bishop promptly returned the cheque with some grave words as to the evils of horse-racing. Possibly the American Congregational Board was justified in taking no action on Dr. Gladden's resolution conceived on Bishop Wordsworth's principles because he gave to them a somewhat sweeping application. But the phrase, "tainted money," is itself a homily. Surely it is the duty of the church to speak of the methods as well as the nature of business. There is danger, too, in relying on the large contributions of the wealthy to the neglect of the multitudinous mites of the comparatively poor.

"The church is not wise to solicit the gifts of multi-millionaires, because in this quest its own power is apt to be paralysed and its natural resources dried up. "Nothing is more fatal than the habit of dependence on such sources. Even when there is no

* *The New Idolatry. By Washington Gladden, D.D. With an Introduction by E. Griffith-Jones, B.A. Sir Isaac Pitman & Sons, Ltd.* A Britisher cannot discover whether Dr. Gladden is a Republican or a Democrat. He praises President Roosevelt, but he is equally commendatory of ex-President Cleveland.

moral question raised, the exploiting of big donations lessens the interest of the multitude of small givers on whom the work must mainly rest. The gifts of the Congregational Churches to missions are less now than they were ten years ago, though their numbers have considerably increased and their wealth has probably doubled. I think that one main cause of this is an increasing tendency to turn to the big givers." It is also pointed out that the largest income made in business is only an aggregation of small profits on individual labour."

Another address deals with "The Ethics of Luxurious Expenditure." By keen logic and strong sense it destroys the fallacy that Lucullus-like banquets, ostentatious profusion and generally reckless spending are justifiable because they put money into circulation. Waste cannot benefit the community in the long run, if only because it lessens the world's store. Besides, the influence of it is wholly bad. The same cash might be circulated to much better purpose. Two striking addresses are entitled "Religion and Democracy" and "Rights and Duties." The former shows that law and good order must have a deeper, truer sanction than the individual will or the consent of any number of individual wills. The latter attacks the notion only too prevalent everywhere that society is founded on certain "unalienable rights." "It is our rights, as citizens, that we are chiefly concerned about, and that we are always seeking to understand and to define and to assert and to maintain."

The influence of this conception is found outside of politics. It is likely to affect the entire social attitude of the man who entertains it. He learns to think of this as a country where every man has a right to do what is for his own advantage. He has a right to be protected, of course, by the laws, in the use of his liberty, and beyond that he has the right to do what he will with his time, his talents, his social opportunities, his capital; to make all the money he can; to spend it as he pleases; to push his personal fortunes by every means within his reach; to minister, in every way that seems good to him, to his own personal comfort and pleasure; to divest himself of all responsibility for the order and welfare of the community in which he lives. If rights are our main concern, if society rests primarily on rights, this is a natural and logical conclusion. Under the influence of such a ruling conception it is not to be wondered at that employers and labourers are gathered into hostile camps maintaining their respective rights by the most destructive wars. Even into the family these conceptions have been creeping; we have been invited to conceive of this primordial society as based on rights; and we have learned to

discuss woman's rights and man's rights and children's rights in such a way as to obscure the real bond that makes the household one. It is a sad day in any household when the disposition of the individual members to emphasize their rights begins to be manifest. It is not by standing up for our rights as husbands and wives or as parents and children that we promote the peace and happiness of the home.

All the addresses are straightforward, intensely earnest, clear as sunlight. Yet their highest value springs from their sincerely Christian spirit. If preachers or teachers desire to learn how to approach and treat of pressing social questions, they will find in "The New Idolatry" a model that will thoroughly repay study.

The Gospel in Action

Evidently Dr. A. F. Winnington Ingram is as familiar with social problems as Dr. Gladden, but he regards them from a different standpoint. His aim is to bring the Gospel into vital contact with the individual life, confident that all else that he desiderates will follow in its train. Whether he occupies an university pulpit, or addresses a Gordon Boys' Brigade, or Girls' "Lend-a-Hand Club," or a Men's Meeting in the East End, he preaches a plain, direct, personal Gospel; and his style and manner irresistibly remind us of Mr. Moody, despite an occasional note of ecclesiasticism. With scarcely an exception and with surpassingly little alteration the sermons * might be preached in a Methodist Mission Hall. There they would be both popular and profitable. The Bishop chose as "the motto for" his "East End Mission," "Jesus of Nazareth passeth by," and preached the opening sermon from that text. A little hazy as to conversion, it yet has the true mission note : it preaches Jesus. Two sermons, "The Cross the Surprise of the World" (1 Cor. i. 23) and "The Cross the Glory of Heaven" (Rev. v. 11, 12), may be taken as specimens of the Bishop's quality.

First we have the shame of the Cross: "I have in my private room at Fulham a picture of a Bedouin Shepherd with his flock. He is supposed to be looking at the Cross as it appeared on the day after Good Friday—an ugly thing, with the rope still hanging from one of the arms of it. His look is one of amazement, and he seems to be saying, 'What is this

* *The Gospel in Action. By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Wells, Gardner, Darton, & Co.*

foul thing in the midst of God's fair creation ?' and it was with something like that shock of amazed surprise which came upon the disciples . . . So the intellectual thinkers—the Greeks, who loved new and beautiful ideas—found the Cross a matter of derision; it was to the Greeks foolishness. And to the comfortable and æsthetic in all ages the Cross has been a stumbling-block, and the unaccepted surprise of the world." Then the congregation is exhorted to "put away all make-believes," and asked, "What do you think of sin?" "I believe that many men think of sin as a kind of necessity, a kind of undeveloped good, something about which too strong language must not be used, and in their theology the Cross is still an unexplained surprise." The Christian world is "full of unconscious Arianism." The Cross is "an unexplainable mystery" to the man who preaches "the gospel of salvation by change of circumstances, by Christian philanthrophy." Four things must be pondered: "the deadliness of sin"; the unreasonable "fear that God will not do for us what we would do for one another"; the certainty of future sorrow to "the now happy and comfortable"; the uselessness of "the gospel of [physical] comfort." "I ask those of you who have comfortable homes, with a change to the Riviera in winter and to Scotland in summer—does this make you good by itself? . . . ask yourself: Is my comfortable life ruining me? Is it my comfort that makes me care so little for my prayers, and makes the face of CHRIST so far away from me? Get away from your comfort, as you will have to do when you face death and face the Cross by yourselves."

The second sermon dwells on the historic certainty of the event the Cross symbolizes, and then appeals to the experience of its power.

I remember a poor woman demoralised—that is not too strong a word—before an operation. Faith was gone. Moral courage was gone. It seemed almost impossible to perform the operation because of her demoralised condition. Twenty-four hours after, with a perfectly firm step, clear faith, and without a tremor, she walked from her room to the operating-table, and the great surgeons of London asked, "What has been done to you?" And she replied, perfectly frankly, looking into their faces: "Something, my friends, that none of you could have done." It was to them a miracle. Who had worked that miracle? JESUS CHRIST. It was the revival, by prayer and by recalling His strength and power to her, of her faith. CHRIST Himself put His power within her, and in His hope, in His strength, she lived through that tremendous hour.

The concluding points are the love, the patience, the redeeming power, the inspiration, the voluntariness shown by the Cross of Christ, as subjects of the angels' praises. "Ask yourself whether each point which inspires the angels' praises is inspiring your life, and, above all, face the question asked you from the Cross: 'This I have done for thee. What has thou done for Me?'"

In one sermon (1 Peter ii. 17), Dr. Winnington Ingram speaks distinctly of the duties of citizenship, or rather of municipal authorities, but he merely calls attention to public morality, the evils of overcrowding, and the advisability of shortening the hours of labour in shops. "The Blessing in the Cluster" (Isa lxv. 8) draws a dark picture of "the waste of young life which goes on in our great cities to-day," and of the "hooliganism" of our streets. There is little wonder that in the eyes of many "the policeman, the prison, and the treadmill would seem to be the only cure."

But for many years now the voice of CHRIST has been speaking through His followers—and thank GOD, our Church, at least in this, has taken no backward place—and has given the old command with a new meaning to the world with regard to this very boyhood of the slums: "Destroy it not for a blessing is in it." Behind the fighting propensity and often coarse violence of "the rough" there lurks a spirit and courage which will save a regiment; behind the vulgar horse-play is an energy that will advance a nation; deep down beneath the studied appearance of indifference to any high motive lives a chivalry which will one day win the Victoria Cross; under the rough exterior experience shows that there is a heart as soft as that of a little child; and never wholly lost, whatever the world thinks, is the instinct of prayer and the cry for GOD.

Dr. Ingram has not Dr. Gladden's strength nor his fierce indignation nor his downrightness; but the Bishop has one element that the Congregational minister lacks, the clear perception that every useful reform must begin in the single personalty, that grinding social wheels will run softly and smoothly when every man, woman, and child has become a true follower of the Man Christ Jesus—Humbly and thankfully we may say that the evils which Dr. Gladden deplores have not reached in Britain the dangerous development which they have in America. That the preacher does not exaggerate two recent American novels testify, Mr. Winston Churchill's *Coniston* and Mr. Wister's *Lady Baltimore*. Mr. Churchill writes sadly and seriously, though humourously; Mr. Wister

with bitter and biting contempt; but both novelists bear the same terrible witness. J.R.G.

The Church Congress

Reports of the Church Congress recently held at Barrow speak of it as one of the most fruitful held in recent years. It is instructive to note how the current problems of church life and work are viewed by Anglican leaders. It is noteworthy that two out of the three selected speakers on social questions were well-known Labour leaders, Messrs. T. Summerbell, M.P., and George Lansbury, who addressed the Congress on *Socialism* and *The Unemployed*. The other speaker—the Bishop-elect of Truro (Dr. Stubbs) in trying to set forth "The Needs of the Church" said:—

> What does the Church need to bring itself more into touch with the social aims of the people, of the Christian democracy? Two things chiefly—more knowledge and more sympathy. More knowledge. A Church, I think, which claims in any sense to be a director of the public conscience, needs special training to that end; needs to understand that for the right treatment of social disease, right diagnosis is necessary; needs to learn how to formulate its own experience and to be prepared to stand by or change its methods, according to results; needs in a word to subordinate mere right feeling and philanthropic sentiment to that spirit of patient enquiry and scientific research which alone can lead to a high standard of social judgement. . . I would propose not only that each individual Churchman who cares at all for social reform shall make a point of studying for himself, carefully and systematically, social phenomena; but I would suggest . . . that every diocesan Bishop should appoint in connection with his annual Conference a standing diocesan committee of Social Service and Social Research, whose duty it shall be to make special first-hand enquiry into the facts of the social, industrial, and economic condition of the people of his diocese, and to report annually to the Diocesan Conference on such social problems of immediate and local concern as seem either ripe for the guidance of further legislation, or needing the stimulus of public opinion to secure adequate administration of the existing law.

The Church and Parental Responsibility

Miss Alice Ravenhill, in a carefully prepared paper, urged the parents' duty and responsibility for the training of their children "by loving care, in the intelligent and understanding formation of habits, beneficial alike to mind and body." Those having the care of children, either in the home or in public institutions, should follow the example of Christ and set a little

child before them in order to understand his nature by dint of careful study. The influence of environment upon the young was specially emphasized:—

St. Jerome, when writing on the intellectual, moral, and physical education of the little Paula, does not hesitate to impress his point by a quotation from Horace: "Early impressions are hard to eradicate from the mind. When once wool has been dyed purple, who can restore it to its original whiteness? An unused jar long retains the taste and smell of that with which it was first filled." . . "The child must not learn as a child what afterwards she will have to unlearn as a woman." Does not the whole trend of modern physiological and psychological investigation emphasize the close union of mind and matter, and the impossibility of divorcing the one from the other during the present form of existence. Right reverence for, not ignorant neglect and abuse of, the body must be taught as a Christian duty.

Foreign Missions

The Bishop of Madras spoke forcefully on *The Spread of Christianity in India*, showing that its most rapid advance was amongst the village rather than the town populations, and that the lower castes and outcastes of Hindu society were responding to the claims of the gospel much more rapidly than the high-caste Hindus or Mohammedans.

The most remarkable feature about the growth of Christianity in South India during the last quarter of a century has been the great movement that is fast sweeping the outcaste pariahs into the Church. I do not think that it is rash to prophecy that within the next fifty years some two million pariahs will become Christians, if the Church of the West can rise to the wonderful opportunity that is before it. . . . Already the work of the Christian Church among the pariahs has produced a powerful impression on the minds of educated Hindus in the towns and cities, and on the minds of the caste people in the villages. In fifty years' time that same work will be the one great sign to India of the truth of the gospel.

This shows how the good tidings of the gospel is appreciated by those in misery and degradation. Does it not also point out our duty, especially to-day, when Missionary enthusiasm is reviving throughout the Church; and the opportunities of service are so great?

The Training of The Clergy

in *Liberal Culture*, in *Reading and Preaching*, and in *Pastoral Work*.

Dr. Gee, Master of University College, Durham, pointed out that the percentage of university men entering the ranks

of the clergy was steadily declining. "The number of candidates ordained in 1846 and in 1905 was nearly identical; but in 1846 some 89 per cent. were graduates, and in 1905 only 57." He contrasts with this tendency the practice of the Scottish Presbyterian Churches.

Do we understand, for instance, that in the Scottish Presbyterian Churches 90 per cent. of all their ministers have had a University training, and that the period of preparation extends over seven years? Is it *post hoc* or *propter hoc* that their ministers have so pre-eminent a position in the intellectual and spiritual leadership of the people? Or how do you account for the wonderfully rich development of Scottish theology in recent years?

Dr. Gee pleads for a higher standard of education and a broader training for men who aspire to the work of the ministry.

Canon Henson suggested that more attention should be paid to good "reading." Some of his counsels are worth pondering:

The conditions of good reading and good preaching mainly lie outside the range of formal training. Those conditions are, surely, these four—audibleness, naturalness, reverence, and intelligence. All of these are mostly related to qualities of the individual himself, and cannot be acquired. To be audible is within the competence of most healthy men in most churches; and when men are inaudible, the reason generally lies less in their ignorance of the right method of "voice-production," or in their physical inability to make themselves heard, than in their indifference on the point whether they are heard or not.

Part of this may be true, but we much question whether it is an adequate putting of the facts. Some preachers may be careless in this matter, and if so, it is a fatal defect, and must blight their whole ministry; but many more sin through ignorance. And perhaps nothing is more wanted to-day than a thorough and competent revision of the methods by which "reading" is taught in schools. Most persons need to be *taught to read clearly and distinctly*, and preachers are no exception to the rule. We venture to commend here—for the use of speakers who find themselves in a difficulty with regard to this matter—a careful study (with practice of the exercises) of Dr. Mair's little volume on "Speaking." Obedience to the counsels of this manual would remedy many defects.

On the point of "reverence," Dr. Henson utters some weighty words.

Reverence is the principal characteristic of good reading, whether of the prayers, or of the lessons, or of the sermon; but no training can provide it. Reverence is the expression in voice and manner of that

personal piety without which it is impossible to conceive of the existence of genuine vocation to the ministry. Intelligence in reading, again, is not something that can be gained by any measure of training. Knowledge and attention will secure it.

On the subject of the training of *the preacher*, Dr. Henson gives us little help. He deprecates the study of standard sermons:

> The great preachers, just because they are great, are little suited to be models. The study of Jeremy Taylor, or Bishop Hall, or Richard Baxter, or Barrow, or Leighton, or any other of our famous sacred orators, may be, and I think is, an important element in a clerical education, but its value will not be mainly evident in direct assistance in the composition or delivery of sermons. There is more to be said for the study of living preachers of admitted excellence, provided always there be no undue limitation of the number.

Here, again, we cannot fully agree with the speaker. Young preachers especially will find great benefit from a careful study and analysis of the sermons of those preachers—whether ancient or modern—who are noted for their skill in sermon-construction. To discover, in this way, the best methods of constructing a discourse on clear, strong, practical lines, is one of the most necessary lessons he has to learn, and such knowledge can come to him in no other way.

One or two sentences on this topic from the lips of laymen may be quoted:—

> The Vicar who gave up preaching would never want to enlarge his Church.

> The sermon is a unique opportunity given to a man in a unique position.

> The sermon is still a literary composition, subject to the known laws of such. It ought to have a beginning, a middle, and an end. It is a sad circumstance to hear a good man drift aimlessly into his sermon at the beginning of the twenty minutes and drift aimlessly out at the end; and it seems probable that the amount of attention which the preacher gains from his hearers depends, as a rule, on his first three or four sentences. John Bright, a past master in the art of persuading by speech, said that the beginning and the end of his speeches were the parts on which he bestowed the most pains.

The final meeting was purely devotional; the subjects chosen for the various speakers being "The Joy of Faith," "The Joy of Sacrifice"; "The Joy of Service," and "The Joy of Adoration." We quote a sentence or two from the Bishop of Burnley's paper on *The Joy of Sacrifice*:—

"Sermons in Faces"

> There are such things; and when they are there they can preach more

fruitfully to the eye than many of our laboured ones to the ear. No labour there; not even consciousness—and therefore the more fruit. Moses wist not that the skin of his face shone. Some short time ago, one moving in the round of senseless fashion was persuaded to accompany a Christian sister to a meeting of Church workers for the deepening of the spiritual life. The addresses made no impression upon her. . . . But something seen impressed her. "Tell me," she said, "what made all those hundreds of people look so happy? I never in all my life saw so many glad-looking faces." On the self-idolising world, out of which this poor child of the world came, let the tables be turned. Take a station at Hyde Park Corner, near enough to the endless string of carriages to get a good look beneath the picture hats. Out of a hundred count the lack-lustre, bothered, bored looks of the wearers. Are these people . . . . really tasting the satisfying pleasures of life? Strange their faces should so belie them if they are.

Surely here there is plenty of material for thought; and no one can peruse these addresses without finding stimulus for his own work.

LIMITING GOD

Psalm lxxviii. 41

BY THE REV. G. ARMSTRONG BENNETTS, B.A.

THE study of the Hebrew word which was rendered "limited" in the A.V. is one of the most interesting pieces of linguistic research in the Old Testament, and well illustrates the methods which have to be pursued in determining the meaning of doubtful and difficult words in the Hebrew Bible.

The Revisers have translated the word "*provoked*," but have recognized "*limited*" in their margin as an alternative rendering. It may puzzle an ordinary English reader to know how the same Hebrew word can be represented by translations so widely different. I will endeavour to explain.

The word here translated "limited" or "provoked" is *hithvu*. The first course which a wise student would take in order to determine the meaning of a doubtful word in such a passage as this would be to turn to a concordance and examine other passages in which the word occurs. It is to be observed, however, that not infrequently we find Hebrew words of identical orthography derived from different roots having very different meanings. Taking our concordance in hand, we find

the following to be the passages in which the word which we are examining occurs:—1 Sam. xxi. 14; Num. xxxiv. 7, 10; Ezek ix. 4. The lexicographers assign to this verb *tavah* the following meanings:—*To mark, to delineate, to carve* (as an inscription on a memorial stone). Taking the passage Ezek. ix. 4 as that which diverges least from the radical meaning, we see that there it means *to put a mark by means of which a person or thing may be identified.* Ezekiel saw the vision of a man with an inkhorn, who was to put a mark on those who were distressed concerning the sins of the people. Accordingly, deriving the idea from the scratching of a pen or chisel with which an inscription is made we easily reach the sense "scrabbled" which is a very expressive and appropriate rendering in 1 Sam. xxi. 14. More closely allied to the root meaning is that which is found in Num. xxxiv. 7, 10, where it refers to the setting of a boundary mark. My readers will now readily understand how the rendering "limited" has been reached. Those who translate the word thus consider that the Psalmist had in his mind the employment of the word in these passages of the Book of Numbers, and that he meant that the rebellious Israelites set a boundary to the working of God. According to the Biblical use of the word this seems to be a very proper and natural translation, and my own opinion is that it is the correct one. It does not appear to me to be reasonable to take the word in the Psalm in a sense which it has nowhere else in Hebrew literature. My own impression is that no other meaning would ever have been sought for the word, except that men have been somewhat startled and shocked by the declaration that men limit God. But we must remember that the Bible never shrinks from the statement of fact, however facts may defy the notions and philosophical theories of men. It is, I know, hard to understand how the finite can set limits to the working of the infinite; but that it is so we all know. We are told concerning our Lord's ministry in His own town of Nazareth that "He *could* (*ouk edunato*) there do no mighty work, save that He laid His hands upon a few sick folk and healed them" (Mark vi. 5), where it is plainly asserted that the people of Nazareth prevented Christ from performing in their midst the works which he desired. When men say that God can do whatever He wills, they make

a statement which requires much modification, if it is to be brought into harmony with actual fact.

The truth is that we are here brought face to face with the mystery of mysteries, viz., the mystery of the origin of evil, a mystery which has never been solved and probably never will be solved. I am inclined to say certainly never can be solved. This may seem to be a strong statement; but all fundamental questions like this involve the relation of the creature to the infinite, and, in order to understand the relations of the finite to the infinite, both terms must be comprehended—"finite" and "infinite." Now it is plain that none but the Infinite can comprehend the infinite. Hence it follows that only God Himself can really know things which involve the infinite as elements in their constitution. Accordingly the realm of fundamental truth is surrounded by a blazing barrier of mystery which the finite mind can never pass. In all questions, therefore, which involve the relations of the finite to the infinite, we must be content to accept the facts as we find them, and not be guilty of the folly and sin of attempting to transcend the limits of our creaturehood, and of endeavouring to explain the inexplicable.

Chief amongst these insoluble problems of being is the existence of evil, which necessarily involves the amazing fact that the creature possesses the power of setting bounds to the working of the Creator. Take any act of wickedness, the cruel murder of an innocent child for instance, it must be against God's will that it should be perpetrated. Hence we are face-to-face with the fact that man can and does limit God. Indeed, it is obvious, unless a man is prepared to admit the blasphemous suggestion that God is not holy, that every act of sin is a limitation of God.

This fact the Bible everywhere recognises without any attempt to explain the astounding mystery. To prove this statement in full would necessitate the transcription of a large part of the Bible, for it is involved in all the Biblical denunciations of sin, in all the remonstrances which God addresses to sinners, and in all His tender appeals and entreaties that they should amend their ways, and submit themselves to His rule, I must, however, content myself with a few instances as samples of all, in addition to the striking quotation from Mark's

Gospel, to which I have referred above. "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye *would not!*" (Luke xiii. 34). "My people hearkened not to My voice; and Israel would none of Me. So I let them go after the stubbornness of their heart, that they might walk in their own counsels. Oh, that My people would hearken unto Me, that Israel would walk in My ways! I should soon subdue their enemies, and turn My hand against their adversaries. The haters of the Lord should submit themselves unto Him; but their time should endure for ever. He should feed them also with the finest of the wheat; and with honey out of the rock should I satisfy thee" (Psa. lxxxi. 11-16). "Your carcases shall fall in this wilderness . . . . Surely ye shall not come into the land, concerning which I lifted up My hand that I would make you dwell therein, save Caleb, the son of Jephunneh, and Joshua, the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your carcases shall fall in this wilderness" (Num. xiv. 29-32).

I have, therefore, I think, sufficiently proved that if *hithvu* be taken in the sense of "limited" in harmony with the general use of the word in other places, this rendering will be in perfect accordance with the teaching of Scripture, which does not hesitate to ascribe to God change of purpose in consequence of the unbelief and disobedience of men, and which even goes so far as to say that the conduct of men has caused God to *repent*.

As I have previously stated, I believe that other translations of this word have arisen from the shrinking of the translators from the boldness of the statement that men have "limited" God. No doubt, great influence has been given to the tendency to seek for another rendering by the fact that the Septuagint rendered it by a word that means "*provoked*" *(parōxunen)*. The antiquity of the Septuagint Version, and the respect with which it is treated in the New Testament naturally give great weight to its renderings, and it is not unreasonable to suppose that those translators may have been

in possession of traditional interpretations of the Hebrew text which were of great authority and value. But, on the other hand, many of its translations are obviously free and paraphrastic, and too much importance must not be attached to them. The Vulgate, which has the authority of Jerome, who knew Hebrew well, follows the LXX., and renders the word *exacerbaverunt, provoked*. The Geneva version read "and *limited* the Holy One of Israel," appending this interesting note: "*As they all do that measure the power of God by their capacity*."

The question will naturally arise whether the Hebrew language gives any justification for the rendering "provoked." The lexicographers who adopt this rendering, assume a Hebrew root which is used nowhere else, but for which they claim an analogy in some of the cognate languages, and which affords the meaning "vex" or "provoke." The question, however, arises, why if the Psalmist had intended this he did not use one of the Hebrew words which are generally used to express this idea, and not a word which occurs nowhere else in the Scriptures in this sense, but which is employed in other passages in a meaning which gives good sense here. It is quite in harmony with the practice of the LXX. to render such a word as this freely, especially when the translators thought that a literal rendering of the Hebrew might give a shock to a Greek reader who was not familiar with the bold anthropomorphism of the Scriptures.

For practical purposes of edification it matters little whether the text be taken as a statement that the Israelites "provoked" or "limited" God by their sins. But the translation of the A.V. and of the margin of the Revisers brings to our notice a terrible truth which it is very important for us to press upon our own attention and that of others, viz., that *if we provoke God, we limit Him*, and *if we limit Him we provoke Him*.

First, I say, *if we provoke God, we limit Him*. God's gracious purpose for us all is that we should live in loving fellowship with Him, and that the unsearchable riches of His grace should be always accessible to us; whereas if we provoke Him, we bring upon us His wrath, and that curse which is the necessary effect of sin. The principle is always true, "The curse of the Lord is in the house of the wicked, but He blesseth

the habitation of the just" (Prov. iii. 33). Our sins compel Him who delighteth in mercy to say, "If ye will not hear, if ye will not lay it to heart to give glory unto My Name, saith the Lord of Hosts, then I will send the curse upon you, and I will curse your blessings" (Mal. ii. 2). Thus do our provocations turn our very blessings into curses, and turn aside the mercies which God has designed for us. As Mark Guy Pearse tells us in *Dan'el Quorm:* "There are no bolts inside the windows of heaven, and if they are bolted we have bolted them."

Second, *if we limit God, we provoke Him.* There is no sin more offensive to Him than unbelief. It is plain in the reason of things that this must be so. Faith is not arbitrarily fixed upon by God as the condition of salvation and blessing. The maxim "according to your faith be it done unto you" arises out of the very nature of things. Unbelief in God is the height of blasphemy, for it makes Him a liar. This sin, loathesome and abominable in all men, is peculiarly so in God's own people. What a pathos there is in the words, "They limited *the Holy One of Israel*!" That they for whom He had wrought such marvels of redeeming mercy should say, "Can He give bread also? Will he provide flesh for His people?" was the height of insolence and ingratitude. Alas that He should be so wounded in the house of His friends! But we cannot afford to hurl reproaches at the Jews. We have witnessed a redemption compared with which the wonders of Egypt and the Red Sea are as nothing, and yet with the triumph of resurrection and ascension before our eyes, we continue to provoke Him by our little faith, and we dishonour His Holy Name before an ungodly world by small conceptions of the possibilities of grace in our own experience, by lack of daring in our plans and schemes concerning the work of His church, and by small expectations of blessing in connection with our life and service. As He looks down upon us from His throne, He is obliged to cry concerning us as He did about His disciples at the foot of the Holy Mount, "O faithless generation how long shall I bear with you?" and in response to our cry: "If thou canst do anything, have compassion on us and help us," His constant reply is to throw the "can" back upon us: "'If thou canst?' —*all things are possible to him that believeth.*"

THE CHURCH OF CHRIST IN NEW TESTAMENT TIMES AND TO-DAY

BY THE REV. HENRY CARTER

IV. The Building Described

HOW, then, is the Church of Christ to be defined? The preceding survey of the teaching and toils of the Lord and His apostles has prepared the way for the answer. For this purpose there is no need to pursue the course of Church history through the centuries succeeding the Apostolic age; for though such a pursuit would explain the origins of the manifold forms of organised Church life around us to-day and much besides, everything essential to the idea of the Church is discoverable in the New Testament.

Two fundamental truths have been brought to light in the investigation.

First, it is plain that the Church is not a voluntary association, but Divine in institution and character. Christ contemplated its existence, and was its Architect and Builder. It is to be "*My* Church," He said. Think of it as a Body, and He is the Head; as a Kingdom and He is the King. His presence is perpetually with His people: the Spirit, whom He promised, is the Light and Guide of the Church throughout all generations.

The other truth is this. It was the Christian experience that formed the Christian community. The new life in Christ was the original fact; its development in organised forms followed. Life first, organisation second. This is a vital point. In defining the Church, spiritual experience must have the primary place, for organisation was its consequence and not its cause.

We turn, then, to consider the nature of the personal relation to Christ which makes a man a member of His Body, the Church.

In the first saying of the public ministry of Jesus, the two words appear which indicate the essential elements in the beginning of Christian life. Jesus said, "*Repent*" and "*believe*" (Mark i. 15). Repentance has a backward look, while faith looks forward.

Repentance, as the New Testament word indicates, is a complete change of mind respecting one's manner of life. It presupposes the knowledge of personal sin, a knowledge which is given by the Holy Spirit. Sin alienates man from God; repentance is the turning from sin to Him, (Acts xx. 21, "repentance *toward* God"). It has thus a well-defined moral character, meaning not only sorrow over a sinful past, but the actual abandonment of every known evil habit and the bringing forth of "fruits worthy of repentance" (Luke iii. 8).

Faith, which looks forward, looks forward to Christ. Its value depends upon its object, and its object is Christ as Saviour, for the end of faith is the salvation of the soul (1 Peter i. 9). The stupendous truth that "God so loved the world that He gave His only begotten Son that whosoever *believeth* on Him should not perish, but have eternal life," is the heart of the Gospel. The gift of the Son was a gift of life for life. He "bare our sins in His body upon the tree" (1 Pet. ii. 24). Sin is man's condemnation in the sight of the Holy God. As the Sin-bearer Jesus suffered; it was therefore Christ as crucified that the apostles proclaimed as Saviour, (1 Cor. i. 23). Thus faith, which is the gate of entrance into Christian experience, is far more than right opinion, far more than the assent of the intellect to truth. It is a trustful acceptance of Christ as the Saviour from sin and a complete surrender of life to Him. This is the one Scriptural way of salvation, for "a man is not justified . . . save through faith in Jesus Christ" (Gal. ii. 16). That Christ saves through faith in Him is the central truth of New Testament revelation, to which bear all its writers witness. So vital was the doctrine of Salvation by Faith in Jesus felt to be in apostolic days that "to believe" came in current Christian speech to mean "to become a Christian"; "all that believed" is the first description of the Christian society after Pentecost (Acts ii. 44).

Three words are used to describe the change divinely wrought in the repentant and believing soul, Justification, Regeneration, and Sanctification.

Justification refers to the altered relation between God and the soul. The man is accounted righteous in the sight of God, his sins being pardoned on the ground of the Saviour's atoning

death, the virtue of which he receives through faith. The new revelation in which justified men stand to God is that of spiritual childhood. In Paul's words, they are "adopted" into the family of the Divine Father, and are "children of God" (Rom. viii. 15, 16).

Regeneration describes the moral transformation in man's life. So radical is the change that it is expressed as a being "born anew" (John iii. 7), while the regenerated man is said to be "a new creation" (2 Cor. v. 17, margin).

Santification is the state of life of the man whose relation to God has been rectified, and who has experienced this moral re-creation. Its essential element is severance from sin. The power of this new life is the power of the Spirit. More will be said of this when holiness, as a mark of the true Church, is being considered.

This "repentance toward God and faith toward our Lord Jesus Christ" is usually spoken of as "conversion." The root idea of the experience is, as we have seen, a turning from sin to the Saviour, and when realised it qualifies for membership in the Church of Christ.

The Christian life, as displayed in the New Testament, is social not solitary in character; its true note is fellowship. Accordingly the newly-won believer is not regarded as a lonely unit, but as a member of a brotherhood to which he is introduced by baptism, the sacrament of initiation ordained by the Church's Head.

It was in giving the disciples His final charge that Jesus instituted baptism as the rite of entrance into His Church. What was then instituted was to be abiding and universal (Matt. xxviii. 19, 20, "unto the end"), disciples of all the nations were to be baptized into the Triune Name. The obedience of the first generation of Christians is clearly seen in the record of the "Acts." After Peter's discourse at Pentecost "they that received his word were baptized, and there were added unto them in that day about three thousand souls," (Acts ii. 41), a statement which associates baptism with admission into the Christian Church. It was so also with those converted under Philip's preaching in Samaria, who "when they believed . . . were baptized" (Acts viii. 12); so also with the eunuch of Ethiopia, Saul, Cornelius and his

friends, Lydia and her household, the jailer of Philippi "and all his." The water is the symbol of purification from sin, (Acts xxii. 16). The symbol is a true likeness of the act of cleansing it symbolises, and yet is carefully distinguished from it; for in all instances of the baptism of adults it was to those who had actually believed on the Lord Jesus Christ unto salvation that the rite was administered.

Whether infants were baptised in New Testament times is uncertain. In the Jewish Church with which the Church of Christ was in true historic continuity, circumcision, the corresponding rite of initiation, took place in infancy. It is noteworthy in this respect that Peter at Pentecost having shown that Israel's history and Christ's mission were historically one, assures his hearers that the promise of the Spirit is "to you . . . and your children" (Acts ii. 39). Jesus Himself said of little children that "of such is the Kingdom of God" (Mark x. 14). Paul taught that the children of a believing parent are holy (1 Cor. vii. 14). When parents believed and were baptized it is probable in view of this teaching that their children were baptized with them, for the family was commonly regarded in those days as a unit in religious observances. In the cases of Lydia, the Philippian jailer, and Stephanas, whole households were baptized, and there may have been children in some of these (Acts xvi. 31, "and thy house"). All this looks in the direction of the baptism of the children of believing parents. It is absence of information and not teaching contrary to the practice that prevents the positive claim of New Testament authority. Not long after the apostolic age infant baptism appears as a general custom within the Church.

As to the mode of baptism, immersion was usual as most expressive of the symbolism of the ordinance, but it was not taught as an essential part of the rite. The New Testament word means both "to dip in" and "to dip into," and while the latter meaning is general it cannot be established in every case (Luke xi. 38).* Under the Old Covenant purification was typified by the sprinkling of water, (Num. viii. 7; Ezek. xxxvi. 25).

* It is difficult to believe that in instituting a Sacrament for universal observance Jesus ordained a mode impossible in certain cases (*e.g.*, immersion is out of the question in the case of many invalid and aged converts). Note the words of Dr. Plummer in his article on "Baptism" in *Hasting's Bible Dictionary*. He says, "Immersion was a desirable symbol rather than an essential. In the

By baptism the believer is introduced to the Christian brotherhood, he is admitted as a member of the Church of Christ (1 Cor. xii. 13). The community life in which he now becomes a sharer has its distinctive marks.

Many "notes of the Church" have been suggested. Holding to the method of requiring New Testament evidence in support of every conclusion, we find that the Scriptural marks of the true Church plainly taught as requisite as three. They are Unity, Holiness, and fidelity in the work of bearing witness to the Lord Christ.

First, Unity. In His Paschal prayer Jesus prayed for His disciples, "that they may all be one even as Thou, Father, art in Me and I in Thee, that they also may be in Us," and, "that they may be perfected into one" (John xvii. 21, 23). The unity described is clearly spiritual, it is "in Us," it is a being "perfected in one." As Paul says it is "the unity of the Spirit" (Eph. iv. 3). Union of this inward character is so real that the followers of Jesus, though a multitude in number can yet be regarded as "one body" (Eph. iv. 4), having "one Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in all." This sense of oneness inspired the earliest believers. They spoke of the Christian society as "the household of the Faith" (Gal vi. 10). Within that family circle they were one in Christ Jesus, in Him "who made both one and brake down the middle wall of partition" (Eph. ii. 14). Jew and Gentile were reconciled. Distinctions of race, sex, and social status disappeared in worship of the one Lord of the one Church. This unity was manifested in various ways. Fellowship in this world's goods, collections for the relief of poor brethren in distressed districts, hospitality, exchange of apostolic letters (Col. iv. 16), the visits of apostles, prophets and teachers on their journeyings, all expressed the reality of the bond which held together the scattered Christian Churches. Yet this unity was internal not external, the fruit of the Spirit, and not of ecclesiastical law. It was of inward

prison at Philippi it can hardly have been possible; and it is not very probable in the house of Cornelius. Wherever large numbers of both sexes were baptized, the difficulty of total immersion in each case must have been great. And if immersion better expresses the cleansing of the whole man, pouring better expresses the outpouring of the Spirit, whose operation is not dependent upon the amount of water, nor upon the manner of its application."

constraint and not the result of a particular form of Church government.

This was the conception of Church unity which prevailed in the Apostolic and immediately succeeding ages. Principal Lindsay sums up the situation thus: "There were thousands of Churches, most of them single congregations which nevertheless were one Church, not because they had agreed in any formal way to become one, not because there was any polity linking them together in one great whole, but because they had the unmistakeable feeling that they belonged to one brotherhood." *

The attempt of a later age to realise one world-wide Church, constituted alike throughout, failed, because it confused unity with uniformity.

Unity refers to methods of organisation and the ritual of worship, but the New Testament nowhere prescribes one unvarying type for all time. "Where the Spirit of the Lord is, there is liberty," and as temperament, education, stages of Christian experience, and the needs of various ages, so widely differ, the forms of Christian worship and the outward structure of Christian life will differ also. To men who would unchurch those of their fellow-Christians who do not belong to their particular branch of the Christian brotherhood, it suffices to reply that the unity of His disciples for which Christ prayed was spiritual in character, not external, and that the real breaches of Christian unity are not to be seen in protests against error or in diversities of Church organisation,† but in violations of the law of mutual love. The actual "sin of schism" ‡ is shown in the ill-temper which sets brother railing against brother. The mistranslation in the A.V., which gave as our Lord's words "there shall be one *fold*, one Shepherd" (John x. 16) has been responsible for many of the exclusive claims to churchmanship current in modern

* *The Church and the Ministry in the Early Centuries, p. 269.*

† Protests against erroneous teaching are at times the only way in which the Church can be recalled to Scriptural standards; *cf.* 2 Tim. iv. 1-4.

‡ The Greek word σχίσμα, English "schism," means a rent or division. In the writings of Paul it indicates bad temper, *e.g.*, 1 Cor. i. 10, where the "divisions" are shown in the following verse to be "contentions" among brethren.

times. The correct translation in the R.V. "they shall become one *flock*, one Shepherd" illustrates the true New Testament position; the followers of Christ find their unity in Him, the one Shepherd has one flock, yet the one flock may be gathered in many folds. Unity exists in spiritual experience and not in the form of Church organisation.

This truth indicates the principle which should guide in proposals for the organic reunion of Christian Churches; if the cause of spiritual unity will be furthered re-union becomes a Scriptural and highly desirable enterprise.

Unity within the Church will display itself in fellowship. The "hymn of love" in Paul's first letter to the Corinthians beautifully illustrates the way of life which keeps "the unity of the Spirit in the bond of peace." "Let all that ye do be done in love" is another apostolic saying to the same end (1 Cor. xvi. 14). The maintenance of fraternal relations with fellow-Christians everywhere is the proof of real catholicity, and one of the marks distinctive of the true Church of Christ.

The second Scriptural mark of the Church is Holiness. Christians are "called to be saints" (Rom. i. 7; 1 Cor. i. 2). Men enter the Church by "the way of salvation;" within the Church they are to tread "the way of holiness." The root idea of this Biblical conception is separation from sin, and as a consequence, consecration to God. Holiness thus refers directly to character, and may be defined as moral purity in every phase of life, in thought, speech, and action. This is the fruit of the Spirit, whose essential attribute is that He is "Holy." Jesus taught that the character of God is the standard of human obligation and possibility; "Ye therefore shall be perfect as your heavenly Father is perfect," He said (Matt. v. 48). The Holy Spirit, who dwells in believers continually, is their Leader in the development of spiritual life and ever labours to make them "unblameable in holiness." The work of the Spirit is not mechanical, but depends on the concurrence of the human will; men who surrender themselves wholly to His sway find the divine standard to be realisable, and experience the conformity to the Divine Will which the apostles describe as "sanctification of the Spirit" (2 Thess. ii. 13; 1 Peter i. 2). "The measure of the stature of the fulness of Christ" is the height of Christian perfection, and as obedience to the Spirit

is the law of Christian growth, the familiar statement is fully justified, "where the Spirit is there is the Church."

It is needful to remember that it was concern for the holy character of the Church which made the enforcement of discipline necessary. Just as the individual believer was called to separate himself from sin, so the community was instructed in the last resort to put away from itself anyone guilty of a flagrant breach of the commandment of God (1 Cor. v. 13; Matt. xviii. 15-17). Only in this way could the attribute of holiness be righteously maintained.

Various means for growth in grace have been placed within the reach of the fellowship of believers. There is prayer, an especial assurance of blessing being given when Christians are agreed in petition (Matt. xviii. 19). There is the ministry of the word of God. Divine worship on the Sabbath day, with the reading and exposition of Scripture as a central part of the service, has the sanction of our Lord's example (Luke iv. 16-22).

But pre-eminent as a means of grace is the observance of the Lord's Supper. This Sacrament was ordained by Jesus to be the perpetual proclamation of His atoning death. Paul's detailed account of its institution, which he received authentically from the Lord (1 Cor. xi. 23), shows with what care the early Church preserved the record of Christ's last Testament. The historic continuity of the Christian with the Jewish Church is illustrated again here. Just as Baptism had its counterpart in circumcision so the Eucharist looks back to the Passover. It was when keeping the Passover that Jesus instituted His feast, which like the Passover was to commemorate and give thanks for a freedom gained through redemption; only it is spiritual freedom won through the agony of death by Love Divine which rejoices here.

Yet there is far more than thankful remembrance in the celebration. The Lord Himself is present. The bread and wine are symbols of His broken Body and shed Blood, while the eating and drinking of the elements typify the receiving by the believer of the spiritual nature and life of his Lord (John vi. 51, 54, 55). Thus in the rite which calls to mind the Saviour's vicarious sufferings, the Christian by faith participates in the fulness of life which was won

through death, and realises anew his union with Christ. Moreover as the commemoration is in the form of a feast there is also symbolised the brotherhood of believers, who eat and drink together at the table of their common Lord. The fellowship is therefore two-fold; it is with Christ by faith, and with the brethren by love.

This communion with Christ in the great mystery of the Christian Sacrament is closely related to the work of the Holy Spirit in santification. Paul's prayer that saints may be strengthened with power through the Spirit in the inward man was to the end that they might "know the love of Christ which passeth knowledge" (Eph. iii. 19). It is the Spirit who bears witness of the love of Jesus, and ministers to the Church the power to "grow up in all things into Him, which is the Head even Christ" (Eph. iv. 15).

Fidelity in bearing witness to its Head is the third Scriptural mark of the Church. "Ye shall be My witnesses," was the last charge of Jesus before His Ascension (Acts i. 8). As "witnesses," the apostles who received the charge described themselves (Acts ii. 32; iii. 15). To be a "witness" with them Matthias was chosen. It has already been shown how wide-spread were the triumphs of the Cross in the apostolic age. The unflagging zeal of Spirit-filled disciples is the explanation. Destitute, afflicted, evil entreated, hazarding their lives for the name of the Lord Jesus, the itinerant preachers of those heroic days made known God's love in Christ. It is significant that the word translated "witness" in the foregoing and many other passages early acquired the meaning of "one who gives his life for his witness," and so sometimes requires the rendering "martyr" (Rev. xvii. 6). The Church of Christ must be a missionary Church. The Divine command is without qualification. It takes no count of cost. At whatever sacrifice this work of world-wide witness bearing is a primal necessity. "Apostolicity," regarded by some as one of the notes of the Church, would find true expression in a loyal obedience to the original Apostolic commission, "Go ye into all the world and preach the gospel to the whole creation."

The survey of the teaching of the New Testament respecting

the Church of Christ is now completed and the way is open for definition. Two questions will elicit the essential facts, and set them in clear relief.

Who form the Church of Christ?

What is the nature of the Church so formed?

Who form the Church of Christ? Not by organisation but by spiritual experience is the Church to be defined. Man confessing faith in Him was the rock on which Jesus said He would build His Church. From Pentecost onwards they were believers who "were added" to the Christian company.

Life gave birth to organisation. "Living stones" (1 Peter ii. 5) were built into the Temple of the Lord. Hence it is the possession of spiritual life which is the qualification for membership in the Christian Church. "All that call upon the name of our Lord Jesus Christ in every place" (1 Cor. i. 2) is a defining Apostolic phrase. A personal faith in Christ as Saviour, expressing itself in obedience to His teaching through the might of the indwelling Spirit, is the one requirement. Whoever possesses that faith is a Christian, and because he is a Christian is a member of the Body of Christ, the Church to whichsoever of the many Christian communities of to-day he may belong. Varieties of Church organisation do not affect this truth. The types of organisation which most fully embody New Testament principles are those nearest the original model, but in the community which has furthest departed from these, true members of the Church of Christ none the less exist, because they have personal experience of His saving power.

As no particular community has a monopoly of Christian experience none can claim exclusively to be "*the* Church." "Nowhere on earth is there one great visible Church, the sole depository of grace, and the one covenanted institution which conveys salvation to mankind." Continuity with the Church of New Testament times is to be recognised, not in a supposed unbroken succession of Church officers, but in the succeeding generations of faithful disciples of the Lord; in other words, the succession from those days to these is not "apostolic" but "evangelical."

What is the nature of the Church so formed? A common experience leads to a common life. Not as isolated units did

Christ regard His followers, but as a unity. One by one men entered the Kingdom of God, but the life within is that of a brotherhood. The Church is thus the true "Society of Jesus." Its rite of entrance was instituted by Christ Himself. Baptism, the Sacrament of initiation symbolising cleansing from sin, introduces the individual to a community of spiritual privilege and obligation.

In this Christian commonwealth men are to live and work for one another under the impulse of the Divine law of love. This uniting and sanctifying of human relationships in Christ explains Paul's teaching that the children of believing parents are included in the covenant of grace (1 Cor. vii. 14).

In another mystery of the faith, the Lord's Supper, the brotherhood renews its union with "Him that loved us and loosed us from our sins by His blood."

United in the bond of peace, perfecting holiness in the fear of God, bearing witness for the Head by character and testimony, the society of believers "fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. iv. 16).

It is evident, however, that a distinction must be made between the picture drawn above with materials furnished from Scripture, and the Church as seen in history. The actual is far below the ideal. This was so even in New Testament days. The "one Body" was rent with contentions (1 Cor. i. 11; iii. 3), "the holy nation" was tainted with "fleshly lusts" (1 Peter ii. 9, 11), the witness-bearers had need to be counselled not to be "weary in well-doing" (Gal. vi. 9). Yet, notwithstanding their knowledge of the imperfect character of those they addressed, the apostles speak to them as "saints" (Eph. i. 1, etc.), that is, "holy ones." Man's realization may fall far short of God's thought, but God's thought, which is also His purpose, still remains.

The distinction to be made is that between the Church as it is, and the Church as it is to be. The Church as it is to-day exists in various camps sometimes mutually hostile; is composed of members more or less worthy; some of whom are enthusiastic and some apathetic in bearing witness of the

Head. The Church as it is to be is "glorious, not having spot or wrinkle or any such thing; but . . . holy and without blemish" (Eph. v. 27). This idea is in truth a timeless conception, including the saints of all past ages and of all ages yet to be, who are regarded as perfected in Christ Jesus. Yet the line must not be drawn too sharply. The Church as it is, is in process of becoming the Church as it is to be. The abiding Spirit continually labours to transform the actual into the ideal. Evolution of holy character in individual Christians and therefore in the Church is always in progress. Saints are foreordained to be conformed to the image of the Divine Son (Rom. viii. 29).

Moreover the distinction, such as it is, will not endure eternally. The crowning day is coming. In the dispensation of the fulness of the times that which is, and that which is to be, will alike be summed up in Christ (Eph. i. 10), "for of Him and through Him and unto Him are all things" (Rom. xi. 36). The Actual will be lost in the Ideal in the Day of the Lord (1 Cor. i. 8). For then shall come to pass the saying that is written,

"NOW IS THE SALVATION, AND THE POWER, AND THE KINGDOM, BECOME OUR GOD'S, AND THE AUTHORITY IS BECOME HIS CHRIST'S" (Rev. xii. 10, margin).

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* The Acme of God's Good Pleasure

It pleased God . . to reveal His Son in me—Gal. i. 15, 16

WE may pause for a moment on the threshold of this text for it ushers us into the presence of a sublime truth.

I. "It pleased God," it was His good pleasure TO REVEAL. *He delights then in the spiritual enlightenment and the well-being of the souls He has created.* It is always the glory of the beneficent mind that it finds pleasure in revealing. It is its

obligation and its prerogative to open blind eyes, to unstop deaf ears, and to quicken the latent possibilities of other lives. Large-heartedness is always the natural ally of great-mindedness. We may safely argue toward God from what is best within us, for whatever is noble in the soul is but the impress of God on human nature. And so when a Watts paints that we may see as he beholds, and a Browning writes that we may feel as he realizes; when a Wagner composes that we may hear as he hears, and a Robert Ball demonstrates that we may apprehend the truth he knows, they are but following the example of the Great Revealer. For whatever may be the teaching of the Proverbs that "it is the glory of God to CONCEAL a thing," according to Paul it is the glory of God to REVEAL a thing, and this is the greater truth. And when through their ministry the haze vanishes and we come to see things as they are; when the tendencies of the soul are refined that they aspire; when truth grips the heart and dominates the life, artist and poet, musician and teacher enter into the joy of their reward. And when the soul sees in the Eternal its supremest good, and knows Christ as Saviour and Lord, then is God satisfied for He sees in that soul the issue of His revealing. This then is our greatest assurance of the goodness of God—"it pleased God . . to REVEAL." And the glory of the "revelation" is enhanced when we reflect upon the purpose which inspired it. Its specific aim is the enriching of humanity. It pleases God because it blesses man. Therefore it manifests mercy rather than might. For the sake of emphasis we may employ this contrast; it is the good pleasure of the Hindoo Juggernaut that its devotees should plunge themselves into a revolting death, but it is God's good pleasure that His children should enter into the eternal life. And this, as we have seen, is the sign of God's beneficence.

II. "It pleased God . . . to reveal HIS SON." *Surely it is the climax of Divine bounty.* For when God revealed His Son He reserved nothing; He revealed all *essential* things when He revealed Him in whom all fulness dwelt. In revealing Jesus God revealed Himself. Let us turn for a moment to the record of that memorable night when Jesus bade farewell to His disciples. In the midst of the conversation we find Philip intervening with an appeal which expressed the yearning of his soul, the fulfilment of which alone could bring him satisfaction: "Lord, show us the Father, and it sufficeth us." To whom our Lord answered: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father." "He that hath seen ME hath seen—the FATHER!" What is that but saying that in Jesus—in all that Jesus ever said, in all that Jesus ever did, and in all that Jesus ever was—God drew aside the veil and allowed humanity

to gaze upon Himself? If you would know what God is, in all the fulness of His grace, turn to the Gospels and see in Jesus Christ God manifest in the flesh. How could God reveal His wisdom, His purity, His might, His love in such a way that they should appeal to the heart of man and woo him from his folly and sin, the while creating within him a love of all things pure and true, other than through His Son living among mankind a life at once exemplary and redemptive, a life which was the visible representation of the Invisible God? As spirit must express itself through matter so the Father must manifest Himself in a Son, and as the revelation emanates from the Divine for the benefit of the human, the revealing Son must embrace in Himself qualities both human and Divine. To this end,

> . . the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought:
> Which he may read that binds the sheaf,
> Or builds the house, or digs the grave,
> And those wild eyes which watch the wave
> In roarings round the coral reef.

We noted just now that it was the passion of the artist to reveal the beauty of form and colour, of the poet and musician to reveal the beauty of sound, and of the teacher to reveal the beauty of truth. May we not say that it was the good pleasure of God to reveal in His Son THE BEAUTY OF LIFE; to show mankind its ultimate possibility and to supply a power by which it might attain its goal? It was as though God said to men when He gave His Son for their redemption, "Look upon HIM and behold ME." And again, "Look upon HIM and see the prophecy of YOUR OWN POSSIBILITY if transformed by His power." As Mr. Yooll says so well in his Hartley Lecture: "Christ as the Revealer of the Reconciling Father has actualised in Himself for us the ideal sonship to which we are called, but which we have dishonoured." The Father reveals the Son and the Son reveals the Father—to what purpose? That we may become the children of God.

> God came to me as Truth, I knew Him not;
> He came to me as Love, and my heart broke,
> And from its inmost depths there came a cry:
> "My Father, O, my Father, speak to me!"
> And the Great Father smiled.

Is not this the supreme design of the revelation of the Son of God that we may come to utter that word "Father" naturally?

III. "It pleased God . . . to reveal His Son in ME." And *what of the result?* It is noteworthy that a third of our New Testament was written by a man who in earlier life had

been a fierce and unrelenting persecutor of the Christian Faith. It is obvious that something extraordinary must have occurred to alter the whole course of his sympathies and life, and with that event St. Luke has made us familiar in the ninth chapter of the Acts. But what was it that made that conversion not only possible but inevitable? What led to the cessation of the persecuting and the commencement of the preaching? We must remember that no one followed his convictions more closely, and translated them into deeds more thoroughly than did St. Paul. "It pleased God . . . to reveal His Son in me" is simply one of the many autobiographical touches which abound in the Pauline Epistles. It is just a vivid way of stating his conversion. And that conversion was possible only when he came to realise the Divinity of Jesus. Someone has said:

> If Jesus Christ is a man,
> And only a man, I say,
> That of all mankind I will cleave to Him,
> And cleave to Him alway.

But Paul would have none of that! So long as he regarded Him as only a man His claim of equality with God had sounded as blasphemy, and instead of cleaving to Him he would persecute; but when he knew Him as God his conversion was a natural consequent. *He put all the emphasis upon the character of Jesus, and rightly so, for it had everything to do with His Saviourhood.* Before Paul then was the great blunder of his mistaken zeal; present to his conscience was the fact of his unpardoned sin; within his soul was the conscious need of a Saviour. Then it was that he made his appeal to Christ as Lord, and that word "Lord" was at once his acknowledgement of the Deity of Jesus and his expression of submission to Him. God had revealed His Son in Paul and the result was a changed outlook, a changed experience, and a changed life.

Now a revelation of this kind is the supreme need of every soul. God has doubtless many ways of revealing His Son in men but His desire is always this, however varying His methods may be. What master is there who desiring to impart the same truth to all his pupils employs the same method with each? That were but to court failure and he knows it. Therefore with infinite pains he works toward his goal, bearing patiently with their limitations, rousing them from indifference to enthusiasm, until he achieves his purpose concerning them. And may it not be so with God? In times gone by He spake in divers manners and by differing voices: may He not do the same still? One man discovers the Deity of Christ, as did St. Thomas, by groping through the darkness to the light; another, as did St. Paul, arrested in the hour of his folly and convinced by

incontrovertible signs that Jesus was Lord; while yet another may come to grasp the same fact, as did St. John, by no effort or strain, but drawn by the irresistible attraction of Jesus for his soul. And this variety in the methods of the Divine revealing, conditioned as it is to meet our needs, should be to us a matter of greatest encouragement. When the Pilgrim Fathers started on their heroic venture good John Robinson gave them a word of strong enheartenment. He advised them, in the New World, whither they went, to listen to anyone who could tell them anything of God, for said he: "I am convinced that the Lord hath more light and truth yet to break forth out of His holy Word." The vagrant voice, the haphazard act, the surprising circumstance may be but the variant ministries He chooses to reveal His Son in Men. To some the revealing comes as it did to Luther and Wesley like a flash of glory, filling them with a divine peace and an unassailable assurance, the while firing their souls with a wholesome unrest to proclaim the truth they feel. To others it is simply a gradual response to the presence of God as was the case with Henry Drummond. There is the order of Lydia as well as of Paul. But though the methods may be diverse the result is always this: we come at last to see Jesus not as ideal man merely, nor as sublimest Teacher, but as the Son of God and the Saviour of the soul. And this is the crucial test: *to no one who sees in Jesus anything less than Saviour and Lord has He yet been revealed.* Speaking of those who reject the Christ in Jesus Paul says: "Unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever a man shall turn to the Lord, the veil is taken away." It is faith then which lifts the veil and enables us to see what God in His good pleasure has revealed in Christ.

IV. "It pleased God . . . to reveal His Son IN me." *That explains the enthusiasm of St. Paul.* He makes it the foremost thing in the defence of his apostleship. "Am I not an apostle? Have I not seen Jesus our Lord?" Then the vision of his Lord set the seal upon his life's work! "It pleased God . . to reveal His Son in me,"—for what purpose? "That I might preach Him among the Gentiles." Note this, "to preach Him,"—from persecuting to preaching — how tremendous the stride! "Among the Gentiles,"—what a broadening out of a man's sympathies—prejudiced hate turned into helpful ministry. And so emphatic was the change that the Churches came to say, "He that once persecuted us now preacheth the faith of which he once made havock." *God revealed His Son to Paul that he might help to remove the veil from other eyes.* Bishop Lightfoot sees in the preposition "in" a suggestion of agency. It is God's purpose to reveal His Son to men BY MEANS OF every life that He has blessed. For every Christian is under apostolic obligation; he is "sent forth

to minister." God sends us forth after He has revealed His Son to us that by means of our life He may reveal Him to others. You will remember the fascinating story Stanley told when he returned from Central Africa of Livingstone's influence upon his life. When he first met Livingstone he was living a life impoverished by its God-exclusion, but as he saw the unfoldings of that sweet character and the heroic sacrifices of that frail life he came to understand that the inspiration of it all was Christ. From such a Christ he could not withhold the allegiance of his life. His conversion therefore became inevitable. To bring this in line with Paul's phrase, God revealed His Son to Stanley IN, *i.e.*, BY Livingstone. And the world is sadly too full of those who are living as Stanley once lived. Christ to them is nothing more than a figure in history, an ideal man who lives only in the sentimental admiration of his followers; God is beyond the range of their intimate thought and His Word contains for them no Gospel because unbelief blinds their eyes, and all the while the burden of life is pressing heavily upon them and they have nothing whereon to rest their soul. It is yours to reveal by your life the Son of God to them. God sends you forth on a mission of opening blind eyes and of comforting sad hearts. Behold in the need of man the call of God. And in the fulfilment of this commission you need no other sanction than this, that you have "seen the Lord." HERBERT S. SEEKINGS.

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* THE LADDER OF BEAUTY

Thine eyes shall see the King in His beauty—ISA. xxxiii. 17

Wherever we see beauty it is loveable; it is a source of perennial joy.

There is beauty in *nature*—in the flowers of spring, the snowdrop and violet—the meek heralds of brighter days; in grassy meadows and leafy woodlands, in blue sky and blue sea, in the wealth of summer, in the rich colouring of autumn; in bird and insect; yes, and in the darker days of winter with their fitful gleams of sunshine and the twitter of homely songsters; in the snow-clad landscape and the fantastic jewelry of the ice; in moonlit heavens and the deep spaces where the stars glitter in silence that is awful and holy.

Nature is all beautiful. When we go abroad let us keep our heart open that she may appeal to the spirit of reverence within us, may speak to us of the great Creator, and unseal new fountains of gladness. Persons deaf and blind to nature are to be lamented over. Alas! half of the heaven of truth, and a good deal more than half, is for them filled with darkness. Love nature. She will be as a sister, more, as a mother. She will not only wean you from low things; she will interest and

instruct and fascinate you. As the servant of your Heavenly Friend, she will sweeten many a bitter cup and solace many a disconsolate hour. O, I thank God for what I have found in the love of the beautiful in the natural world.

Again, there is beauty *in art*—in painting and sculpture. And if we are wise, we shall go and see a fine picture, a piece of breathing marble whenever we have the chance. It will refresh us; and help us to understand what gifted souls have seen in this rich world of God's; and, it may be, provide a key to unlock a whole cabinet of divine wonders and glories.

There is beauty *in literature*. Let us read our poets of genius, and their conceptions will leave their mark upon us in our love of all things noble and gentle and humane.

Then there is beauty in *the human form*. The human form is God's most superb work under the sun. "The human form divine," the poets have called it; and not without truth. A beautiful face and a beautiful figure reflect the glory of God, and to admire them is not idolatry. One has sometimes seen a countenance of perfect loveliness; perfect in outline, every feature moulded to ideal grace; eyes that radiated truth and kindness; an expression divinely, humanly winsome. And one has instinctively felt that the artist must be God, the God of all grace; and that His work was, like the primal creation, of such a character that He would say concerning it that it was "very good."

It is sad beyond all description, when human beauty is linked with sin, and God's lovely creature is degraded into a bait to allure to the worst kinds of vice, and to wretchedness and death. But it would be idle to blame beauty for such consequences; as idle as it would be to blame the moon for lighting the sneaking murderer on his way; or the sea for bearing the vessel of the cruel pirate. God's best gifts may be abused and made ministers of evil; and it is the depraved soul, which for the indulgence of passion, degrades beauty into its instrument, that God will judge. Human beauty is a great dower. Let those who have it use it in all modesty and humility as an attraction to virtue, as a power to be employed in the service of Him who is "the fairest among ten thousand and the altogether lovely."

But beauty is not confined to nature and art and literature and the human form, for THERE IS MORAL AND SPIRITUAL BEAUTY,—and a beautiful soul eclipses all natural beauty. We have sometimes seen such a soul. Perhaps the body, the envelope that contained it, was not of much account from the artist's point of view. It may have been plain, common-place, or frail, wasted by suffering; the face deeply-lined, and indexing many sorrows; the joints knotted and gnarled, telling of severe labour and pain through many a day. Or the body may have

been a comely casket, goodly to look upon. There is no reason why it should not. But, in either case, within was the more than diamond treasure, the chastened, sweet, radiant spirit, pure as the demure snowdrop but with no touch of chilliness, warm as the glowing rose but with no faint suggestion of unholy passion, kindly as old mother-earth herself of weather-beaten face and bountiful hand.

This beautiful soul was a mother, it may be; and we remember her patience, self-sacrifice, gentleness, fortitude. When times were hard and bread was scarce, her courage never failed; her faith in God rose up serenely to meet the emergency. When darkness entered the home, she was the light of it, bearing the touch of heroic trust. Perhaps this beautiful being was a father, a brave, cheery, strenuous soul, who faced danger on sea or land to maintain the home he loved so well. This spiritual beauty may have shone in some lone widow, or some aged, poverty-stricken saint, and it filled with wonder those who saw the light, and made them ask where it could be obtained. We have seen it in the farm labourer whose home was the mud cottage in the country lane; and in the Christian minister, overtaken by blindness, shut out from the Book of knowledge, but refined by suffering and prayer, until his transfigured countenance reflected sweetness and tranquility. You felt in the presence of these persons that heaven's atmosphere was round about you—and that it was a holy and gracious, a tender and human atmosphere.

And so climbing the ladder of beauty we come at last to *the King, to Him who is the only absolutely beautiful One*—I mean Jesus Christ. He stands at the head of a long line of God's best men, and is unapproachably better, fairer, sweeter than the most lovely of them all. Put together all you can imagine that is most delightful, all kindness and holiness and wisdom and love and willingness to help and to heal—and centre it in One Person—and Jesus will be that Person; nay, He will be ten thousand times more beautiful than your choicest, highest picture.

Let us consider this, and remember that He loves us and wants to make us like Himself; that He is our Saviour whose beautiful countenance was marred more than any man's, whose side was pierced for us, who died in our stead. Let us bear this in mind, and yield up ourselves to Him that we may have the highest of all beauty—a beautiful soul.

If you wanted physical beauty—beauty of face and figure, you would have to remember that a healthy mind and spirit would conduce to it, that "a blithe heart makes a bright face." Ugliness is often the child of indigestion which corrodes the temper and spoils good looks. A morose-looking man and a peevish woman whose face is a storm-signal set for squalls, are

generally victims of dyspepsia. A brisk walk in the open-air would do them more good than a prayer-meeting. Young woman, as you value your good looks, be sweet-tempered, be cheerful. "A merry heart doeth good like a medicine," and will beat all cosmetics in the manufacture of beauty.

But the highest beauty is the result of friendship with Christ. His friends grow like Him. Some faces—even plain faces—seem illumined, as if a light burned behind them, and the very flesh was semi-transparent. We have seen such faces. They were those of true saints, true friends of Jesus. Their radiant purity, their glowing love, their loyalty to truth, seemed to soak through the veil of the flesh and to make luminous and beautiful, with a heavenly light and loveliness, their very features. The face is a marvellous index of the soul—a table of contents. There is no sinister, wrong feeling that does not register itself there, and disfigure the face; and there is no holy, kindly, true emotion that does not leave its ennobling mark there.

Spiritual health and beauty are vitally connected. They stand in the relation of cause and effect. Then let us guard our spiritual health, and keep it vigorous by prayer, by watching against its insidious foes, by the nourishment afforded by the Word of God, by plenty of exercise in the service of the All-Beautiful. Then He will make us more and more like Himself, until the morning breaks and the shadows flee away, and we shall behold Him in His beauty and be satisfied with the vision that will perfect our transfiguration. Then we shall have reached the top of the ladder of beauty.

R. Corlett Cowell.

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* Loss, the Way of Gain

Whosoever shall save his life shall lose it: and whosoever shall lose his life for My sake shall find it—St. Matt. xvi. 25.

He who gains the world at the cost of the soul is an infinite loser; but he who loses his life for Christ's sake is an infinite gainer. It is at first startling to observe that the word rendered "life" is the same as is elsewhere rendered "soul." It may be best understood as the living personality: the man's own self.

I. How may we Lose our Life for Christ's Sake?

The words are best interpreted by the context. Christ was on His way to the Cross: His followers would be tempted to seek safety by denying Him, but to do this exposed them to eternal loss. On the other hand, by following Him even unto death they would find true life both in time and eternity. Hence, as the greater includes the less, martyrdom includes all that leads up towards it, although in any individual experience the climax of death for Him may not be reached.

Thus as the foundation of a genuine life of fellowship with Christ, entire, unconditional surrender of self to Him is required. This may be illustrated by the surrender a volunteer makes of himself when he enlists for life in the service of his king and country in the Army. Henceforth he is not at his own disposal but must take his lot as it falls to him at home or abroad, in peace or in war, in camp or barracks or hospitals; to live or die as the exigencies of the service may require. His life may be one of peace ending naturally, or he may perish on the field of battle, but he takes the risk of all when he accepts service under the colours. So Christ requires absolute self-surrender with all it may involve.

It may involve loss of position among those whose friendship we formerly prized; so that a man's foes may be those of his own household; amounting, as in the case of converted Jews, to the placing outside the family circle and treating as dead; or, as in the case of Hindoo converts, bitter and cruel persecution; or, as in our own land, in loss of social position, or petty annoyance, or trade loss, or relinquishing of former pleasures, and the taking upon oneself of new and heavy responsibilities. But whatever the result it is included in the terms of our enlistment with Christ; He never has lowered his conditions and He never will, and in obedience to them thousands upon thousands have laid down their lives for His sake.

II. How do we Find our Life by thus Losing it?

We gain immensely by deliverance from self. The self-centred life is narrow, ignoble and utterly unsatisfying. Many live just to maintain and enjoy the life of the body, others to amass wealth, or gain pleasure, but none of these can satisfy. Those who own the most are often the farthest from satisfaction or happiness. "A man's life consisteth not in the abundance of the things which he possesseth." But when self is renounced and Christ fully accepted, life is pivotted on a new centre, the lower nature is brought into subjection, the world is crucified unto us and we unto the world, and that which is noblest and best in us is strengthened and developed.

We find our true life in Christ. "Ye are dead, and your life is hid with Christ in God." Christ Himself attained His true glory as Saviour by losing His life for us. The selfish life, like the corn of wheat left to itself, remains solitary and unfruitful, but given up to Christ and the service of humanity in Him, it finds its development like the seed-corn, in the harvest it produces. Christ finds His life in His people as the vine in its branches, and in them He is glorified; and His people find their true life in Him and in those in whom their life becomes a power for good.

"I live, yet not I, but Christ liveth in me." Here is life

indeed. Christ living in my life, labouring for men in my efforts for their salvation, speaking in my voice, lighting up my countenance, suffering in my pains and sustaining me in all my labours; my life brought into full sympathetic fellowship with the life divine—this is life indeed. When the great purpose of life is that Christ may be glorified in my mortal body whether by my life or my death, then indeed for me to live is Christ, and to die is gain.

We are citizens of both worlds. Christ is Lord of both.

C. O. ELDRIDGE, B.A.

Notes and Illustrations

THE ACME OF GOD'S GOOD PLEASURE *(Gal. i. 15, 16).*—"It pleased God to reveal His Son in me." This experience produced a life-long decision. It was decisive for all time to come, in all circumstances that might arise. It was a revelation, authoritative, final, divine, beyond which he could not go, from which he dared not withdraw. It was not instruction by a fellow-man, however richly endowed with acuteness of mind; this another might disprove, or the scholar himself doubt and reject. It was not discovery, whether by some happy alighting upon truth, or by laborious and exhaustive investigation. This was revelation; in St. Paul's language elsewhere, "God shone in the heart," or, as he describes it here, "He called me, and revealed His Son." . . It was not primarily a doctrinal revelation that was made to Saul. The persecutor was not shown a new setting of the Messianic argument, was not instructed in some overlooked evidences of Christianity, had not presented to him, for credence or rejection, a complete and finished system of doctrine; but the personal living Christ, the rejected and crucified, the risen, and now enthroned Jesus was revealed in him. And the glorious object of faith and love became the theme of his apostolic ministry. The Son of God, the chief corner-stone, the ransom for all, the life, the One "who loved me, and gave Himself for me," had been revealed in him, that he might preach Him. Out of that personal experience all his theology had its rise.—*Maggs' Spiritual Experience of St. Paul.*

THE ACME OF GOD'S GOOD PLEASURE *(Gal. i. 15, 16).*—Whatever may be the precise meaning of these words, it is obvious that the apostle uses them to mark that great change in his life which was to him a new creation. Though the thought of Christ within the soul is familiar to him, and indeed fundamental, the interior revelation of the Son by the Father's good pleasure occurs only once in his writings, and arrests our deep attention. It is a striking point of union between St. Paul and St. John: the Pauline form of "He that hath the Son hath the Life."—*Pope's Inward Witness.*

LOSS, THE WAY OF GAIN *(St. Matt. xvi. 25).*—Whosoever wishes and wills to save his life, so far as its evanescent relation to things terrestrial is concerned; whosoever wishes and wills to save it thus, let come of conscience, and of the kingdom of heaven, and of the glory of Christ the King, what may;—*shall lose it* in all its higher relations, its relations to

true glory, and honour, and immortality. In grasping at the shadow he shall infallibly lose the substance. *But whosoever will lose his life for My sake will find it:* Whosoever will lose his life on earth for Christ's sake shall find it in heaven. The loss of what is finite will thus be the gain of what is infinite. Life lost down here will only disappear, to reappear in a higher form and in more propitious circumstances. And what is thus true of life, the culminating point of things, is equally true of all the things that are round about its base, rank, wealth, smiles, and all the other means and modes of happiness or bliss. What is lost down here for Christ's sake is gained with interest on high.—*Morison's Matthew.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1906-1907

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 14, Waterloo Road, Nottingham

SPECIAL NOTE

Some of the Tutors find their work greatly increased and complicated by students sending their papers a month or more late. Students are urged to avoid this except in exceptional cases.

GENERAL DIRECTIONS FOR STUDENTS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from the Book-Room at the rate of five for 6*d*. They go through the post for a half-penny.

I. HOMILETICS: FIRST YEAR

Students are strongly advised to procure the Revised Version *with marginal references* (5*s*.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions

should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

WORK FOR DECEMBER: Read Chap. ii. Show that the Bible ought to be the Preacher's Text-book. Describe your method of studying it.

II. HOMILETICS: SECOND YEAR

WORK FOR DECEMBER: Read Chapters i., iv., vii. Show what is the best *general* preparation for the Preacher's work.

III. HOMILETICS: ADVANCED

WORK FOR DECEMBER: 1. With the help of the marginal notes to the illustrations in Chap. iii., pp. 62-192, illustrate the Sections *a*, *b*, and *c* of Method 3 on p. 62. 2. Write three outlines on any texts you choose according to *a b* and *c*.

IV THEOLOGY: FIRST YEAR

WORK FOR DECEMBER: Read pp. 82-98. Questions 52, 53, 54, 56, 57, 58, 60,62.

V. THEOLOGY: SECOND YEAR

WORK FOR DECEMBER: Questions 140, 142, 143, 145, 146, 148, 151, 153, 154.

VI. THEOLOGY: ADVANCED

WORK FOR DECEMBER: pp. 90-138. 1. Who was Arius? What forms has Arian teaching assumed in modern times? 2. Who were "the three Cappadocians," and what were their services to Christian truth? 3. Give a brief account of the Nicene Creed. 4. What were the heresies of Appollinaris, Nestorius, and Eutyches?

VII. THEOLOGY: SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR DECEMBER: Banks's Theology, pp. 158-206. 1. Show the substitutionary character of Christ's sufferings and death. 2. Prove that Christ's death is a sacrifice. 3. Define the three terms Redemption, Propitiation and Reconciliation. 4. Briefly expound 2 Cor. v. 18-21. 5. Concisely explain the theories of the Atonement advocated by Anselm, Abelard and Grotius. 6. What are the conditions of personal salvation? Give proofs. 7. Carefully define Justification, giving Scriptural proofs. 8. What is the Roman Catholic doctrine of Justification?

VIII. BIBLE STUDY: SPECIAL CLASS FOR CANDIDATES FOR THE MINISTRY

WORK FOR DECEMBER: David to Nehemiah. Read Maclear 92-124; Companion, 60-64, 138-143. 1. When and how did the following events come about: (1) The division of the kingdoms of Israel and Judah; (2) The fall of Samaria and captivity of Israel; (3) The fall of Jerusalem and the captivity of Judah; (4) The first return under Zerubbabel: (5) The second return under Ezra? 2. Outline briefly the career of Elijah and show why John the Baptist was symbolically called by his name. 3. Judah had no revolutions, while Israel was continually in civil turmoil. How many dynastics ruled between Jeroboam I. and Hoshea? 4. State what you know of Micaiah and the important events with which he was connected. 5. Mention any events of this period of which we have extra-Scriptural corroboration. What is the Moabite Stone? 6. What was the origin of the Feast of Purim? 7. Who were Benhadad, Athaliah, Jehoiada, Shalmaneser, Sargon, Nebuchadnezzar? 8. In Neh. xii. 10, 11, is given a series of the descendants of Joshua (the High Priest who returned with Zerubbabel) for five generations. Who is the last one named? How far does this bring us down? Is anything known of this last High Priest? 9. What do you make of the following difficulties:—(1) The discrepancy between 2 Kings xv. 30 and xvii 1; (2) Ahaz died at 36, but his son is said to have been 25 at the time.

IX. CHRISTIAN EVIDENCES

WORK FOR DECEMBER: pp. 99-134. 1. Give the argument from the unity of Scripture. 2. Assign to their various periods the prophets of the Old Testament. 3. Give the argument for the reality of Christ's life from His moral character. 4. How do Rationalist writers explain the extraordinary goodness of Christ?

X. CHURCH HISTORY

WORK FOR DECEMBER: Read pp. 1-76. Questions: 1. Write notes on Wilfrith, Bada, Theodore, and briefly describe the position of the English Church at the close of the Eighth Century. 2. Describe the effects of the work of King Alfred and Archbishop Dunstan. 3. Describe the effects of Edward the Confessor's policy and the character of the Church before the Norman Conquest.

XI. ETHICS

WORK FOR DECEMBER: Section V., Conscience and Religion. Questions: 1. Analysis (see note for September). 2. Show that "no adequate system of morals can be built up without religion." 3. How do the limitations of conscience bear testimony to religion?

XII. ENGLISH GRAMMAR

WORK FOR DECEMBER: Read Sections 77-87. Questions: Wetherell, Ex. 49: (b); Ex. 54: 1-7; Ex. 60: 4-7; Ex. 63: 11-15. Parse: Ex. 46: 1 (see Morris, p. 122, footnote).

XIII. ENGLISH COMPOSITION

WORK FOR DECEMBER: Lesson: Read Part II., Chap. i., Section B to middle of p. 27. Questions: 1. Under what circumstances may a singular verb be used with two or more nominatives? 2. Write a few sentences to illustrate the difference between the Perfect and the Aorist. 3. Write a brief Essay on the 19th Century.

XIV. COMPARATIVE RELIGION

WORK FOR DECEMBER: Read pp. 129-162. 1 What is known of Zoroaster? 2. Give a brief sketch of the order and contents of the books of the Avesta. 3. Mention any Zoroastrian influences discernable in Scripture and early Christian History. 4. State the doctrine of Zoroastrian Dualism. 5. Give an account of the morality and ritual of Zoroastrianism.

XV. LOGIC

WORK FOR DECEMBER: 1. Define a syllogism and its parts. Quote the six rules illustrating the fallacies that arise from breaking them. 2. Give the rules for hypothetical and disjunctive syllogisms, and show how each may be reduced to a form of the common syllogism. 3. Criticize the syllogism: All M is P, No S is M ∴ No S is P; Some M is P, All S is M ∴ All S is P; If A is B, A is C, but A is C ∴ A is B. Read pp. 76-95. The difference between induction and deduction and the four stages (§ 118) in induction must be carefully studied. Hypothesis, observation, experiment, and the conditions of the validity are all important.

XVI. PSYCHOLOGY

WORK FOR DECEMBER: Questions: 1. Give a careful account of the nature of perception? 2. What do you understand by an *appercipient group?* 3. "In every percept there is the making of an illusion, as in every image there is the making of hallucination," Discuss the statement. Read Chap. iv. An important lesson. Do not overlook motor and organic sensations, and note the various types of skin-sensations discussed. All that is said about sight, colour, and hearing should receive attentive study.

XVII. ENGLISH LITERATURE

WORK FOR DECEMBER: Primer: Read Sections 68-85. Shakespeare, of all

poets, is the greatest, and best repays study. Read any of his plays. Many cheap editions of his works may be procured. The cheapest is the Globe Edition, published by Macmillan, 3s. 6d. (discount allowed). A better is the Victoria Edition, Macmillan. 3 vols., 3s. 6d. a vol. Beside these there are many others; but the edition is of slight fmportance, "The play's the thing." Professor Dowden has a little book on Shakespeare in the same series as Brooke's "Primer of English Literature," 1s. Questions: 1. Mention the names of the chief Elizabethan poets, and their more important works. 2. Write a brief acount of Shakespeare's life. 3. What Shakespearean plays have you read? Write in your own words the story of any one of them. 4. Name any of the characters in any of the plays which you have read that you would single out for special mention, and give your reasons. 5. In what plays do the following characters appear:—Caliban, Benedict, Sir John Falstaff, Rosalind, Perdita, Imogen, Portia, Desdemona?

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1s. 6*d*. Special Fee (in languages) for the Tutor, 2*s*. 6*d*. Minimum subscription for the Union not to be forgotten, 6*d*.

XIX. ADVANCED NEW TESTAMENT GREEK

Subject: Pope's *Epistle to Timothy and Titus*, 2*s*. 2*d*. Fee (not including Subscription), 5*s*. Tutor: Rev. R. M. Pope, M.A., 26, Staverton Road, Oxford. The Tutor will take special books with those who desire *other* portions.

XX. HEBREW

Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s*. 9*d*. Special Fee and Subscription as in Class XVIII. Tutor: Rev. A. T. Burbridge, B.A. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

WORK FOR DECEMBER: Study closely SERMONS x. xi. and xii. Read SERMONS ii-iv., vii-ix. Wesley's NOTES on John's Gospel, Epistles, and Revelations. Second Catechism, Chap. vi. Questions: 1. Distinguish between the witness of the Spirit and the witness of our spirit. 2. How did Wesley differ from the Bishop of London's view of the witness of salvation? What need is there for the witness of the Spirit? 3. How does Wesley describe the "almost" Christians and Scriptural Christianity? 4. How does Wesley summarize Christ's discourse to Nicodemus? What striking change did he make in the text of the First Epistle of John? What change did the Revisers make? 5. What would you say if asked in an oral examination "Is Penitence a condition of salvation?" "Distinguish between Justification, Regeneration, and Adoption." "What is a class-meeting?" (Each answer very brief).

XXII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

WORK FOR DECEMBER: 1. Read Chap. iv. carefully. 2. Write answers to the following:—(*a*) How do we generally come to know God? (*b*) What is the *new* meaning which Christ gives to the term "Father" as applied to God? (*c*) Comment upon John xvii. 25, 26, in the light of this 4th chapter.

XXIII. CONNEXIONAL L.P. EXAMINATION: ELEMENTARY

WORK FOR DECEMBER: Read pp. 70-88 (*cf.* Appendix, pp. 338-340). Questions: 1. Give a list of the "seven stories of the Exile." What do we know of the history of the Exile? 2. State briefly the most important points of difference between Chronicles and the earlier historical books. 3. What is meant by the statement that after the Exile the nation was replaced by the Church? 4. Sketch very briefly the meaning and work of Jehovah's Servant (Isaiah xli-lxvi.) as interpreted in the text-book.

XXIV. CONNEXIONAL L.P. EXAMINATION : Advanced

Work for December : Read Chaps. ix. and x. Questions : 1. Discuss the Unity of the Church. 2. How do you understand the term "Holy" as applied to the Church? 3. In what sense are the Church and the Bible Catholic? 4. What practical help do we derive from faith in the Communion of Saints? 5. "The great mystery of the future is not punishment but forgiveness." Discuss this. 6. What is the essential message of the gospel? 7. Expound the phrase "resurrection of the body" in the light of 1 Cor. xv. 8. Point the practical application of the two clauses dealt with in Chapter x.

XXV. CONNEXIONAL L.P. EXAMINATION : Advanced

Work for December : Read pp. 50-63. Questions : 1. Show what is the real basis of morality, especially from the teaching of Jesus. 2. Trace out the effect of Christ's teaching upon men's ideas of duty, the moral law, and current moral maxims. 3. Discuss the forms, methods, and tests of moral progress in the formation of character.

XXVI. LATIN

Text-books : Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercise Book*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subsciption, 6*d.* Tutor : Rev. W. E. Beet, M.A., 208, Holderness Road, Hull.

XXVII. EXPERIMENTAL BIBLE STUDY (Special Class for Leaders of Society Classes)

Work for December : Read Chaps. xi-xv. Questions : 1. "The true Shekinah is man." Explain this. 2. What is the condition on which the manifestation of God depends? 3. Into what relationships with God must we enter in order to be able to claim our Lord's legacy of Peace. 4. What is the claim set forth by Christ when He says, "I am the True Vine"? 5. To what blessings does friendship with Jesus entitle us? 6. What is the conflict to which Christians are called and what assurances of victory do we possess?

XXVIII. ART AND PRINCIPLES OF TEACHING (Special Class for Sunday School Teachers)

Work for December : Read Chaps. iv. and v. Questions : 1. How would you arrange the scholars in your class? 2. Enumerate the seven hints on class management. Which of these helps you most? What do you think of story-telling in lessons? 3. How would you explain the terms Pharisee and Publican to children eight years of age, who have never learnt the meaning of them? 4. What advice would you give a young teacher respecting a "teacher's language" in school? [N.B.—Illustrate your answers where possible by examples from your experience].

XXIX. BIBLE STUDY (for General Students) : Old Testament

Work for December : Read pp. 87-106. Questions : 1. What were the leading historical events in the time of Jeremiah? 2. What is the teaching of Jermiah xxx-xxxiii? 3. What is the cause of Obadiah's indignation?

XXX. BIBLE STUDY (for General Students) : New Testament

Work for December : Read pp. 103-126. Eph iv. Questions : 1. What is said about the unity of the church in iv. 1-16? 2. What evils are condemned and what virtues enouraged in iv. 25-32? 3. Explain :—"With all lowliness and meekness" (iv. 2); "Gave gifts unto men" (iv. 8); "The life of God" (iv. 18); "The old man" (iv. 22); "The new man" (iv. 24).

XXXI. BIBLE ENGLISH

Work for December : Read pp. 65-85. 1. Clear up the obscurity in the following passages :—Luke xxii. 69; Hab. iv. 12; Luke vii. 4; 1 Peter ii. 4-7; Acts xxvi. 7; Luke xiv. 7-9. 2. Annotate the English of the following verses :—Matt. xiii. 21; Gen. xxiv. 8; Titus iii. 3; Mark vi. 25; Rom. vii. 15.

XXXII. TEMPERANCE

WORK FOR DECEMBER: Read pp. 115-144. Questions: 1. Mention any by-products of the drink traffic not already touched upon. 2. The drink traffic contributes largely to the National Revenue and therefore ought to be maintained. Examine this statement. 3. Name remedies that have been suggested for the drink plague. 4. Have experiments in total prohibition met with success?

XXXIV. CANDIDATES' LITERARY EXAMINATION

Text-books: Chambers's *World in Outline*, 1*s.*; Ransome's *Short History of England* (Longman's), 3*s.* 6*d.*; Longman's *Junior School Arithmetic*, 1*s.* Tutor: Rev. R. E. Brown, B.A., Street Lane, Roundhay, Leeds. (A Fee of 2*s.* 6*d.* is charged in this Class. It should be sent to the General Secretary).

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. F. B. COWL

Dec. 2—THE FAULTLESS—*St. Luke xxiii. 4*

You know the strange story. Pilate a wicked man, Jesus the Holy brought to him by the priests. After seeing and hearing Him this is his verdict, "I find no fault in Him."

1. His greatest enemies say this. Pilate did not care for Him. Many since Pilate have opposed His teaching, disliked His Church, hated His followers, but in Him they say there is no fault. It is one of the most wonderful things how Jesus Himself has won the admiration and judgement of all sorts of men.

2. Those who know Him most say this. Some characters that appear to be good are, on examination, found to be very imperfect. They are like some things that do not bear close inspection, but the nearer we come to Jesus, the more closely we study Him, the more confidently we say "no fault in Him." His disciples and lovers unite with Pilate.

3. Those who say it most truly say it most gladly. Pilate thought very little of it. For though He was faultless he delivered Him to the will of His enemies. But if we know what it means great joy is ours. "No fault"! No imperfect wisdom, no broken promise, no flaw in character! Jesus the only One who never sinned!

(a) How can we come to know Him? By trust and love. Let us never be satisfied until we can say that in friendship and grace there is no fault in Him.

(b) Let us try to be like Him. We shall never be as good as He was but our aim may well be to have as few faults as possible.

Dec. 9—ON MAKING ALLOWANCE—*St. Luke xxiii. 34*

This Golden Text is one of the last sayings of Jesus. It is wonderful in itself, but remembering about whom and when it was spoken it becomes more wonderful still. Mocking and cruel soldiers, idle spectators. They had driven the nails and tied the rope so that all the agony of the Cross was on Jesus. Then His first word was "Father, forgive them." Notice:—

1. The prayer for the cruel and the thoughtless. No anger, no resentment. Surely He could have struck the soldiers blind who drove the nails. Their callous scoffing deserved the whip. But He prayed for them that God would not remember them according to their doings but forgive them.

Learn this boys and girls. How swift we are to hit back; to give as good as we get. How easy to answer unkind words with words more unkind. Remember the golden rule.

2. He makes allowance for their cruelty. "They know not." Most of them were but hired men earning a poor wage. Many of them thought that Jesus was what the rulers thought Him to be. If some of those men had really known they would have left the cruel task to others. Jesus makes allowance for this. "Forgive them," He says, "they know not."

Learn this beautiful lesson too. Make allowance for others. For the little child because of its littleness; for the rough boy because he has not been taught gentleness; for the greedy boy because he has so little to enjoy.

What a picture of Jesus this is. It is a revelation of Himself; the opening of His heart. We have a wondrously considerate and gentle Master.

Dec. 16—"Even as He Said"—*St. Matt. xxviii. 6*

How easily we hear things without understanding them. Or having heard them forget. We sometimes let the most joyous things go out of mind by something that is grevious. How often Jesus had told His disciples that He would rise, yet in the great sorrow of the crucifixion they forgot; they did not look for it. Their greatest surprise was the message "He is risen." It would mean—

1. Conquest. The rulers seemed to have conquered. All was lost for the disciples. Good Friday was the day of defeat, they would not feel it to be "good." But now He has vanquished all His foes.

2. Restoration. They had lost Jesus. When at first they saw the empty tomb they feared that they had lost even His dear body. Risen, He comes back to them. His new promise is of the love that is theirs always.

3. Life. Not a dead Saviour but a living One. Not One to be thought of as He was in the past but as He is now. He died *for* us. He lives *in* us. "Because I live, ye shall live also."

Remember the *living* Saviour who is with us in play and work; in thought and word.

Dec. 23—God Like Us—*St. John i. 14*

How wonderful and mysterious God is. Think how He is spoken of in this chapter of John, "by Him all things were made." How can we understand Him? He came as Jesus so that He might make Himself known and that we might see how much He is like us.

1. He became like men. He became just such as we are. He sorrowed, suffered, died. He came amongst men and was seen by them as their fellow. God is everywhere but we don't see Him, though men have even wanted to see Him. He became man that so we might behold Him. In Jesus God came His nearest to men, and we know Him most simply. We look at the heavens and the earth and say how great and terrible God is. We look at Jesus and say how gentle and near to us He is.

2. He dwelt among men. Not just a hasty visit, not an appearance in the clouds, but a Man among men. He so dwelt among them that He shared their necessity and sickness and sorrow. He came to them and companied with them. When the world became flesh God taught men two things: 1. In how many ways God is like us. 2. How much God cares for us.

Dec. 30—THE WONDERFUL NAME—*Isa. ix. 6*

The prophet is promising his people a King, who shall rule for them gloriously. When he wants to tell them what kind of a King He shall be he says what He shall be called. Name and character go together in many of the eastern names. He is called this long name because He is what He is. He shall be a King of

1. Wisdom. Wonderful in counsel; knowing His people; what to do; how to do it. How rare and yet how necessary wisdom is! God could give the world no more precious gift than that of the Holy Child who should be perfect in wisdom.

2. Power. "Mighty—God." Not merely a great man ruling, but God Himself. His rule will be difficult, for His enemies are many. Hosts will be against Him, but He is "mighty." We need have no fear if we are on the side of Jesus. All His enemies shall be destroyed.

3. Love. "*Father—Peace.*" Though so great yet the Father of His people, and though so mighty yet giving peace. As Wisdom He will have authority. As God He will rule. As Father He will give peace. This last word expresses the purpose He has in coming into the world. He will put away all the enmity and strife.

The Prophet tries to find a Name great enough to express the greatness of the King of Love. How would you express the worth and wonder of Jesus?

REVIEWS

Overweights of Joy. By Amy Wilson-Carmichael. London: Morgan & Scott. 5s.—Miss Amy Wilson-Carmichael is known to all missionary students as the author of that remarkable and impressive book, "Things as They Are." This volume is intended as a sequel and in some respects a contrast to that work. The brighter side of the picture is here presented with great literary skill and overflowing devotion and enthusiasm. The two volumes should be read everywhere at this time of revived interest in Foreign Missions. The book is handsomely got up and most beautifully illustrated.

Sunday Evenings in Methodism. Edited by Rev. John Telford, B.A. London: C. H. Kelly. 2s. 6d.—This volume is novel and attractive. Eleven preachers, including Dinsdale T. Young, J. E. Rattenbury, J. H. Goodman, H. Bisseker, J. Mee, and others, contribute a Sunday night sermon with a brief preliminary statement as to their principles and methods. We are inclined to think that these "suggestions" are more likely to attract preachers than the sermons, though the sermons are of a high order. Mr. Dinsdale Young makes a very characteristic protest against distrust of preaching. He says: "I believe that nothing will hold a Sunday-night congregation permanently but evangelical preaching. People tire of orchestras, and socials, and solos, and addresses on current topics. The only thing that endures is evangelical truth. Evangelical preaching may be temporarily eclipsed by 'modern attractions'; but the eclipse will soon be over. Time and the deep heart of man are on the side of the gospel preacher. When fussy up-to-date showmen have exhausted their

little programmes, the God-given ordinance of evangelical preaching will hold on its invincible way." Finally he writes:—"'I said in mine heart, thou art a preacher of the gospel. Mind thy business. Do not shake the people's faith in the Bible and the old truth. Seek not petty passing themes, but preach the eternal theology. Care nothing for personal ends, but only for the salvation of thine hearers. Depreciate no fellow worker, but be loyal to thine own vision and method. Pray morning, noon, and night for the Holy Ghost. 'Remember me, O my God, for good.'" Young preachers will find this book full of interest and will do well to read what is said by these masters of assemblies. The Forward Movement is well represented, but ordinary Methodist work is in evidence. There are some important notes on Hymns and Scripture reading. Mr. James Lewis speaks of the influence of the hymn beginning "Vain, delusive world, adieu," which, to our great regret, was omitted from the New Methodist Hymn Book.

The Mosaic of Life. By Hilderic Friend. London: C. H. Kelly. 3s. 6d.—Mr. Hilderic Friend needs no introduction to our readers. He has been a valued contributor to the *Preacher's Magazine*. This book is not exactly a collection of sermons, though a few of the essays have Scripture texts prefixed. Mr. Friend is a poet and even more a naturalist. He has the seeing eye and the ready tongue. *The Mosaic of Life* will make an excellent Christmas present for thoughtful young people. It is easy and good reading.

Soldiers and Preachers Too. By Owen S. Watkins. London: C. H. Kelly. 3s. 6d.—This is a stirring book, telling the story of Methodism in the Army from the days of Wesley to the South African War. The story of the early soldier preachers—John Haime, Duncan Wright, Sampson Staniforth, and others, is briefly told. Then comes the story of our long fight for freedom of worship in the Army from the days of Dr. Rule to those of R. W. Allen. It is a striking episode in Methodist History. The incidents of the South African War, in which the author of this volume served as a Chaplain with distinction, naturally occupy an important chapter. Full justice is done to the non-commissioned officers and privates who have been good soldiers of Jesus Christ.

The Methodist Block Kalendar, 1907. London: C. H. Kelly. 1s.—This is a novel and attractive Kalendar which will no doubt be popular in many households. The brief quotations from Methodist ministers of various denominations are on the whole very good.

Israel in the Bible and in History. By William Pumfrey. London: Robert Banks & Son. 8d. net.—A pamphlet on the Anglo-Israel question which covers the usual ground and repeats the usual arguments. Two-thirds of the space is devoted to printing those passages of Holy Scripture which are supposed to bear on the question. If any of our readers are interested in this problem they will find that the author puts the case clearly and without some of the confusions of which other writers on the same subject are guilty. For ourselves we confess the subject has long ceased to be interesting or the argument in any degree convincing.

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